

THE WATCHMAN- EXAMINER

A · NATIONAL · BAPTIST · PAPER

Significant Prophecy

During the past few months "The Examiner" has been an interesting revelation of the possibilities of religious journalism. There has never been anything like it in the development of our denominational press. "The Examiner" has been dignified enough, cultured enough, gracious enough, always; but the new spirit which has breathed through its pages is something unique in this field. It has seized and captivated and inspired one. Its heartiness has heartened the reader. Its optimism has been contagious. Its alertness and virility have created enthusiasm. Its effective power and sustained strength have gripped a man mightily.

Mergers and combinations are the order of the day within our Baptist borders. Our every enterprise seems to have united, or to be about to unite, with something else. But this union of "The Watchman" and "The Examiner" is a correlation of forces which must have been divinely directed. New England Baptists love "The Watchman." They are justly proud of its noble history and continued successes. It has well deserved and well repaid their loyalty. Now such a combination as THE WATCHMAN-EXAMINER seems almost too good to be true. The fusion of the energies and resources of these two great papers means a journal of unequalled strength, and a new and magnificent leadership of Baptist thought and Baptist enterprise.

THE WATCHMAN-EXAMINER, from its very inception, will be the greatest Baptist paper in the world. Every honorable Baptist within the joint constituency will surely get in line at once and support it heartily!

AUSTEN KENNEDY DE BLOIS.

The First Baptist Church in Boston.

What Leading People and Papers are Saying

DR. CHARLES W. ELIOT:

One of the purest and most enduring of human pleasures is to be found in the possession of a good name among one's neighbors and acquaintances.

This is not fame, or even distinction; it is local reputation among the few scores or hundreds of persons who really know one. It is a satisfaction quite of this world, and one obtained by large numbers of quiet men and women whose names are never mentioned beyond the limits of their respective sets of acquaintance. Such reputation regards not mental power or manual skill, but character; it is slowly built upon purity, integrity, courage and sincerity. To possess it is a crowning satisfaction which is often experienced to the full rather late in life when some other pleasures begin to fade away.

DR. T. CALVIN McCLELLAND

When you were in Florence did you see the famous portrait of Dante on the walls of the Bargello? Do you know the story of it? It has been on exhibition for only a few years, though it is a very old painting. Men knew that there had been such a portrait of Dante; but for years and years no one had seen it. It was supposed to have been irretrievably lost. But one day came an artist, and he was determined to find it. Tradition said that it had been painted in a certain place which was then a filthy storeroom, the walls of which were covered with grimy whitewash, and piled high with all sorts of rubbish. But the artist carried the rubbish out, and then, with infinite care, he attacked those grimy walls; patiently he removed bit by bit the old paint, little by little he uncovered the portrait, lines and colors appeared, and at last there looked out from that old wall the grave, lofty face of the great Dante.

But, oh! men and women in every room in this city, to-day there is a greater portrait; in every dark tenement room, in every room fouled with sin, in every room shadowed with sorrow, in every room cluttered with the rubbish of care there is a face; and God himself made that face, made it in his own image, after his own likeness; it is a face that has the right to look up to our God and cry, "O God, thou art my God"; and when I remember how Jesus said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"; I know it is a face of a child of God that is hidden away in this dark room, this foul room, this shadowed room, this cluttered room. Oh, that we had the artist's enthusiasm, the artist's sense of values!

DR. HENRY VAN DYKE:

Your object in life is to be as much of a man as you can, to have as large and high and fine a mind as you can, to be able to appreciate what is best in the world, to be able to know a really good thing, a really fine

thing when you see it; to know the difference between literature and poppycock, stuff and guff—respectable words won't describe it—to be able to know what is grand and why, to have a mind that you can handle as a man would handle a good boat, or a good automobile, that you can make go, that you can steer and direct and turn. To have faculties that are at your control, and to have constantly flung in upon you from the outside world, which is so beautiful around you here where you live, and from the world of human intercourse in which there are so many fine things, notwithstanding what the pessimists say to the contrary, and from the world of things, from the world of art, and the world of music, to be able to appreciate the fine things that come to you, that come to all of us, irrespective of what our wealth may be, irrespective of what our fancied social position may be, the common treasures of mankind to be able to appreciate them you must have a mind, a soul and an imagination, and now the way to get that is through culture.

ROBERT STUART MacARTHUR:

It is well to remember that the course that is set before us is set before us by the all-wise heavenly Father. We sometimes think we would prefer some other course than that set before us. But, after going through life and looking back with eyes cleared by spiritual vision, it is probable that, if we could go over life again, we should choose exactly the course set before us by the Author and Finisher of faith. In looking away to him we are assured of perfect guidance.

GEORGE W. COLEMAN:

At the greatest convention of advertizing men ever held—at Baltimore in June—William Shaw, publisher of *The Christian Endeavor World*, said, in a rattling speech that commanded the admiration of the whole convention, that although he had been attending religious gatherings for twenty years he had heard more up-to-date, practical, twentieth century religion in the addresses of the advertizing men at that convention than he had heard for the last ten years anywhere else. He told the advertizing men further that they were enjoying in that convention a religious revival, if they only knew it. It is true that the advertizing men of the country have been shot through and through with the elements of a great moral revival. And the result of all this will be not only to lift to a higher plane the whole range of secular advertizing in this country, but it is also beginning to show itself in an effort to apply the genius of modern advertizing to religious enterprises.

Look at the average church announcement in your Saturday evening local newspaper. It is apt to be stereotyped, unattractive, without attention-compelling qualities, and with no convincing force behind

it. As the editor of *Association Men* sometimes puts it, in his pointed way, these church advertizements are, many of them, "sacredly stupid."

There is no reason in the world why a church advertizement should not be made as appealing and as convincing as any other. The church has more to offer at a smaller cost to those who take it than any other institution in the world, but you never would believe it from reading most church notices.

HARPER'S WEEKLY:

Although recent events indicate we are yet a long day's journey from universal peace, they yet emphasize a marked advance. The rising standard of intelligence renders wars for trivial causes less and less probable. Very ignorant and suspicious men fight and kill each other over imaginary slights or trivial values. For thousands of years nations fought over the most insignificant differences. In the future wars will not be fought unless something big is at stake.

Another significant advance is the development of world conscience. Every nation tries to set itself right before the world when entering into conflict. In the old days, just as corporations were supposed not to need souls, so governments were supposed to have no conscience toward other nations. Pride and bitter resentment were supposed to be their only emotions. Any concession, even when just, were considered a national disgrace. If a nation took a stand, right or wrong, it must fight. The world conscience is removing that ridiculous standard. It is becoming a matter of national honor to concede what rightfully belongs to another, and even to yield minor points merely to avoid trouble. And even after wars have begun this conscience play a part in bringing it to a close.

THE BRITISH WEEKLY:

We need not suppose that some judicial sentence had sealed the eyes of the Jews against their Redeemer. The veil was on their hearts—the same veil that lies on our hearts still—of dull tradition and vulgar prejudice and selfish pride. And so, when the Lord of Glory came unto his own, his own received him not. Jesus Christ lived on earth like a prince in disguise. Even his best friends misread his motives and failed to grasp his meaning. Even when he came back to them from his victory over death and darkness, they knew not that it was he until he disclosed himself to their sight. And finally, as he was returning to the eternal state, he left them a parting promise—the promise of his very Presence to abide with them always, to the world's end. That promise is no empty fiction, it is perpetually fulfilled. One is still standing among us whom we know not. The Love Divine is himself actually here, though we but dimly discern him under these shadows of sense and time.

THE WATCHMAN-EXAMINER

continuing

THE WATCHMAN Established 1819
THE EXAMINER Established 1823
THE MORNING STAR Established 1826

also

THE NATIONAL BAPTIST,
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and

THE CHRISTIAN SECRETARY.

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James McIlravy - - - - Treasurer
Frank Harvey Field - - - - Secretary

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Foreign Postage.—For Canada, 50 cents should be added for postage, and for all other countries in the Postal Union \$1.10 should be added for postage.

Acknowledgments.—Within two weeks the date following name on "yellow label" will show to the first of what month subscription has been paid. No other receipt is given unless stamp is sent.

Change of Address.—When a change of address is ordered, both the old and the new addresses must be given.

Discontinuance.—Subscribers wishing their paper stopped should notify us to that effect at the expiration of their subscription. Otherwise we shall consider it their wish to have it continued.

The Editor will endeavor to return unavailable manuscripts that are accompanied by a stamped and directed envelope, but he will not hold himself responsible for the safety of manuscripts.

No article of any kind will be used as a "paid article" unless the sender states that remuneration is expected.

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MEN AND THINGS

If errors occur in mailing THE WATCHMAN-EXAMINER our subscribers must be patient. Twice we have been disappointed by the makers of our new stencil system. This week we are using the new mailing system for *The Watchman* subscribers, but *The Examiner* stencils are not yet finished. Within a fortnight the whole system will be in working order, we trust, and then every subscriber will know the state of his account by observing the label on his paper. Meanwhile, if things go a little awry, remember what it means to consolidate two subscription lists, especially when the stencil makers are lax.

Rev. S. P. Merrill, formerly secretary of the Rochester Theological Seminary, was severely burned on September 5 while extinguishing a fire which had started in his

summer home at Squirrel Island, Maine. Mr. Merrill is seventy-eight years of age. He put out the fire, but his life was in peril from the burns. It is thought that he will recover.

* * *

Rev. Wallace C. Sampson, of Bar Harbor, Maine, was called to the pastorate of the church in Huntington, Massachusetts, on September 5.

* * *

Rev. J. M. Olmstead, of Bellingham, New Jersey, is expected to accept the call of the Free Baptist church, Brockton, Massachusetts.

* * *

Baptists everywhere will note with interest that Miss Margaret Judson, daughter of Dr. Edward Judson and granddaughter of Adoniram Judson, the pioneer American Baptist missionary, has become dean of Shepardson College, Granville, Ohio.

* * *

Through the leadership of President S. P. Brooks, Baylor University, Texas, has completed the raising of \$400,000, and will receive in addition \$200,000 from the General Education Board. This will bring special financial relief to the university.

* * *

Rev. John MacNeill returned from England to resume his ministry in Toronto on the first Sunday in September. "The congregations at the City Temple while he has been taking Mr. Campbell's place," says the *Baptist Times and Freeman*, "have been larger than they have ever been before in August, and the appreciation of Mr. MacNeill's services is shown by the fact that he has been asked to occupy the pulpit again during Mr. Campbell's absence next year. He does not know yet whether he will be able to do so."

* * *

Pastor J. Frank Norris, of the First church, Fort Worth, Texas, dared to preach against the saloon forces of that city. They responded by burning the pastor's home and the church. They then employed witnesses to go to court and swear that they believed the pastor had burned the property. Now the news comes that the guilty ones have been indicted by the grand jury and one of them has confessed. Methods too base to be used by the saloon power in overcoming good have not yet been discovered.

* * *

The *New York Times* declares that in 1912 only eight passengers were killed on the American railroads for every billion of miles traveled. Thus it seems that riding on a railroad is less dangerous than walking, if we leave out of consideration the New Haven.

Samuel B. Capen, LL.D., president of the American Board of Commissioners for Foreign Missions, Rev. George A. Hall and Rev. William E. Strong, D.D., are the delegation of the board to attend the Centenary of the missions at Ahmednagar, India. They have been invited also to attend the Judson Centennial in Burma next December.

* * *

There will be a farewell meeting for the

missionaries of the Foreign Mission Society who sail in September for their mission fields, in the First church, Malden, Massachusetts, on September 18, at seven-thirty, p.m. It is hoped there will be a large representation of pastors and members from all the churches in and around Boston.

* * *

In a popular voting contest conducted by *The Atlantic City Review*, Rev. Thomas J. Cross led in the third district, receiving a \$350 piano as prize. He polled 326,260 votes. Just how the contest was conducted we know not, but we should have voted for T. J. C. had we been there. He has always been much beloved by all who know him.

* * *

J. Campbell White says: "In all India I did not see a single soul that looked as though it could afford to wait till the next generation to hear the Gospel of Jesus Christ."

* * *

John D. Rockefeller, jr., says when he was a boy and studying Shakespeare, he asked his father what was meant by the line, "There is a tide in the affairs of men which, taken at its flood, leads on to fortune," and was told that it meant "tied to work." "And that was one thing which made John D. Rockefeller the richest man in the world," says the *Baptist and Reformer*.

* * *

The Immanuel church, Nashville, Tennessee, Rufus W. Weaver, D.D., pastor, dedicated its beautiful new house of worship on September 7.

* * *

Rev. W. S. Leake, well known and much beloved among Virginia Baptists, has been ill almost unto death. We are glad to report a hopeful improvement in his condition.

* * *

Some of the choicest of Dr. William E. Hatcher's delightful stories of his long ministry will be published this autumn in THE WATCHMAN-EXAMINER. *Examiner* readers greatly appreciated the series published last spring.

* * *

Professor Clark Wells Chamberlain, of Vassar College, accepts the presidency of Denison University.

* * *

Dr. E. W. Hunt paid a visit to THE WATCHMAN-EXAMINER, expressing his good-will and promising his co-operation.

* * *

Is it not a beautiful courtesy that the secretaries of our several Baptist organizations at 23 East Twenty-sixth street, New York, will pay to THE WATCHMAN-EXAMINER? On September 29 they will give a reception in honor of the new-old paper. See full announcement elsewhere.

* * *

It is announced that Dr. J. H. Franklin will address the New York Ministers' Conference on September 15. This ought to insure a record-breaking attendance, for both the man and his cause are interesting.

BUSINESS CONFIDENCE

Every one buys Silver Ware. Is it not worth something to have a silversmith whose standing is his guarantee, whose word is his bond, whose goods are reliable, whom one instinctively trusts, as he does his Doctor or Lawyer and cheerfully patronizes? The Wm. A. Rogers, Limited, confidently meets all of these requirements. More and

more, their value in this regard, in this age of shoddy, sham and veneer is being appreciated.

They have the ability to produce the best and the stability to endure the longest. Your children's children will take pride in The HORSESHOE BRAND which your parents and you learned to rely upon. You add to your estate, you leave a valuable patrimony when you can say to your children: Always buy your Silver from

Wm. A. Rogers, Limited

NEW YORK

NIAGARA FALLS

CHICAGO

Men and Things

Rev. Paul Wagner, superintendent of the Leper Colony at Purulia, East India, writes us that Rev. Gottfried Hahn, of St. Louis, is not coming out to join the staff of the colony, but will accept a parish in New York city.

* * *

The Baptist Missionary Training School at Chicago will open on September 17. An item of special interest is the coming of Miss Mary Barnett, as resident instructor in Bible. The teaching force has been strengthened and every possible advantage has been placed at the disposal of the students. A year of unusual interest is anticipated.

* * *

There are 4,600 co-operative banks in Germany. Drunkenness is a bar to membership and the privilege of borrowing. This regulation has been a strong ally of the temperance cause.

* * *

Rev. L. B. Greenwood is meeting with remarkable success in his automobile evangelistic meetings in Newport, Rhode Island. Lately he was at Northfield, Massachusetts, in meetings.

* * *

"At Paddington Town Hall on Friday," says the *British Weekly*, "Dr. Clifford appeared before the magistrates for the thirty-seventh time as a passive resister. He spoke with all his accustomed vigor

and terseness. The *Paddington Mercury* said, 'It was inspiring to see and hear Dr. Clifford champion the cause of freedom.' He had a very sympathetic hearing from the magistrates and others." Why does not the present government put an end to this iniquity, to this return to barbarism?

* * *

We call attention to the fact that the Publication Society has made a reduction in the cost of the Keystone Graded Lessons. The details may be learned from the advertisement in this issue.

* * *

Announcement has been made in Paris of a prize of \$1,540,000 to be awarded at Saint Petersburg in 1925 for the best history in any language dealing with Czar Alexander I. It is stipulated that \$540,000 of the amount is to be used to pay for translation and publication and to provide for a consolation prize for the second best work submitted, leaving \$1,000,000 for the first prize-winner.

* * *

"Small mistakes are far from being trifling." "The changing of a hyphen for a comma, in printing the tariff laws of this country, according to Dr. Peloubet, once cost this Government \$2,000,000," says *The Baptist Courier*. We wonder if that statement is true? We have our doubts about this, as about a good many illustrations.

* * *

"A white minister," says *The Western Recorder*, "after conducting services in a colored church, asked an old deacon to lead

the congregation in prayer. The brother in black offered a fervent appeal for the white brother and said: 'O Lord, gib him de eye of de eagle, dat he may spy sin afar off. Put his hands to de Gospel plow. Tie his tongue to de line ob truth. Nail his ear to de Gospel pole. Bow his head way down 'twixt his knees in some lonesome, dark and narrow alley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvation and den sot him on fire.'"

* * *

The Western Recorder has this story: "A materialist called on Talmage, the story goes, to have an argument with him. The visitor said: 'I do not believe in immortality. When I die that will be the last of me.' 'Thank God for that,' said Talmage as he bade the visitor good morning."

* * *

Owing to continued indisposition Dr. R. G. Patrick has resigned the presidency of the Judson Female College at Marion, Alabama, and Dr. Paul V. Bomar, pastor of the church at Marion, has been unanimously elected in his place.

* * *

Southern Presbyterians do their foreign mission work at a cost of less than six per cent. of receipts, and Southern Baptists do their foreign mission work at a cost of about eight per cent. of receipts. Who says that it takes ninety cents to send a dollar to the foreign mission field?

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SUBSCRIPTION PRICE: TWO DOLLARS AND A HALF A YEAR IN ADVANCE.

Editorial Comments on Current Events

SUIT has been begun by Attorney General McReynolds against that most indefensible and grasping "combination in restraint of trade," the anthracite coal trust, represented by the Reading Railroad Company and allied corporations. Of all the trusts this has been by far the most oppressive. It has exacted from the consuming public literally "all that the traffic will bear," and has availed itself of every excuse, plausible or not—generally the latter—for advancing the price of coal to the general public. This combination against the common welfare is said to be under the control of eight men, one of whom is a Senator of the United States. The Attorney General has had special opportunity for informing himself with regard to the operations of this oppressive trust by reason of his long connection with the Government's prosecution of it, he having been special counsel for the Government in all the suits heretofore filed against it.

ALTHOUGH it will be some weeks perhaps before the full details of the latest catastrophe on the New Haven Railway have been officially determined, the main facts concerning it show that the company has done little or nothing to remedy the defects in management and equipment that caused the frightful disaster of June 14 and its many predecessors. Defective signals, neglect of the brakeman sent to warn the approaching express to go back far enough to stop it in time, the use of antiquated wooden sleeping cars, all contributed to the general result, smashed coaches, a score of lives crushed out, and more than a score injured. It is currently reported that this ill-reputed railroad company has a record of an "accident" averaging one in every two months for the last two years, and that embraced in its passenger rolling stock are cars that were used for transporting soldiers during the Civil War! The public authorities declare that there is to be—at last—a "strict investigation" of this latest accident. We shall see.

THE House of Representatives passed, on September 3, the bill to enable the city of San Francisco to utilize the Hetch Hetchy Basin, in the Sierra Nevada Mountains, as a water supply, by a vote of 183 to 43. The bill now goes to the Senate, where it should be promptly defeated. The object of this bill is to relieve San Francisco of the expense of purchasing a water supply, by giving to her a large part of the beautiful Yosemite Park, which belongs to the entire nation. This is not only indefensible in itself,

but will open the way to further trespass upon the public domain.

WHAT will be the outcome of the next municipal election in New York city is becoming increasingly problematical as the days go by. The opposition to the common enemy, Tammany Hall, has been divided up into hostile camps, and there is serious danger that the fusion ticket will fail of election. On Tuesday last a crowd of people, roughly estimated at 5,000, assembled in City Hall Park and nominated Mayor Gaynor to succeed himself. It is possible that the Mayor may draw more votes from the respectable supporters of Tammany Hall than from the fusion ranks. That is to be hoped, but it still remains to be seen.

THE announcement that Provisional President Huerta had decided to accede to President Wilson's proposal that he decline to run for President at the next election must be accepted with some reserve. There are more ways than one of "beating around the bush" in Mexico. Still, he may think it politic to nominate one of his friends to the Presidential office for the time being, in the hope that complications may arise which will make it possible for him to appear ultimately as the saviour of the country, in the good old Mexican way. The rebel leaders know too much about the politics of their country to expect the fair and open election which President Wilson insists upon. There never has been such an election in Mexico, and it is doubtful if there will or can be for many a year to come. None of the rebel leaders will yield that advantage to the Huertistas.

EX-PRESIDENT TAFT, in an address before the American Bar Association at Montreal last week, strongly advocated the appointment of judges, in place of their election by popular vote, on the ground, first, that better judges would thus be secured, and, second, that the temptation to yield to popular clamor would be thereby largely eliminated. He admitted that the States in which the elective system prevails had obtained many able judges by this method, especially where the practise of re-election of good judges prevailed; but he contended that whatever good may have been derived from the election of judges promised to be lost with the more general adoption of the direct nomination system.

Peace

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down, beneath the wild commotion,
That peaceful stillness reigneth evermore.

So to the heart that knows Thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

O Rest of rests! O Peace, serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulness of joy, forever and forever.
—Mrs. Stowe.

Some Church Problems

A few weeks ago we referred to Dr. E. T. Tomlinson's article on overchurching which was published in *The World's Work* for August. This article by one of our denominational leaders deserves more than a passing mention. It reveals an unfortunate and even a deplorable condition. For the information of our readers we give, in brief, some of the startling and well authenticated statistics gathered by Dr. Tomlinson, which prove that we have more churches in our country than can be adequately and properly supported. This does not mean that there are too many churches everywhere, for while there is a senseless overcrowding of churches in some places there are other places that have been sadly neglected by all of the denominations.

In the United States there are 192,795 church edifices, providing a seating capacity for 58,536,830 people. The highest average of membership per organization is found in Rhode Island, where the figures are 522. On the other hand, Oklahoma has an average membership per organization of only fifty-eight, followed in order by Florida, sixty-six; Arkansas, sixty-nine, and *West Virginia, seventy-five. An average membership of less than 100 is reported by twelve States; of 100 or more, and less than 200, in twenty-three States; of 200 or more, and less than 300, seven States; and of 300 or more, seven States. The average number per organization is 157. The average value of church property is \$6,756, and the debt is \$3,214. The average encumbrance upon church property varies from \$12,400 in New York, \$10,983 in the District of Columbia, and \$8,608 in Massachusetts, to \$960 in Kansas, where the average membership is ninety-two; to \$1.013 in Florida, where the average membership is sixty-six; and to \$483 in Alabama, which has an average membership of ninety-three.

A careful study of the data presented shows that there are 192,795 church edifices with an average of 157 members per organization, and that the debt of the average body is nearly fifty per cent. of the value of the church property.

At least one-third of the announced membership of the churches is purely nominal when it comes to the question of the support of the church, for children and non-residents constitute at least a third of the membership. This means that our 192,795 churches must be supported by an average of 100 members, of which not more than thirty are men.

We are therefore prepared to understand the financial problems confronting thousands of the smaller churches of our country, and we are not surprised at the inadequate support of the ministers when we realize that this support must come from so small a body of people, when the general average is taken. Yet, few of us have realized how poorly our ministers are supported as compared with our carpenters, masons and bricklayers. In the large cities the average salary of the ministers is respectable, but this average is brought up to respectability by the comparatively large salaries paid by a few wealthy churches, for even in our cities many of the ministers can scarcely exist on their meager salaries. Dr. Tomlinson has compiled the following table from the latest reports of the census bureau, and the figures show the average salaries of ministers of many denomination outside the large cities:

Southern Baptist Convention (White).....	\$334
Disciples	526
United Brethren.....	547
Methodist Episcopal (South).....	681
Northern Baptist Convention (White).....	683
Presbyterian Church in United States (South).....	857
Congregational	880
Reformed Church in America.....	923
Presbyterian Church in United States (North).....	977
Methodist Episcopal (North).....	741
Lutheran	744
Universalists	987
Protestant Episcopal.....	994
Unitarian	1,221

It is generally admitted that niggardliness is one of the reasons for the inadequate support of ministers. We know of a church where one member possesses a half-million dollars, and whose pastor receives \$800 salary. We know of a country church with one millionaire and twenty well-to-do men in its membership, whose pastor receives \$1,000 and a parsonage. But when due indignation has been expressed concerning the niggardliness of some churches, the fact still remains that the multiplicity of churches is perhaps the chief reason for the inadequate support of the ministers.

This question suggests another question, more far-reaching and important than that of the inadequate support of ministers. How are we to avoid this senseless multiplication of churches in communities as long as the Christian Church is divided into so many denominations, and as long as men hold intelligently and tenaciously to the teaching of these denominations? Surely, no man among us would advise Christians to stultify themselves or be unfaithful to their convictions. There is a healthful movement abroad by which members of family groups among the denominations are drawing closer together, and this they can do without surrendering any convictions whatever. Then comity among the denominations is being insisted upon as never before. If there are two settlements on the frontier or in China, and one of them is provided with a Christian mission or church and the other is not, it is little less than criminal for a second church to be placed by a mission board in the community already churched while the other community continues without priveleges of the Gospel. Yet this comity has not generally been practiced by the denominations until recently.

Just what is to be done in the community where the churches have crowded in and become established we are

not wise enough to say. It would seem that many of the denominations are not separated, the one from the other, by questions which are fundamental. But it is not for us to sit in judgment on the convictions of people of other denominations. We feel that God has committed unto us as Baptists the safe-guarding of great and fundamental principles. We feel that we have not finished our ministry of protest against error and our ministry of emphasis upon certain fundamental questions for which our father's stood. We do not want to see a single active, virile, aggressive Baptist church go out of existence, and yet we know that there are Baptist churches in communities that are over-churched.

But if we cannot throw light upon this problem of reducing the number of churches in the over-churched communities, we can enter our righteous protest against the unwise multiplication of Baptist churches. Not only are there too many churches in certain communities, but there are too many Baptist churches. Hundreds of Baptist churches have been organized, when it would have been better for their members to have stayed in the mother church. To have two or three Baptist churches in one small town, or in a single community of a great city, is the greatest folly under the sun. It means poor buildings and insufficient support, or, if money is not lacking, it means money wasted. It means the scattering of effort, instead of the concentration of effort. There are many excellent openings for the union of Baptist churches all over our country. Let this union take place wherever possible, and let us see to it that new churches are not planted in our over-churched communities, simply because some group of members is recalcitrant or some self-appointed leaders are soreheaded. Let our denominational councils, called for the recognition of churches, have the courage of their convictions. Let our city, State, home and foreign mission societies have the courage of their convictions and refuse to aid in the organization of churches that are not needed. And let us see to it that not a dollar of our Lord's money goes into a church building that is not needed.

End of the Vacation Season

"Daily bread again," said a man one Monday morning. We wonder how many have the same feeling at the end of the vacation season, as they settle down to another year of steady work. The man who returns to work simply from the necessity of earning daily bread is to be pitied. He is no whit better off in spirit than the slave driven to his task. Artists have two kinds of productions. There are the "pot-boilers," which they paint to sell in order that they may live, and then there are the children of the soul, which they produce out of pure love and into which they pour the warmth and intensity of their deepest selves. From the nature of the case a pot-boiler can never be a masterpiece. If produced by an artist who has been made famous by the children of his soul a pot-boiler may sell for a large sum. But, like the moon, it shines only by borrowed light. The man or the woman who returns to distasteful work simply to earn daily bread is producing nothing but "pot-boilers." Pity them! They are soul-slaves. Those who

have a work congenial to their natures—a work they can love and into which they can throw their whole souls—are blessed. Happy the artist, the teacher, the business man, the minister, happy all those who are not driven to produce pot-boilers, because their souls go heartily into their tasks, whatever they are.

Choosing a College

With the return of September thousands of young men and women will enter college. The purpose of their going is, in the last analysis, one and the same—the fitting of themselves for a useful and effective ministry in life. Any other purpose is scarcely worth the time and money that a college course exacts.

But why has this college or that been chosen for our sons and daughters? Here many and varied reasons enter in. But the back-lying hope in the minds of fathers and mothers is that the college chosen may help "make" their sons or daughters. Right here it is well that parents be not self-deceived. Our colleges are not intended "to make" men of our boys or women of our girls, but to provide an opportunity, a favorable atmosphere, in which the young people shall come to themselves. The college, through its traditions, ideals, teaching force and student body, furnishes the atmosphere, but the boy or girl becomes the determining factor in the product turned out. The responsibility for "making good" at college rests ultimately with the boy or girl.

An earlier responsibility, however, for the success of the boy rests with the parents, and that responsibility concerns itself in the choice of a college. Especially should care be exercised in the choice of a college into whose life and influence a boy is to be thrust for four years. Yale, Harvard, Columbia, Michigan may sound bigger and more worthful than colleges of lesser prominence and of fewer students, but that fact should not be the weight in the balance in determining the school for one's boy. The aim to build and maintain high moral character should be an indispensable characteristic of the school chosen. No scholastic attainments will compensate for mistakes here. A college that will not assume the responsibility of undertaking to preserve the moral and religious ideals fostered in Christian homes ought not to ask for the privilege of schooling our boys in the arts and sciences. And it should be remembered that some young folks are "unmade" at college, and, while the college may not be wholly responsible, it cannot escape a degree of the blame in such event. Parents ought diligently to inquire into the attitude of colleges to which they are to entrust their children on this very matter. Does the college assume any responsibility in case a young man "goes to pieces" in his morals or his religious faith? It will not be enough to say: "We have led him through his courses, graduated him with approval, and set upon him the seal of our school." Character and scholarship must unite in the product of any college to which we may safely entrust our boys and girls. Fortunately many colleges, especially the small, well endowed denominational institutions, qualify in these requirements.

Editorial Notes and Comments

A Wedding Reception

THE AMERICAN BAPTIST HOME MISSION SOCIETY
AND
OTHER ORGANIZATIONS AT BAPTIST HEADQUARTERS
REQUEST THE PLEASURE OF YOUR PRESENCE AT THE
WEDDING RECEPTION
OF

The Watchman-Examiner

AT FOUR O'CLOCK, MONDAY, SEPTEMBER 29,
ROOMS 1001-1010, 23 EAST TWENTY-SIXTH STREET,
NEW YORK CITY.

This is a copy of a beautiful invitation prepared by the several Baptist organizations having headquarters at 23 East Twenty-sixth street, Borough of Manhattan, New York. We are filled with gratitude at this mark of affection and token of good-will. All Baptists are invited to this reception, and we hope that every reader of this paragraph will consider this a personal invitation to be present. Preparations will be made for a thousand visitors, we are informed, but if two thousand come it will make us all the happier. Seven of our Baptist organizations are uniting in this reception. Let the people come in large numbers and get acquainted with one another and with THE WATCHMAN-EXAMINER.

Rev. Arthur C. Archibald has done a remarkable work in the First church, Brockton, Massachusetts, enlarging the membership and building an attractive new house of worship and raising the money to pay for it. He now goes to the First church, St. Joseph, Missouri, beginning his labors on November 1. Missouri gains and Massachusetts loses a strong preacher and an effective church leader.

In the terrible wreck on the New Haven Railroad last week Dr. and Mrs. J. B. Marvin, of Louisville, Kentucky, and their daughter were killed. Dr. Marvin was probably the best known Baptist in Kentucky. A generous friend of every good cause has been taken from a world that needed his ministry, but God knows best. The Southern Baptist Theological Seminary has lost a princely benefactor, and the great body of students a personal and affectionate friend.

Professor A. Schlatter in *The Miracle in the Synagogue*, 1912, calls attention to the fact that there is no mention of miracles in the first century outside the New Testament. Neither in Josephus nor in the *Mishna* up to 200 A.D. is there any reference to a worker of miracles. If the age was credulous, it was not sufficiently so to credit any man with working miracles. Schlatter distinguishes a miracle from a dream, an answer to prayer, a providential deliverance, an exorcism, or anything that may happen to-day.

John Burroughs objects to Matthew Arnold's praise of the forms of the Papal Church as symbols with the force and charm of poetry. "To the disinterested observer," he

says, "the ritual and the imposing ceremonial of the Catholic Church have about them little of the character of true poetry or of true beauty. These things appeal to a low order of imagination and mentality, and are one secret of the Church's influence over the vulgar masses. A man of true taste is no more touched by them than by any rite of pagan faiths."

In the death of Dr. James Orr, of Glasgow, Scotland, on September 6, the Christian Church lost a great scholar and the orthodox faith a vigorous champion. We listened to his lectures on "The Virgin Birth of Christ" and had our faith strengthened. A few years ago he was a familiar figure in our theological seminaries and at summer conferences. As a lecturer he was remarkable for his ability to discuss the profoundest subjects in the simplest language. He was the author of more than twenty books on theology and Biblical research.

The Baptist churches of New York and the Christian cause in general have suffered a great loss in the death of Dr. E. M. Bowman. Formerly a professor of music in Vassar College, he has been for many years one of the leading organists and choir directors in New York city. First at the Baptist Temple in the Borough of Brooklyn and later until his death at Calvary church, Borough of Manhattan, he trained great chorus choirs to sing the finest music. He was not only a great organist and musical director, but a profound student of music.

Notwithstanding the fact that the removal of Dr. Thomas J. Villers to Detroit and the heavy duties of his new pastorate made it impossible for him to give editorial assistance to THE WATCHMAN-EXAMINER, we know that the paper will have his friendship and every assistance that he can possibly render. We cherish him as a brother beloved, and we shall miss his counsel and his fellowship. We trust that he will make the fullest and freest use of our columns, for he has something to say and he knows how to say it as few men do. In a week or two we shall publish from Dr. Villers's pen an exhaustive review of Dr. E. Y. Mullins's *Authority in Religion*, a book worthy of more than passing notice.

Mr. Sherman D. Porter, of Springfield, Massachusetts, who was killed in Greenfield on August 26 by a railway train striking his automobile, was a member of the State street church. He leaves an estate of more than half a million dollars, of which \$120,000 goes to charitable causes. The State street church will receive \$15,000, the Carew street church \$3,000, and bequests are also made to the Park Memorial and the First Highland churches. Several Springfield charities are remembered. An interesting question arises as to the bequests to Mrs. Porter, who was killed at the same time. Do these go to her estate or to Mr. Porter's? The matter hinges on who died first, but both were killed instantly. In a similar case a few years ago the courts decided that the husband probably survived the wife by some brief interval, as a man is stronger than a woman.

Massachusetts Baptists suffer a great loss in the sudden death of Mr. Charles F. Byam, of the First church, Charles-

town district, Boston. Mr. Byam was a former director of the *Watchman Publishing Company*, and was in the WATCHMAN-EXAMINER office in Tremont Temple Friday noon. That evening he suffered a stroke of paralysis, and died Sunday afternoon. Mr. Byam was a native of South Chelmsford, and a successful shoe dealer of Charlestown. For fifteen years he has been president of the Charlestown Five Cents Savings Bank. He was also a trustee and a member of the finance committee of the Newton Theological Institution, and a beloved friend of President Horr, his former pastor in the Charlestown church. Mr. Byam was seventy-nine years old. Mrs. Byam died last April. No children or near relatives survive.

Boston has eight illustrations of happy and successful union of churches. The great Tremont Temple church is the result of the union of the Tremont street and Merrimack street churches. The First church is a union of the old First and the Shawmut avenue churches. The South church took in the Fourth street church and moved into its house. The Trenton street church, East Boston, also received its stronger neighbor, the Central square church, into its home and became strong. The First Chelsea united with the Cavey avenue church. The First Charlestown united with the Bunker Hill. The Broadway church, Cambridge, received the Free Baptist church of Cambridge to its advantage, and the Warren avenue and the Bowdoin square Tabernacle are happily joined. All these are examples of the effort of the churches to adapt themselves to the changing conditions of the city population. In this connection we call attention to our editorial in this issue on "Some Church Problems."

One of our Baptist business friends sends us a letter received by him a few days ago from an interdenominational paper. The paper contains this sentence:

We are now conducting a thorough circulation campaign among Baptists, having sent out over 15,000 letters to members of that denomination during August.

Upon this statement the paper is soliciting advertizing from well known Baptists. This is a perfectly proper course for a paper to take, and it shows admirable business acumen. But we raise the question as to whether the interdenominational paper is the most helpful paper for Baptists to take. In it there is little of Baptist news, and in it there is no room at all for denominational announcements and denominational appeals. Many of our interdenominational papers are ably edited, but no one of them can take the place of the denominational weekly. Indeed, all of them together cannot take the place of the denominational weekly. By all means, take the interdenominational paper, but let your emphasis be upon the denominational paper. The Baptist who will take an interdenominational paper while refusing to read his own denominational paper will remain an ignorant Baptist, and to that extent a useless Baptist. We believe that pastors and laymen alike will hail THE WATCHMAN-EXAMINER with enthusiasm, and will do all in their power to put it in every Baptist home in New England and the Middle States.

The annual convention of the American Federation of Catholic Societies was recently held in the city of Milwaukee. Cardinal Gibbons delivered the opening address, in which he preached the funeral sermon of Protestantism. If we did not know the Cardinal so well we should believe him at least honest in his diagnosis of the situation. As it

is, we have no doubt that he was playing to the gallery. The Cardinal said:

On the other hand, the Protestant system of religious truth has collapsed. It was unable to abide the successive strokes of Biblical criticism or to survive longer the killing analysis of its fundamental principles. The masses of men in non-Catholic communities and countries recite no creed and own no church affiliation.

Are the masses of men in Catholic countries so superior to the masses of men in Protestant countries? We wonder if the Cardinal really thinks so? Which is better, "for men to recite no creed and own no church affiliation," or to have a nominal relation to the church and live in open sin? In Catholic countries every man recites a creed and owns church affiliations. In Protestant countries the churches limit their membership to those who voluntarily acknowledge Jesus Christ as their Master. God pity the benighted millions who have been taught that they are Christians simply because they were baptized in infancy, confirmed at twelve years of age, and have partaken occasionally of the mass, attended confession and done penance! It would be far better for these millions if they were out in the world and conscious of their lost condition. They have been lulled to sleep by the false teaching of men who know or ought to know more than they teach.

To Examiner Subscribers

For many years the subscription price of The Examiner has been \$2, and these years have been years of financial stress and difficulty. Formerly the price of the paper was \$2.50, and then all was plain sailing. It is impossible to publish a high grade weekly of thirty-two pages, printed on fine paper, for \$2 a year, unless the paper be endowed, or unless it uses articles which have been put into type for other papers, or unless it accepts improper advertizing.

All papers of the class of THE WATCHMAN-EXAMINER charge \$2.50 or more. The Churchman is \$3.50 per year, The Congregationalist \$3, The Outlook \$3, The Independent \$3, Zion's Herald \$2.50, and The Continent \$2.50.

We are obliged to put the price of THE WATCHMAN-EXAMINER at \$2.50 per year for ministers and laymen alike. This is the price that Watchman subscribers have always paid, and it is an advance of but one cent a week for Examiner subscribers. We know that our friends will gladly make this small increase to insure the success of THE WATCHMAN-EXAMINER. The paper will be sent until the end of the subscription year to Watchman and Examiner subscribers alike, but all renewals of subscriptions will be at the \$2.50 rate. If we lose any Examiner subscribers by this fifty cents advance, we shall be greatly surprised and greatly grieved. Think it over, dear friends, and remember the price of paper and the price of labor make this increase necessary. If THE WATCHMAN-EXAMINER could be published for \$2 per year we would gladly make that the price. That the paper will cost the publishers all of \$2.50 per year we can assure you. Our prophecy is that the whole Examiner family will continue at the \$2.50 rate.

Congratulations and Good Wishes

DR. WILLIAM M. LAWRENCE:

For more than a year now I have read with the greatest interest and pleasure the paper that you have so ably conducted. I have not the slightest desire to ignore the ability, denominational loyalty and self-sacrifice evinced in the conduct of the paper prior to that time; but the improvement is so marked that it merits the fullest recognition. The new departure is one that must commend itself to all, and the influence of the step will be far-reaching in helping to solve a problem that has been one great embarrassment to those who were really interested in the advance of our denomination. I doubt not that you will have the hearty support of the denomination. In its new dress it is most attractive—the typography is inviting and contents interesting. Up here I have heard nothing but words of commendation and congratulation.

Hamilton, New York.

JUDGE EDWARD M. CLINCH:

The Examiner needed a *Watchman*, and surely the *Watchman* needed an *Examiner*, but I did not expect to see on the title page *The Watchman* placed so conspicuously over my old friend *The Examiner*. My dear brother, you have done well. I pin my faith on you. If success can be secured by any one, you are the one. I had no hand in bringing upon the marriage, but I cheerfully bear testimony to the fact that I contributed to the effort to place you in a position where you could pop the question. May abundant success attend the efforts of yourself and your honored associates. You have a strong staff. Its members are men of influence and of power, and the denomination will listen with attention and respect to anything they say. May the success of the newspaper be more abundant than you look for and the harvest be plentiful.

New York City.

DR. FRANK RECTOR:

"Consolidation!" That word disturbed our composure. It suggested a chill, as when an easterly wind is blowing under a cloudy sky. We feared the change meant that as a last resort two were getting together for warmth. Visions of debt and decadence enlarged. And then there was an interval of expectation. With waiting there came wisdom. Recent history suggested that consolidation may mean increased efficiency. A merging of a half score of missionary societies has given us a Northern Baptist Convention with vastly increased power. The union of sundry missionary publications has produced a magazine superior to the best our fathers knew. *Missions* covers the field and satisfies subscribers. Co-operation is making the weak strong, and the strong as the angel of the Lord. And now our troubled dreams are ended. THE WATCHMAN-EXAMINER is before us, and the new arrangement justifies its promoters. The new is better than the old. In religious journalism, as in other Christian activities, we may expect the light to grow brighter as the day lengthens.

Pawtucket, Rhode Island.

DR. W. A. DAVISON:

I take this opportunity of congratulating the owners and editors of *The Watchman* and *The Examiner* on the good judgment shown in bringing about the consolidation, which is in line with the desire of the Northern Baptist Convention and all progressive thinking men and women. As a New Englander I do not think for a moment that we are

giving up anything. In the consolidation we are going to get a bigger and better paper than it would be possible for either to issue alone, as the constituency is limited, and therefore must be limited in the amount of advertizing which it can secure. Knowing what I know about the men who are to be at the head of the new combination, I heartily indorse the movement, and I believe that we shall all get a better paper, one that is still progressively conservative and one that will be of greater value to us as individuals and to the whole denomination. May God bless the new WATCHMAN-EXAMINER and give it great success.

Burlington, Vermont.

DR. EVERETT T. TOMLINSON:

With all my heart I congratulate you and our denomination upon the combination of papers you have made. It is easy for such a body as the Northern Baptist Convention to vote enthusiastically concerning what ought to be done in the matter of "fewer and stronger denominational papers." A great man, though, is required to tell how to do it, and one still greater to bring it to pass. I am glad there are giants in these days.

Elizabeth, New Jersey.

DR. JAMES H. FRANKLIN:

The denomination at large will welcome the consolidation of *The Watchman* and *The Examiner* as a step toward efficiency in kingdom matters, and perhaps the most important development of recent years in the field of denominational journalism. It furnishes a splendid example of concentration for the sake of intensive effort and more extensive usefulness—a lesson we need to learn in all spheres of our activity if we are to make our best contribution to human uplift in this day of momentous opportunity at home and abroad. Without journals of high grade we shall lack the vision essential to growth and power. None are doing more than our editors to fashion our career as a people, and the consolidation of *The Watchman* and *The Examiner* into THE WATCHMAN-EXAMINER promises to strengthen our lines and help the cause at every point. The announcement of the wedding appears to be hailed with delight everywhere, and is regarded as a providential union. Blessings on the union.

Boston, Massachusetts.

DR. J. F. VICHERT:

The union of *The Watchman* and *The Examiner* is in happy accord with the policy approved by the Northern Baptist Convention. Two may sometimes be better than one, but when the virtues and the excellences of two may be combined in one there is surely a decided gain in efficiency and strength. THE WATCHMAN-EXAMINER will be to its constituency all that *The Watchman* and *The Examiner* were to their respective constituencies, and something more. I see nothing of loss and much of advantage in the consolidation effected, and I rejoice heartily in it.

Providence, Rhode Island.

REV. CHARLES H. EUST:

Congratulations on the consolidation. It is surely in the interest of economy and efficiency in the kingdom. It signifies a step in advance. Overlapping and waste are not in line with progress. Sentiment yields to reason as we move toward the goal of effective service. We who know the editors pray God's richest blessing upon their united efforts.

We recognize their ideal to be the making of a progressive religious journal, which shall be absolutely loyal to Christ and the principles of a spiritual religion, while it is open to truth from every source. With this so, THE WATCHMAN-EXAMINER ought to be in every Baptist home in the field it occupies. Pastors and workers have an opportunity, and should accept it at once, namely, to do their utmost to put this paper into the homes. We desire to develop intelligent kingdom Baptists, and here is one method of securing this result. God speed THE WATCHMAN-EXAMINER is our prayer, and help us to "step lively" in advancing its interests.

DR. CHARLES H. MOSS:

I regard the union of *The Watchman* and *The Examiner*, with the long, splendid history of each and the great field and opportunity open to the new enterprise, as an admirable and promising denominational achievement. A proper rallying of the constituency to such an important project, under the strong and aggressive leadership arranged, ought not to be difficult. May God richly bless you! I shall gladly do all I can to help.

Malden, Massachusetts.

REV. CHARLES R. McNALLY:

It has often been my wish that as a Baptist body we had a great national paper that would adequately represent our great interests, and with broad vision interpret and present the vital principles for which our fathers stood, and for which in our day we should stand. The most important step ever taken in this direction, I believe, is the consolidation of *The Watchman* and *The Examiner*. With the whole denomination I rejoice in the prospect which opens to it in the possession of a really great denominational paper. To you, to Dr. Merriam and your associates I extend congratulations and felicitations on the fine opportunity for service which opens to you.

New London, Connecticut.

DR. CHARLES A. FULTON:

This is a day of large enterprises, and I hail with delight the combination of *The Watchman* and *The Examiner*, which will make possible a great advance in our Baptist journalism. I believe that the combined editorial wisdom, enlisting specialists and dealing with the great intellectual, social and spiritual movements of our time, will produce a paper that will be indispensable. In the endeavor to enlarge the constituency and increase the prestige and usefulness of THE WATCHMAN-EXAMINER count on me.

Boston, Massachusetts.

CHARLES J. HOLMAN, K.C., LL.D.

From "His Britannic Majesty's Dominions" let me congratulate you on the union of *The Examiner* and *The Watchman*. I am glad of the assurance that the time-honored position of *The Examiner* is to be maintained. There never was a greater need of strong leadership in denominational journalism. Statistics given in the recent *Examiner* show that those parts of the Baptist family which have stood most staunchly by denominational principles have made the greatest advance in the last twenty-two years. Unfortunately in some quarters there are signs of "wobbling." There are some who call themselves Baptists who to make things pleasant or popular or for other reasons are willing to "jettison" the cargo—theologically and denominationally. There is no longer room for the "jelly fish" style of editor, and the day has gone for the paper with spineless columns filled with dull platitudes and complimentary references to everybody and everything in sight regardless of merits. Denominational papers have a higher mission. As with the pulpit so with the editor there is need of a message—a clear, aggressive, positive message. The "dry bones" in the churches need to

be shaken. The call is not to peace but to arms. There is need of an aggressive campaign, and you are conditioned to lead it. *The Examiner* has shown what a denominational journal should be. You have struck a good pace. Keep it up. I do hope that Canada may furnish you with a large sheaf of subscribers.

Toronto, Canada.

DR. WILLIAM B. WALLACE:

Heartiest congratulations on the marriage of *The Examiner* and *The Watchman*. May the happy couple "live long and prosper," and give proof that the married life is far ahead of single blessedness! The parties to the contract may well respect each other. Your many friends are thankful to God for you and for the splendid service you have rendered the denomination. I rejoice that the editor of the new paper is to have a wider field for the exercise of his powers. Such a paper as is proposed will receive the support of our churches and pastors. So may God bless you in your new and great enterprise, giving you strength and wisdom and courage and joy and abundant success.

Borough of Brooklyn, New York.

DR. HENRY S. POTTER:

I am writing this little note to tell you of my great joy in the consolidation of the two great journals into THE WATCHMAN-EXAMINER. You have accomplished a great task for our denomination. Much better one great paper than two papers, each of whose support was so limited that the best things could not be accomplished. And now, as you have started the consolidation business, keep it up.

Bloomfield, New Jersey.

DR. JOHN BUNYAN LEMON:

I have just heard of the consummation of the plan to make THE WATCHMAN-EXAMINER the greatest Baptist paper in the world. The good news has come like the onswEEPing tide up the coast to my cottage-by-the-sea. Congratulations! I have for many years been a subscriber to both papers, and I rejoice that one of the things for which I stood in the Northern Baptist Convention in Portland, Oregon, the consolidation of our denominational papers, is about to be realized.

Cleveland, Ohio.

DR. ALEXANDER BLACKBURN:

When I first heard it hinted that my old friends, *The Watchman* and *The Examiner*, were courting, with a fair prospect of a happy union, my desire to congratulate was strong. For years and years two welcome visitors have come to my home. Both have been my long and true and faithful friends. Drs. Bright and Olmstead and Smith instructed me in my youth. It has been a joy and profit to sit at the feet of those who came after them in my riper years. To have lost either would have been a calamity, not only to myself, but to the cause I love. But while each is to cease to be as a separate visitor in a separate garb, neither is to be lost. We are to have a blessed merger. Blueberries are very good alone, and that little piecrust cake my mother used to make was most toothsome alone, but when merged into a blueberry pie, how the goodness and toothsomeness did multiply! New England will furnish the berries, New York will furnish the "dough," and by all the "Laws" of the Baptist democracy we shall have the best pie in the whole world of religious newspapers. With such a rooting in the past as no other Baptist paper has ever had; with such a field as none other can boast, and with such a corps of editors as no other paper can surpass, I believe the prospects are bright for the one paper of to-day to exceed in usefulness all the great achievements of the two excellent papers of the past.

Belmont, Massachusetts.

The Pilgrimage to Marlborough

By Mitchell Bronk, D.D.

The purpose of the Brotherhood of the Kingdom is, succinctly, "to permeate modern social movements with the religious ideal, and to inspire modern religious forces with the social ideal," and to attempt this by emphasizing Jesus' teaching of the kingdom of God in human life. Twenty years ago the Christian church was so reluctant to accept this program that the Brotherhood of the Kingdom attracted wide attention as an unusual set of men, and received, one might add, no little unfriendly criticism. But the Christian church has changed in twenty years, and to-day the things for which the Brotherhood stands are widely accepted by most branches of the church and find innumerable advocates in their councils and assemblies. Evidently the Brotherhood has lost much of its uniqueness. Some have suggested that it has lost its job, become superfluous as an agitating, inspiring, irritating influence in the religious life of our time. Let me say in passing that the Brotherhood does not believe this: It regards the social order as only half Christianized and the church only in part socialized, and therefore its own mission still far from fulfilled.

But if the Brotherhood of the Kingdom is no longer a peculiar body in its aims and teachings, in several other respects it retains its uniqueness. For one thing, it is a brotherhood, not a society. There is no president, and *not* much machinery. The original company of St. Francis, or of Loyola, has, vaguely, been a model, rather than such an organization as the Christian Endeavor. The ambition for members has never possessed the Brotherhood; yet it has been anything but exclusive. Many have been invited, but few chosen—because only a few have the vision of the kingdom of God as the Brotherhood conceives of it. Another notable thing about the Brotherhood of the Kingdom is the fine spirit of interdenominational fellowship that has characterized it. While the majority of its members have been, and are, Baptists, the distinguished Presbyterians and Episcopalians and Congregationalists on its roll have never resented this fact. What we feel to be the larger vision of the kingdom has made us forget for the time being the legitimate distinctive tenets of our churches. Moreover, a number of earnest disciples of Jesus who recognize no church at all have gladly joined our fellowship.

And unique is the summer conference of the Brotherhood at Marlborough-on-the-Hudson. There is no other summer assembly that is just like it. In surroundings of imposing beauty, in an intensely spiritual atmosphere stimulated by frequent song and prayer, with absolute freedom of utterance—truth and honesty alone being regarded, with an intimacy that would be impossible in the larger conferences of Northfield and Sagamore half an hundred men and women discuss for several long days the paramount and present-day questions of sociology and religion.

The meeting place is Plas Llecheiddior, the home of Dr. and Mrs. Leighton Williams. It is three miles back of Marlborough. The house and grounds occupy a hilltop from which, to the east, the great river may be followed by the eye for forty miles of its majestic course, while to the west lies one of those charming, peaceful, Rip Van Winkle valleys that the Palatines denominated *hinterland*. Not far from the house Dr. Williams recently had erected a cosy library to hold the priceless collection of books that his famous father brought together. On another side of the hill stands Amity church. Yes, the real Amity church where father and son preached so many years—the little wooden

building that was one of the landmarks of the West Side. You rub your eyes and wonder if you are back in Fifty-fourth street, Manhattan. It was piously taken to pieces and re-erected here several years ago, to serve, not as a relic, but as a practical memorial; for a good-sized Bible school of the people of the countryside meets in it every Sunday afternoon, with a preaching service following.

When the weather is unfavorable this chapel affords a convenient meeting place for the conference; but its sessions are usually in the open, under the great elms on the lawn. The wind sweeps the cobwebs out of one's brain, and sometimes the paper out of the hand of the essayist. Those in attendance are "boarded" at the neighboring farmhouses—farmhouses richly ensconced behind darkening grapevines and overloaded peach trees, for the Hudson Valley is becoming one of the great fruit growing sections of the East.

At seven o'clock, which is not early out there on the hill top, the opening day is consecrated to God in a prayer service. And at sunset, out on the western hillside, there is another devotional gathering, the inspiration of which is profound and life-lasting for nearly all who make the Marlborough pilgrimage. In former years George Dana Boardman, William Newton Clarke and H. H. Peabody gave to these vespers their choicest messages. The last mentioned was with us in the recent meeting, but we felt vividly the spirit presence of the other two. Mary A. Lathbury's "Day is dying in the West" is the favorite song at these prayer meetings, while her other hymn, "Break thou the Bread of Life, dear Lord, to me," is looked upon as the official canticle of the Brotherhood. One evening this year the writer told the company about Mary A. Lathbury, her conversion years ago in a little schoolhouse prayer meeting led by his mother, her beautiful, mystical Christian life, and her interest in the Brotherhood of the Kingdom. Another evening the peacefulness of the place and hour made us talk about Ernest Howard Crosby, who was always with us in his lifetime, and his sister, Miss Edith Crosby, was there to give us the story of his remarkable spiritual awakening and dedication to the cause of world peace. These evening gatherings are largely attended also by people from the near-lying farmsteads.

The recent Conference occupied the four days, August 26-29. Each morning there was held a business session of the active members. Large and flourishing chapters of the Brotherhood have existed for some time in Rochester, New York city and Los Angeles, and during the past year such a chapter has been instituted in Boston, under the leadership of Dr. O. P. Gifford. Much consideration was given to this matter of Brotherhood chapters, and also to methods of correspondence with individuals and organizations in Great Britain and France interested in the kingdom of God idea.

As THE WATCHMAN-EXAMINER has already published the program of the Conference in announcing it, its repetition here is unnecessary. This being the twentieth anniversary of the first meeting at Marlborough, nearly all the addresses considered the scope and aims of the movement, the Brotherhood in its relations to the church, to the peace movement, to socialism, to the ethnic religions, to the federation movement, to religious education, to the rural church. Ample time was afforded for discussion, and it was a privilege to the younger members to be able to quiz *ad libitum* specialists in sociology like Josiah Strong and in the federation

movement like E. Tallmadge Root. On one evening Milton S. Littlefield and William H. Boocock, Sunday school experts, went down to the Presbyterian church in Marlborough village and reproduced at a public meeting the instructive addresses given to the Conference earlier in the day.

In spite of the name "Brotherhood," women not a few are among its membership. Indeed, Mrs. Louise Seymour Houghton, journalist, author, translator, philanthropist, is one of the executive committee, and through these conferences has learned to love Marlborough so well that she has built a little house up on the hillside for her summer tarryings.

Finally, if you are a busy, discouraged, worn-out pastor, missionary or social worker, and need a new vision and new inspiration for service; or if you believe strongly that religion is a practise, not a theory, believe that the salvation of Christ is a salvation of society as well as of the individual, believe that the church is being grievously weakened to-day by materialism and the pragmatic philosophy; and if you are willing honestly to work, as well as pray, for the coming of the kingdom of God "on earth as in heaven," let me invite you to make with us next August the pilgrimage to Marlborough.

The Opening of the Peace Palace at the Hague

BY HOWARD EVANS.

Where shall we build our Palace? Where
Erect a throne of Peace? Look wide around
For the most fitting spot of common ground
Whence all men shall repair:
The jealous Empires may not yield the site;
The least shall be the greatest now
Where e'en the mightiest must bow
To Reason, Truth and Right.

Which of the modern lands
A nobler claim commands
Than this low land, henceforth exalted high,
Whose study freeborn yoke,
Spurned every tyrant's yoke,
Ready for Freedom's sake to live or die?

Yes, this is hallowed ground,
The ancient watery fastness of the free,
Where war-lords of enslaved nations found
Freemen who triumphed both on land and sea:
Here Romans, Spaniards, Frenchmen, Englishmen
Struggled and died, obedient to their lord.
We serve a greater power, beyond their ken,
Than the devouring sword.

And we of the English speech,
Whose borders now outreach
To every continent, what shame if we
Should in our pride forget
How large and deep our debt
To this sea-guarded home of liberty;
Our Pilgrim Fathers here found peace and rest
Before they sought a haven in the West,
Across the stormy sea.

Land of Erasmus, harbinger of dawn;
Land of Hugh Grotius, pioneer of law;
Land of the martyr graves,
Land of the sowers where we reap the corn;
Land of the dams that waged successful war
Against the baffled waves,
Land of the martyr graves,

Of men who braved the scaffold, fire, and flood,
And all triumphant stood.

How did the Palace grow?
What white-winged angel from above,
Eager the wounds of the sad world to staunch,
Inspired the ruler of the realms of snow
To send his eagle with an olive branch
As thought it were a dove?
His Rescript touched the hearts of all:
The summoned nations answered to the call;
Then from the bloodless state of Penn
Came forth once more a man of men,
To rear for Peace a sacred shrine,
Autocrat, democrat for once combine.

Yet not to these alone
Belongs the sacred throne
All peoples in our Palace have their part
Marble and granite from the South and North,
And from the East and West
The nations brought their best.
In storied windows, tapestries of worth,
All precious things of art.

Unlike the warrior's castle keep,
Roofless and desolate, dark and dumb,
A shattered, battered, shapeless heap,
We build for ages yet to come.
On strong foundations, broad and deep,
We raise our walls on high;
We build in strength and symmetry;
Our work shall never die.
The time is near when, headlong downward hurled,
War, like the kindred wrong of slavery,
Shall no more curse the world.

A Notable Anniversary

An occasion of extraordinary interest to Baptists is to occur October 1-6 in the celebration of the founding of the first Baptist church in Massachusetts. It is now located in the town of Swansea, which took its name from Swansea, Wales, where the church originated. Attracted probably by the freedom of the Baptists in Rhode Island Colony, Rev. John Myles and twelve of the members of his church in Swansea came to America, and going out into the country east of Providence they settled and started their church anew on the soil of liberty, having brought their church records with them. The two hundred and fiftieth anniversary of this interesting event will be celebrated by elaborate services, beginning on October 1 in the First church, Swansea, with addresses by Rev. Henry M. King, D.D., former pastor of the First church, Providence, the oldest Baptist church in America, and by Rev. Nathan E. Wood, D.D., former pastor of the First church, Boston, the second in age among Baptist churches in Massachusetts. October 2 is Massachusetts day at Swansea, with an address by Rev. Emery W. Hunt, D.D., general secretary of the Foreign Mission Society. Friday evening the service will be in the meeting house of the church at Warren, Rhode Island, child of the Swansea church, with addresses by President W. H. P. Faunce, LL.D., of Brown University, and Rev. H. W. Watjen, pastor of the Warren church. Sunday is local day at Swansea, with addresses by Rev. Arthur Warren Smith, of the New England Baptist Library, and Rev. Austen K. de Blois, D.D., pastor of the First church, Boston. October 6 will be Baptist day in Boston, with addresses by Mornay Williams, esq., of New York, Professor Henry K. Rowe, Rev. Cortland Myers, D.D., and Professor Shailer Mathews, LL.D., of Chicago.

With Dr. John R. Mott in China Conferences

By James H. Franklin, D.D.

After conducting five district meetings in as many sections of China, Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh World Missionary Conference, called together a large company, composed of those who had been delegates to the sectional gatherings, and



SECRETARY JAMES H. FRANKLIN, D.D.

held at Shanghai in March of this year what is now known as the China National Conference.

In the opening moments of the National Conference Dr. Mott gave expression to the impressions that had grown into convictions during his recent study of religious conditions in the new Republic. Said he: "Without doubt the present is the time of all times in China. We can be defeated by working in a fractional way. We can defeat the opportunity if we do not undertake our work unitedly. We shall be true to the deposit which God has left with us as bodies of Christians, but we shall try to rise into the larger synthesis. We can also defeat the opportunity by magnifying human agencies and our own numerical calculations and forgetting our dependence upon God."

THE NEW VOICE

The chairman declared that in the five conferences one voice had been heard calling for vastly larger things. That voice was calling to larger plans, prompted by a feeling that representatives of Christianity must consider all the fields of China. They had viewed it in fractions; now in the National Conference there was desire to consider the whole task. Conferences hitherto had been called to meet crises. Conferences are now needed to anticipate the coming years. He had found a disposition in many quarters to take pains that what we do undertake shall be well thought out and, for the first time, we have such an array of facts as makes possible a true science of missions.

The chairman declared that the voice heard in all the

conferences had been calling for larger understanding of the racial points of view and of denominational or ecclesiastical conditions as well as for a larger comprehension of the history of the Christian church. We should not cut ourselves off from the great tides that have surged through the centuries. This same voice had been calling for larger leadership and for larger co-operation. The magnitude of the task demands it; the difficulties of the task demand it; the urgency of the task demands it. The prospect of victory inspires it. He had found no haziness in the minds of the delegates regarding a stand for conscientious principle and facts that we know to be true. One great purpose of such conferences is to generate an atmosphere in which we can see each other as Christ sees us and "an atmosphere in which we loathe to differ and determine to understand."

THE PERSONNEL OF THE CONFERENCE

The body of men and women gathered in Shanghai for this National Conference was interesting indeed, being composed of one hundred and twenty picked leaders, men and women, Chinese and foreign, from all the great sections of China and representing perhaps thirty denominations and an equal number of missionary agencies. Many of the best known missionaries in China were there. It was the first time the Chinese leaders had been taken into such a conference in large numbers, and this fact gave the meeting a new meaning. The day had come in China when Christian leaders of such type had emerged as to make them valuable members of a deliberative body. Some missionary organizations had been slow to recognize this, to their own misfortune. There was Rev. Ch'eng Ch'ing Ye, of Peking, educated by the London Mission at Schools in England and Germany, and a man of fine presence and spirit. There was the editor of the *Chinese Intelligencer*. Close by was Senator C. T. Wang, educated at Yale by two Baptists in America, though not himself a Baptist. Mr. Wang was a member of Sun Yat Sen's cabinet. The senator of the new Republic proved conclusively that he had convictions of his own as to how responsibility should be placed as soon as possible upon the Chinese if the foreign missionaries would make Christianity indigenous. There was Dr. Mary Stone, a Chinese woman in spite of her American name, who was graduated a few years ago at the University of Michigan, and is conducting a notable hospital of her own several hundred miles up the Yangtse River. There was Rev. Ding Li Me, probably the strongest evangelist in China. There was Miss Dora Yu, whose success in soul winning has made her a well known worker in all Christian circles in China. There was Dr. Moses Chin, a professor in the Government University at Peking. And there were many others whose names cannot be mentioned here.

Truly there was inspiration in the very atmosphere of the Conference. For years leading missionaries had been sighing for an opportunity to bring together representatives of various evangelical denominations that they might take steps toward presenting one united front. But more insistent still had been the voice of the Chinese on this point, who had desired to receive Christianity through the West, but without the western divisions. It was the opportunity of a life time for a secretary from America to be privileged to attend not only the National Conference, but some of the district meetings and there learn more

than could have been learned in any other way in so short a time concerning Christian movements in China.

CHURCH MEMBERSHIP AND CHURCH INDEPENDENCE

In the first of the conferences which I attended I was particularly interested in the statements made by representatives of many denominations indicating their requirements for church membership. While not all of them used the phrase so familiar to Baptists, "regenerate church membership," even the Baptists in the conference could not help feeling that there is a widespread attempt on the part of practically all the evangelical bodies to be sure of the candidate's conversion before admitting him to membership. Indeed, the larger number of the mission bodies represented in this Conference seemed far more careful on this point than is true with our churches in America.

It was also particularly interesting to note the general drift on the part of the Chinese toward the independence of the local church, regardless of denominations. A common slogan among the Chinese Christians to-day is this: "A self-governing, self-supporting, self-propagating church." The

fact that while certain port cities and other centers are occupied by large numbers of missionaries there are as yet vast areas untouched. Clearly there had been an unequal distribution of the forces, the result of the old policy of each missionary society making its own plans without much consultation with other agencies. A part of the duties of the China Continuation Committee will be to secure a scientific survey of the entire country for the guidance of those who may wish to work where their efforts are needed most. Until the present time there has been no committee charged with responsibility for such a survey.

CHRISTIAN LEADERSHIP

The question which was regarded of most vital importance was that of "Christian Leadership." As the Chinese leaders now had their first opportunity to speak to a truly representative body of missionaries they did not hesitate to say in friendly manner just what they believed to be necessary if the missionaries would have Christianity become indigenous as soon as possible and if they would have it free from the suspicion of being a foreign importation. It ap-



DELEGATES TO THE NATIONAL CONFERENCES, SHANGHAI, CHINA, MARCH 11-14, 1913, UNDER THE LEADERSHIP OF DR. JOHN R. MOTT, CHAIRMAN OF THE CONTINUATION COMMITTEE OF THE EDINBURGH WORLD MISSIONARY CONFERENCE.

spirit of the Republic has taken hold in religion, and there is general agreement that the Chinese will insist upon a self-governing church.

There was no attempt at legislation or dictation in any of the conferences, and the findings upon which agreement was reached were intended merely to give expression to the convictions of the Chinese and foreign leaders. Whenever a statement was not satisfactory to the entire body it was usually modified until it could be adopted unanimously. Therefore the findings of the National Conference carry great weight, and there is nothing anywhere which expresses more accurately the consensus of opinion among missionaries in general regarding the religious conditions in the new Republic. While there was no attempt made at legislation it is safe to say that the representative character of these conferences compels the attention of the missionary world to their findings.

It is impossible in an article such as this to give any fair idea of the extent of the discussions, or to quote the lengthy findings. It is possible only to mention several of the outstanding impressions.

OCCUPATION OF THE FIELD

The discussion of "The Occupation of the Field" revealed

that the denominations who have been most willing to recognize the Chinese as entitled to positions of responsibility and leadership have enjoyed the largest success. It was reported that in one mission alone twenty-one Chinese preachers with college and theological education occupied exactly the same position and enjoyed just the same standing as the foreign missionaries.

It was clear, too, that the Chinese leaders will insist on making their own interpretation of Christianity. While they recognize the value of learning all they can from the creeds and the theological systems of the West, they will do their own thinking. This is an encouraging sign. The success of the Christian missionary effort is not in proportion to the readiness of docile men to accept unchallenged the theological systems of the West. We shall succeed more largely if, while we encourage independent spirits in every land to learn all they can from us, we also teach them that it is their privilege to interpret Christ for themselves. Surely Orientals have a contribution to make to the world's understanding of the Saviour whose life was lived in the Orient. It is not strange that in this day of national self-consciousness the Chinese leaders should begin to see that the responsibility for Chinese evangelization rests upon the Chinese Christians, and that they must be

given a free hand to work out their own destiny. It is not strange that they should object to their churches in China being known as the "Dutch Reformed," or the "English Presbyterian," or the "Canadian Methodist," or the "German Lutheran," or the "American Baptist," or "The Church of England." There is a strong demand in many quarters for a common name for the Christian churches in China, and in the findings of the National Conference a name is recommended. The full text of the resolution is as follows:

In order to do all that is possible to manifest the unity which already exists among all faithful Christians in China and to present ourselves, in the face of the great mass of Chinese non-Christian people, as one brotherhood with one common name, this conference suggests as the most suitable name for this purpose, "The Christian Church in China."

While it is admitted that many of the Chinese would stand for church union if they were entirely free from foreign influence, the general desire is not so much for organic union as for a federation of forces. They desire to present a united front, but there is large insistence on absolute freedom being guaranteed to every local organization.

The Chinese as well as the missionaries insist that missionary effort in China to-day must of necessity be of high grade. It is folly to think of conducting successful educational institutions unless they are manned by thoroughly well qualified instructors. They insist that the Chinese will not be led by uneducated leaders, and institutions of high grade are essential to the creation of such leadership. Likewise the hospitals must be modern, and the men and women in charge should be thoroughly qualified. The literature which is issued must be of high grade, for the Chinese are literary people. The preachers must be men of character and education if they are to lead. Mission stations must be well manned and well equipped if they are to meet the emergency.

UNITED EFFORT DEMANDED.

In all the conferences there was but one opinion regarding the urgency of the hour. Perhaps no greater opportunity ever presented itself to the mission forces of the world. But it is generally felt, as Dr. Mott says, that "we can be defeated by working in a fractional way"; that "we can defeat the opportunity if we do not undertake our work unitedly." Hence the emphatic cry for co-operation. Many men, who hold not their lives dear unto themselves, are now saying that they have found a way of co-operating with others without any surrender of their convictions, and they ask that they be allowed to go forward along such lines. They insist that one well-manned academy with 120 students is far better than three academies in the same city with forty students each, and not one of them properly supplied with teachers or equipment. They insist that one good college in a community of such grade as to command respect and patronage is far better than three or four undermanned institutions with small bands of students and perhaps unable to secure government recognition. They insist that in the establishment of medical colleges and the support of hospitals co-operation means efficiency and economy. These are but illustrations of the many practical applications of the principle of co-operation.

Again and again in all the conferences Dr. Mott announced that there was no demand for a reduction of theology to the lowest common denominator, but, on the other hand, a call to every denomination to sound forth loyally the teachings which seem to them essential.

Last April in the city of Canton more than fifty missionaries of the Foreign Mission Board of the Southern Baptist Convention and the American Baptist Foreign Mission Society assembled in the triennial meeting of the

China Baptist Conference. In an account of the meeting appearing in *The New East*, a Baptist publication, is this paragraph:

That which was most in our thoughts throughout the conference is what has loomed largest on the missionary horizon, or it might be said, on the missionary sky, in China during the last few months, namely, interdenominational co-operation. Many declared that the subject was much clarified for them. Probably no one would claim fully to understand the whole complex question. Several significant things stand out. All accept the principle of interdenominational co-operation. Every one, however, is definitely set against the slightest sacrifice of conviction. There must not be, there cannot be, any sort of compromise with error. Possibly the most progress is marked by the fact that interdenominational co-operation now seems easier than heretofore. Interdenominational relations are different. It appears that it will pay in terms of the more rapid progress of the kingdom to plan interdenominationally, as well as denominationally. More than once the thought was emphasized that Baptists have nothing to fear on behalf of their distinctive principles. We seemed to agree that a large door was open before us, and that it is our duty to enter it as far as our resources and our principles will allow.

At the conclusion of the National Conference the China Continuation Committee was elected, it being understood that their functions "shall be solely consultative and advisory, not legislative or mandatory." The work of the committee has been outlined as follows:

1. To help carry out the recommendations of the national and sectional conferences held in China in February and March, 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.
2. To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee, its special committees and the mission boards of the West.
3. To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.
4. To promote co-operation and co-ordination among the Christian forces of China.
5. To act as a Board of Reference when invited to do so by the parties immediately concerned.

In all the conferences the following subjects were discussed:

- (1) "The Occupation of the Field," (2) "The Chinese Church," (3) "Chinese Christian Leadership," (4) "Evangelization," (5) "Education," (6) "Medical Missions," (7) "Women's Work," (8) "Christian Literature," (9) "The Training and Efficiency of Missionaries," and (10) "Co-operation."

Surely this is a great day in China. Is it conceivable that the forces of Christendom will let it slip?

Boston, Massachusetts.

The Judson Centennial

We have in our possession for the sending of

Dr. and Mrs. MacArthur to the centennial.....	\$1,096.35
Received from H. W. Granwood.....	10.00
G. A. Fairbank	1.00
C. S. Crossman	5.00

Total \$1,112.35

Besides this sum we have one pledge for \$50. The fund is now sufficient to cover Dr. MacArthur's expenses, but if Mrs. MacArthur is to go a thousand dollars more must be subscribed. Only one month remains before the party begins the tour. We shall be glad to acknowledge all contributions, and we hope that there may be many of them during the coming weeks.

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The Ideal Church Music---Part Two

By Joseph L. Colby

I am a strong believer in the principle that the pastor should control the service. Is it unfair to suggest that the use of the art has fallen so low because pastors almost invariably avoid interfering with the music? Many assume that it is none of their affair, leaving the choir to do as it sees fit, as when, after an inspiring prayer, I once heard an organist play as an interlude one of Chopin's depressing nocturnes, and then the minister appropriately gave out the hymn, "Arise, my soul, stretch every nerve." Surely the minister, whether a musician or not, should control the service. It is not necessary that the pastor should be a musician to have appropriate music in his church, if my contention that the music should be worshipful and dignified is correct. It is far better to have appropriate music with poor singing than fine singing with inappropriate music.

Now, all churches have a music committee. The best way to select that committee would be to appoint two of the most spiritually minded people in the church and then put with them one person who knows something about music, for you would better trust to the taste of a person of spirituality who knows nothing of music than trust a musician who is, perhaps, not a Christian.

Is it not a fact that spiritually minded people discern spiritual things? And is not the spiritual in art the only thing about it really worth cultivating, if we are to use the art for sacred purposes? "The things which are seen are temporal, but the things which are not seen are eternal."

If the music of the church is for purposes of worship the opening voluntary should be considered part of the service. It corresponds to the overture of an opera—the opening—and should be a voluntary offering on the part of the organist, his suggestion to the people as to what is to follow. For this reason the voluntary should never be a set piece. The writer once said to an organist at the close of the service, "That was a beautiful piece of Guillemont's which you played at the opening of the service, but you have one advantage that he has not. You are here. He is dead and had no knowledge of our circumstances, nor of what direction the service would take when he wrote the music. You are skilful. We prefer to hear you give us your thought rather than Guillemont, great musician though he was." It seemed to be a new idea to the organist, and he afterward gave more appropriate music of his own improvisation.

The mercantile and advertizing tendencies of the present time follow us to church. At the door we are offered a program. All the music is laid out with exactness, as though we were to be at a concert.

Organ Prelude.....Fantasia in overture form, Faulkes
Priene in E.....Lemmens
Anthem in G.....by Dvorak
Solo....."Prepare ye the Way" in D flat, Lemagré,
to be sung by Miss Smith.

Does it help our devotion or does it uplift our souls to know that certain music is in E or by whom it was composed? Or do we care to advertize Miss Smith, who will bid us "Prepare the Way of the Lord" in D flat? What does it all mean? Why have we fallen to this low plane? It is because we have departed from church music to concert music.

Now, concerning the voluntary. The organist should know in advance what is to be the theme of the sermon. The minister should insist on hymns of his own selection, and the hymns, of course, will be something of a guide to the organist. The voluntary, like a sermon, should have a

beginning, a middle, and an end. While the people are coming in, and there is more or less confusion in the audience, he should open up with a full tone and with an imperative note to attract attention. As the audience gets placed and ready a gentler theme should be gradually introduced. The organist should elaborate this, and call the people up out of themselves, awake new emotions in their hearts, and put forth all his skill. Having thus conquered the attention and feelings of the congregation, the player should in closing suggest by the theme of a familiar hymn the thought of the sermon which is to follow, closing with a subdued and quiet note. If the organist be an artist, and not merely a mechanic, he can play upon the hearts of his audience as he plays upon the keyboard before him. Having succeeded in this, he has prepared them for the service. If he be an artist, his voluntary will always be an improvisation.

Most people have the idea of rhythm, the regular heart beats of music, even if they cannot distinguish tones, and they enjoy music on this account, if for no other reason. The carpenter driving a nail will strike once or twice even after the nail is driven home, merely to fill out in his mind the number required to make the rhythm complete. Two people, walking together, keep step involuntarily, because of this rhythmic quality of mind. Even the crickets in the fields of a summer evening sound their notes with rhythmic precision. The rhythm in poetry is often more important than the rhyme, as in Browning's "How we carried the good news," Byron's *Mazeppa*, and in the Psalms, "The law of the Lord is perfect."

As an example of poor rhythm, take the familiar tune, "Coronation." Read it with the rhythm marked in your mind as it is usually sung, as follows:

"All hail the power of Je-sus name,
Let an-gels pros-trate fall,
Bring forth the roy-al di-adem
And crown Him Lord of all."

One will see by this that emphasis is placed on the first syllables only of the words power, Jesus, angels, prostrate, royal and diadem, nearly destroying the sense. How much better is the rhythm of this English tune:

MILES LANE C. M. W. Shrubsole, 1785

1. All hail the power of Je - sus' name! Let an-gels prostrate fall; Bring forth the roy-al
di - a - dem, And crown Him, crown Him, crown Him, crown Him Lord of all! Amen.

For another illustration of poor rhythm read the tune called *Martyn*,

and emphasize as indicated by the rhythm, as follows:

"Je-sus! lov-er of my soul." The important words are here broken in two, and the emphasis is placed only on the first syllables. How much better is the Welsh tune,

Aberystwyth, for it shows that the beauty of rhythm does not depend upon emphasis of any particular syllable.

Aberystwyth.

JOSEPH PARRY. Mus. Doc. (Cantab.)

I. Je - sus, Lo - ver of my soul, Let me to Thy bo - som fly.

While the near - er wa - ters roll, While the tramp - est still is high.

Hide me, O my Sa - vour, hide, Till the storm of life be past

Safe re - to the ha - ven guide, O re - ceive my soul at last.

Now, one of the greatest factors in the power of music in the human mind, we might almost say its greatest power, is its rhythmic power. We remember the tempo of a tune long after the tune itself has passed from our memory. Advantage should be taken of this fact in arranging the music for the church service.

For examples of music with strongly marked rhythm (and to get this we must go back to the great masters) read Handel's chorus, "Surely he hath borne our griefs," from the *Messiah* (remembering there are but four beats to a measure, not eight, as often played), or the familiar *Largo* by Handel, or the *Andante* movement of the Fifth Symphony of Beethoven, and the allegretto movement of the Seventh Symphony. Then read the modern hymn tune, *Benenento*, "While with ceaseless course the sun." This tune should be played with absolute regularity, with clocklike precision, and not too fast. Variety can be secured by increase or diminuendo of power.

There is great power in numbers. Remember, all the vocal heavenly music spoken of in the Bible is choral. Do not mind the discordant voices. They really serve a purpose in preventing too much smoothness.

Some of the greatest modern composers take advantage of the use of discords, Wagner, for instance, to heighten the effect of the succeeding concords by contrast.

The writer heard much fine music in Germany two years ago, but that which moved him most was the singing of one of Martin Luther's hymns by a great congregation of Germans in a Lutheran church. The words he knew not, and for them he cared not. The fact of the great congregation worshipping together so perfectly, so solemnly, so grandly—a result accomplished only by years of practise—was what impressed him. And all the people sang. The writer was also impressed by the singing at a meeting of a small congregation at the Baptist mission in Prague, Bohemia. The singers were few, but the soul of music was there.

As the orchestra is the sum of expression of instrumental music, so there is nothing grander in vocal music, aye, in any music, than combined human voices. Therefore encourage the people to sing—all the people—remembering the ideal church music will only be secured when all the people sing, even if some of them do no more than make a "joyful noise unto the Lord" and can only "make melody in their hearts."

Why do we never hear a chant sung except in an Episcopal church? Thirty years ago the chant was in constant use in all Baptist churches. The quartette choir has driven it away.

Let us suppose the minister should come into his pulpit of a Sunday morning and sing, or have a chorister sing for him, this chant:

Minister or chorister

Congregation

I will lift up my voice, my cry unto the Lord from whence I will lift up my voice. My life is hid from the Lord who made me.

singing thus the whole psalm responsively.

What a fine opening of the service this would be.

Two Points of View

In his recent address to Congress, delivered in person, President Wilson made public the steps which he had taken to re-establish peace in Mexico, and at the same time furnished to the Congress as an exhibit, in printed form, the reply of the Mexican Minister of Foreign Affairs, Señor Gamboa, to the proposals of the United States. It is well that the two statements should have been presented simultaneously, as it enables the people of the two Republics to judge for themselves with regard to the points at issue.

After reviewing at some length the conditions in Mexico which led to the offer of his counsel, President Wilson stated that he had submitted the following propositions, as a basis for a satisfactory settlement:

(a) Immediate cessation of fighting throughout Mexico, a definite armistice solemnly entered into and scrupulously observed;

(b) Security given for an early and free election in which all will agree to take part;

(c) The consent of General Huerta to bind himself not to be a candidate for election as President of the Republic at this election; and

(d) The agreement of all parties to abide by the results of the election and co-operate in the most loyal way in organizing and supporting the new administration.

With regard to these proposals President Wilson said:

Taking all the existing conditions into consideration, the Government of the United States can conceive of no reasons sufficient to justify those who are now attempting to shape the policy or exercise the authority of Mexico in declining the offices of friendship thus offered. Can Mexico give the civilized world a satisfactory reason for rejecting our good offices? If Mexico can suggest any better way in which to show our friendship, serve the people of Mexico, and meet our international obligations, we are more than willing to consider the suggestion.

In his reply Señor Gamboa, in accordance with the last suggestion, forwarded to Mr. Lind a long statement—apparently badly translated—in which he seeks to show, first, that conditions in Mexico are not as bad as represented; and, second, that President Wilson's proposals could not be accepted in their present form by an independent and self-respecting nation. He asserts that the statement

in the first paragraph of Mr. Lind's instructions, namely, that no progress has been made toward establishing in the capital of Mexico a government that may enjoy the respect and obedience of the Mexican people, is unfounded. This point he endeavors to establish by the following statement:

The Mexican Republic, Mr. Confidential Agent, is formed by 27 states, 3 territories and 1 Federal district, in which the supreme power of the Republic has its seat. Of these 27 states, 18 of them, the 3 territories and the Federal district (making a total of 22 political entities) are under the absolute control of the present government, which, aside from the above, exercises its authority over almost every port in the Republic and consequently over the custom houses therein established. Its southern frontier is open and at peace. Moreover, my government has an army of 80,000 men in the field, with no other purpose than to insure complete peace in the Republic, the only national aspiration and solemn promise of the present provisional President.

Perhaps from the point of view of the Mexican capital this optimistic declaration is not unreasonable, considering the chronic condition of revolution which has for many years existed in the Republic, even during the so-called peaceful régime of President Diaz; but to those conversant with the actual situation it savors more of Mexican braggadocio than of sober fact. However that may be, Señor Gamboa makes it the basis for categorically declining, on behalf of the Huerta administration, the four propositions of President Wilson, for reasons which may be summarized as follows:

1. There can be no armistice with bandits, such as "the rebels who style themselves 'Constitutionalists.'" 2. The laws of Mexico already provide for free elections, hence there need be no fear that the coming elections will not be free. 3. The request that General Victoriano Huerta should agree not to appear as a candidate for the Presidency of the republic in the coming elections cannot be taken into consideration, because, aside from its strange and unwarranted character, there is a risk that the same might be interpreted as a matter of personal dislike. This point can only be decided by Mexican public opinion when it may be expressed at the polls. 4. As to the final proposition, Señor Gamboa makes the undeniable assertion that, as no one can forecast the errors which men are likely to commit, there can be no agreement of all parties to abide the result of the elections.

In closing, Señor Gamboa submits the following counter-proposals:

- (1) That our Ambassador be received in Washington.
- (2) That the United States of America send us a new Ambassador without previous conditions.

This, of course, means the recognition of Huerta as provisional President—a procedure against which President Wilson has already publicly committed himself. The statement of Señor Gamboa has, however, made a favorable impression in Washington, for it is felt that, in spite of its somewhat truculent tone, it opens the way for further and conciliatory negotiation.

T. O. C.

Where the Trouble Lies

BY MRS. L. V. F. RANDOLPH.

The question, often asked, "What is the matter with the Mexican government? Why these constant revolutions in the Mexican and South American republics?" is generally answered in glib fashion, "Oh, the Latin people have no genius for a republic." This may be questioned. Rome was a republic, most successfully, for more than 300 years. Sparta, Athens, Venice and Genoa were all flourishing Latin republics.

It is essential to the success of a republican form of government that the political intelligence of the people be well developed. This is not possible under ecclesiastical tyranny. Liberty of conscience is the first requisite of an intelligent being.

Spain and its colonies have been misgoverned for 500 years by a State church. Philip II. of Spain (a narrow and bigoted Catholic), was ruler when the earliest colonists came to the Americas, and his mode of government was carried on by the powerful State church, which was Catholic, up to the nineteenth century. As a result the people are ignorant and without self-control. It must be a work of time for them to grow mentally and spiritually, and we ought not to be discouraged because of the difficulty our Christian missionaries have in coping with the superstition and ignorance of the average Mexican.

When Philip tried to impress his State religion on the Netherlands, a kingdom which he had inherited from his father, they resisted and fought him for thirty years. They would not be forced to accept his creed. The result was the Netherland republic, the first of our modern republics, and one of the best. Our own republic of the United States was in many respects formed after the model they presented. The religious liberty which they wrested from Philip, after untold and immeasurable sacrifices, led to the political liberty of a true republic.

Can a people have a true and stable form of republican government and still owe its first duty and loyalty to a foreign ruler?

Plainfield, New Jersey.

To Our Subscribers

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The Home Circle

The Man Who Knows

The man who wins is an average man,
Not built on any particular plan,
Not blest with any particular luck,
Just steady and earnest and full of pluck.

When asked a question "he does not
guess";

He knows, and answers "no" or "yes."
When set a task that the rest can't do,
He buckles down till he's put it through.

Three things he's learned, that the man
who tries

Finds favor in his employer's eyes.
That it pays to know more than one thing
well,

That it doesn't pay all he knows to tell.

So he works and waits till one fine day
There's a better job with bigger pay,
And the men who shirked whenever they
could

Are blessed by the man whose work made
good.

For the man who wins is the man who
works;

Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes,
The man who wins is the man who tries.

—*The Idea.*

Ten Yards of India Lawn

BY EMMA J. DARY.

The door bell rang sharply. Margaret Shaw ran lightly down the broad stairs, and, opening the door, admitted five girls.

"All together!" she exclaimed, "How did this happen?"

"It didn't happen, Peg, dear," answered Irene Harrington, the tallest of the group. "Lillian called for us all with her father's new car. Wasn't she good?"

"I knew they would all have their bundles and packages for the box, and I know I hate to carry a big bundle, if it isn't any further than—up to your room," and she started up the staircase. Then she turned laughing, "I beg your pardon. We're supposed to go up, aren't we?"

"Of course you are," Margaret laughed. "Come on, girls," and she led the way up the stairs and into her own large and beautifully furnished room. There the girls laid their bundles on her bed, and taking off their outdoor garments made themselves comfortable around the room.

"I think I told all of you, didn't I?" began Margaret, "that Dr. Frendler wants us to send our box this year to a Rev. Mr. Bailey in South Dakota, who gets \$500 a year and who—"

"Who has three children," broke in Muriel Birchall, "and one of them is—"

"A girl just our age," finished Carolyn Starr, "or at least just Irene's age. Irene, our ancient and honorable—"

"Ancient!" laughed Irene. "You'll be twenty-one yourself next summer. But let's undo the bundles. I am dreadfully curious to know what each of you has brought."

And so the bundles were opened one by

one, and the contents of each was examined and criticized. The six girls, all from wealthy homes, had for the last few years sent a box each Christmas to some poor family, whose name they obtained from their pastor and friend, Dr. Frendler. The girls contributed some of their outgrown or discarded garments, and also brought new articles of all kinds, so that their annual box, although sometimes not large, was often worth as much as the average mission box, and the box this year was to be no exception. The bundles as they were undone disclosed an array of towels, stockings, mittens, caps, and a variety of such articles as might please any poor father and mother trying to raise a family on \$500 a year.

As the last bundle on the bed was undone, Christine Burton turned to Margaret.

"You haven't shown us what you brought."

Margaret turned to the table and taking up a package took off the paper.

"I don't know just what you girls will think of it, but—" and she hesitated.

"Why, what is it?"

"India lawn. Ten yards of it."

"Ten yards of India lawn!" gasped Irene.

"I thought it was cold in Dakota," put in Muriel Birchall, "so I brought mittens and such things."

"So did I, and I thought we ought to send useful things."

Lillian Foster's voice was slightly cutting, but Margaret only smiled.

"I suppose it is cold there, and I suppose we ought to send useful things—mostly—but I was thinking about the girl, Anne her name is, and wondering if she ever had a new dress, and I thought that if she was like other girls—us girls—she would like a new white dress if the thermometer never went above zero. I should die—or something—if I couldn't wear light dresses."

"I guess you would," laughed Carolyn, "and I'm glad you did it."

But the other girls were not so ready with their approval, and some friendly discussion ensued.

"I'll tell you what I'll do," Margaret said at last. "I'll write a note and put with it, and ask her to tell me exactly how she likes it."

"Of course she'll say she likes it."

"I don't believe she will unless she does. I'm going to try to see anyway, and—I think she'll like it."

The box was duly packed and sent, and three weeks later five of the girls were sewing at Irene Harrington's, waiting for Margaret Shaw.

"Where do you suppose she is?" demanded Lillian Foster for the third time, as she shifted her embroidery hoop.

"At my front door, I guess," laughed Irene as a peal from the door bell reached them. "Excuse me, and I'll see."

A few minutes later she returned with the late comer.

"Oh, girls," Margaret began as soon as she had entered the room, "I've had a letter from Anne Bailey, two letters, I mean, and it is the most pitiful thing!"

"What is, Anne?"

"No, the letters, I mean what she wrote." "Well, read them to us. You brought them, didn't you?"

"No. I put them where I thought I would remember just where they were, but when I came off I couldn't remember where I'd put them, and I was in such a hurry I couldn't stop to hunt, so I'll have to tell you about them."

"How did it happen she wrote two?" interrupted Carolyn.

"Well, you see, the second one came special delivery, and asked me to please burn the other, one without reading when it came, but it had already come, and I had read it, so I couldn't very well."

"How strange," murmured Lillian.

"Don't laugh, girls. It really is the most pitiful thing I ever heard. You know I wanted her to tell me all about the lawn I sent. Well, it seems she is to be married in a few weeks to a Mr. Harris, who, judging from her letters, is the ideal of perfection in every way."

"It is pitiful, isn't it?" broke in Christine. "Irene, if we're to pity her, I suppose we must pity you, too."

"Don't interrupt," said Irene, twirling the diamond on her finger. "She hadn't finished. Go on, Margaret."

"As I said, she is to be married, but she hasn't any wedding dress, and she says she has been praying for one. Imagine it, girls, praying for a dress!"

"And now she's got it!"

"No, that's just the trouble."

"Why hasn't she?" demanded Irene. "I don't see."

"Of course you don't; that's what I'm trying to explain. She says when they unpacked the box and she saw the lawn she just screamed and hugged it and was so happy she didn't know anything. But that evening a neighbor came in and told them of the death of a woman in the village. This neighbor had been helping there during her sickness, and when they came to—to fix her for burying they couldn't find any dress to put on. You know they are all dreadfully poor there, and all she had was old colored wrappers, and such things, and she said they just couldn't use one of them. So she came over to the Baileys to see if they had anything they could let her have, and Anne's mother said she would see if she could find something. Anne says she knew then what she ought to do, but she just couldn't do it."

"Of course she couldn't; the idea!"

"But she says, after the woman had gone, her mother couldn't find anything else, and so she went upstairs and got her own wedding dress, that she had kept all these years."

"Margaret!"

"Yes, she did, and she was going to give them that. Anne says she went up to her room and fought it out. She says it was

a question of her mother's wedding dress or her's, and her mother had been married in her's, while she was just going to be in the lawn. She cried herself to sleep, but in the morning they took the lawn over and made a dress for the woman to be buried in. And Anne is to be married in the blue muslin dress that was in the box."

"My old blue dress!" gasped Christine. "I've just told you the facts, but the way she wrote—I cried when I read it. I couldn't help it."

"I don't wonder." Irene was wiping her own eyes. "But I should think it rather queer for her to tell you all that. It doesn't sound very grateful."

"Well, you see she just had to let out to some one, and she couldn't to any one there. She wished afterward she hadn't, you see, and that's why she sent the second letter."

"What did she say in that?" asked Lillian.

"Oh, she thanked us all for the things—she did that in the first one, too—but she didn't say a word about herself. Just told about the neighbor, and how much it meant to the woman's family for her to have a white dress, and how much easier it made it for her father to talk to the children about the "beauty of death," and all that; not a single word about the wedding dress."

"It makes you feel mean to have everything you want, doesn't it?" said Carolyn.

"Yes, it does," answered Muriel, "and I wish—why can't we girls—all club together and get her—"

"Good, of course we can!"

"A white silk with all the fixings. Let's!"

"Wait a minute," broke in Margaret, "it seems to me that white silk is too much. I don't mean I'm not willing to help get it, but it seems to me it will be out of harmony with her other things. Wouldn't she like better just a nice lawn or muslin or something simple like that?"

"I guess you're right, Margaret, as usual. But we'll do that, won't we, girls?"

"Of course we will."

"To-morrow!"

"Girls!" Irene was on her feet. "I want to ask you something. It sounds dreadfully brazen, I know, but—are you girls planning to give me a linen shower?"

"What should make you think of such a thing as that?"

"Now please don't evade my question. Are you, Margaret?"

Margaret smiled. "I guess we may as well confess. Yes, dear, we are."

"Thank you. Now please don't think I don't like it or appreciate it, but I wish—don't you see, girls—instead of showering me—I'll help, too, and we'll send it to Anne. I'd love to! You girls are dears to do it for me, but you know I shall have everything I want, anyway, or at least everything I need. I really wish you would. Now don't say anything against it. Isn't it a good idea?"

"Yes, it is, Irene, and you're a perfect angel to suggest such a thing," answered Carolyn, "although I'm afraid you'll repent when you see all the things."

"The more the better. Are you other girls willing?"

"Of course, if you say so."

"I think it will be fine," said Muriel, "although I have been thinking just how my centerpiece was going to look on your table when I came to call."

"I'd like to, too," put in Carolyn, "but I'm not going to take out those beautiful 'H's' I've just finished embroidering in your guest towels."

"Oh, dear, my luncheon set is all embroidered in 'H's,' too! Why didn't we think of that before?"

"Isn't that too bad!"

"Stop, girls," Irene spoke. "I did think of that. What is the name of the man she's to marry?"

"Harris!" cried Margaret.

"Good for you, Irene!"

"Of course," Irene went on, "that's his initial, not hers, but probably she wouldn't know but that was the correct thing."

"And the shower was to come next week," added Lillian, "so our things are all done. We can go in to-morrow and buy the dress, and send the things right off, so she'll be sure to have them in time. Oh, wouldn't you like to be there when she opens the box!"

Of course that could not be, but they were all present to hear the answering letter that came in due season.

"You dear, dear girls," it began. "I don't know what to say or how to say it. I wish I could hug every one of you. Everything in the box is so beautiful it almost makes me want to cry. I can never, never thank you, so I'll just love every one of you. I ought never to have written as I did. Somehow it wrote itself, although even that letter wasn't as bad as I felt. It couldn't be. You wrote that one of you was to be married soon. She'll probably understand best how I felt, but all of you are girls and I know understood. Mr. Harris and I are to be married next week, and we went up to our new home yesterday. I think I told you that he is to teach in the new school in the next village. Well, we carried over all the lovely house things you sent, and fixed up the rooms. Oh, I wish you all could see it! Your things do add so much. Mother and I finished my dress to-day, and it is beautiful. I've been wondering whether to write this or not, but I'm going to. It is the first new white dress I ever had! You can guess how I love it. Everything and every one is so lovely I am happier than I ever supposed any one could be. I only wish every one of you could be as happy as I am. Your friend forever, Anne Bailey."

Nashua, New Hampshire.

Little Lights

Works outweigh words.

Love lessens the need of law.

Pride often makes peace impossible.

Better be right than have one's rights.

Hate hardens hearts; love kindles kindness.

Love makes friends where law makes enemies.

Golden deeds and not gold dollars make a Golden Age.

We cannot give to God acceptably and not forgive men.

One person, living right, helps make life for many bright.

God hates a bad business but loves the bad man. So should we.

Love and the Gospel would solve the divorce problem—and some others.

Some folks would get along better with the neighbors if they loved more and "lawed" less.

Why do you not take the same rule to measure others that you do to measure yourself?

ERNEST L. TRUE.

Truman, Minnesota.

Reality

Chasing shadows 'round the corner,

While the fleeting moments roll;

Seeking fame and worldly honor,

Naught it brings, O sinful soul!

Look to Jesus, he will save thee,

Live for him who died for thee;

Then thou wilt have glory, honor,

Lasting as eternity. —A. A. McCaskill.

Philadelphia, Pennsylvania.

For the Children

A Faithful Dog

When the sheep of the flock were counted at night, two were missing, and the shepherd said to his collie, "Away, collie, and fetch them."

But the collie did not move; the dog was tired with his day's work of keeping the sheep within bounds and he wanted to rest.

The shepherd repeated, "Away, collie, and fetch them," and the collie went.

About midnight there was a scratching at the door of the fold, and when the shepherd opened the door there was the collie and one of the sheep.

The shepherd gave food and water to the sheep which had been lost, but after he went back to the dog. "Get the other sheep," said the shepherd.

The collie did not move; he pleaded with his eyes to be left to rest, but at last he went, and about three o'clock in the morning he found the other sheep all torn, hurt, lost. The collie brought it back to the fold and the shepherd cared for its hurts.

Then he went to praise the collie. But the long search had been too much for the collie's strength. The two sheep were saved, but the collie died to have them.

How many of you have a dog of your own? Some of you have, I know, and you have found out how well they can be trusted to do their work.—*Baptist Times*.

Anticipating Joy

"Oh!" exclaimed Johnnie as the dessert came on, "how I wish you had told me this morning, mother, that you were going to have strawberries and cream!"

"Why, what difference would it have made?" inquired his mother.

"Oh, lots! I could have looked forward to it all day then!"—*Minneapolis Journal*.

Henry was required to write a sentence containing the plural of bamboo. The smiles of the class attracted the attention of the teacher to the board, upon which he found this sentence: "Two bamboos are in a cage."—*Youth's Companion*.

Books and Their Makers

The Habit of Good Reading

By Henry van Dyke

Cultivate the habit of good reading. I think every man, every young man, ought to have a little library of his own, even if it is only half a dozen books that he can carry around with him in the bottom of his trunk, books he has tried and tested, books that he loves, books on whose pages he can mark himself, books he will read with his best girl, when he is fortunate enough to get one, and that they will mark together, perhaps. Begin early to have a little group of your own books. Take them into your life; so you will enrich your life with larger and nobler thoughts and feelings and so become a richer and a larger and a nobler and a saner and a better balanced man; you yourself will be of greater value to the community; not simply will you have a greater earning power through efficiency, but you yourself will be of greater value to the community, will be a better man to live with, and you will have more to give to that common thought and feeling which is the real life of our nation. We measure our country by her size; by her wealth; by her power as a world force. That is not the right way. The way to measure our country is by the number of fine, true, noble men and women who are ready to consecrate their powers and their intelligence to her service.

Reviews

Calm Yourself. By George Lincoln Walton, M.D. Houghton Mifflin Company. 50 cents.

This is a lecture delivered at Harvard University. It makes a delightful book, and is certainly helpful reading for the nervous and for all who live with nervous people. This, of course, embraces nearly the whole race. Some pertinent quotations from this book will be of interest:

In my belief, nervous prostration would be rare if we were so constituted that we could leave our needless fear and fret, avoid swearing or even feeling like swearing, if we could argue without acrimony, could stifle our aversions, could resist the temptation to play the martyr, and could listen to criticism and ridicule without getting "hot under the collar."

And, further, I believe that if such a millennium could be attained, the actual amount of effective work in the world would be easily doubled. Not that people wouldn't get tired, but it would be a healthy tired, the kind a normal child has after a long day's play; not the kind of tired that puts you where you can't sleep if a clock ticks, but the kind that makes you relax every muscle in your body and sleep until the breakfast-bell rings, or, if you don't sleep, makes you lie still in one position and think what a good time you are having, instead of churning the bed-clothes and fussing about that eight hours' sleep on which you had set your mind.

* * *

The association, "tired and cross," has become so fixed in our minds that to separate them would do violence to our ideas of proprieties. But just try the experiment once, as I have elsewhere suggested, of going home after a hard day's work, saying to yourself, "Why tired and cross; why not tired and good-natured?" You will find it a good deal easier than you think to carry out the suggestion, and the chances are you will give your family a surprise party.

* * *

At the outset of your day, try this experiment: Start out with the determination that you will do each piece of work in its turn without unnecessary fret, without burdening your mind with such questions as whether So-and-so will keep his appointment, whether So-and-so will pay his bill, whether So-and-so will understand your motives, and whether your business is all gone and will never come back again for the thousandth time. Try the experiment of limiting your thoughts to the task in hand, dismissing the one just finished and leaving the next one to take its turn.

When you have intrusted some one else with a part of your work, dismiss that part from your mind, and, most important of all, hold yourself in readiness to react comfortably instead of irritably to the ordinary incidents of life. If you succeed in doing this you will be surprised to find yourself comparatively fresh at the end of a hard day's work, and I venture to predict, meantime, that your affairs will not suffer.

* * *

What makes us fret? We all know the expression, "Mad as a wet hen." Suppose you were asked what makes the hen mad, you probably would answer, "Why, because she is wet"; but for the real reason we must go further back—she is mad because she insists upon being dry. If she could forego that insistence she would remain unruffled, wet as well as dry.

Similarly, I think I am mad because So-and-so has called me a liar, a coward, or a what-not. But the underlying cause of my anger is that I can't stand being called such names. If I took a notion to practise philosophy to the extent of seeing how much instead of how little I could stand, I might finally be wishing some one would try it on, to see if I couldn't remain cool under the provocation, and simply say to myself, "Never touched me." "Any one can stand what he likes; it takes the philosopher to stand what he doesn't like."

* * *

For ready use when the hypochondriac fears disease, or when the timorous one is going through a tunnel, I recommend the following motto: "Play the game; you'll never be quite safe till you're dead!" Try this maxim the next time you are tempted to give up a trip for fear of a blizzard, and you will realize that you have been missing much experience by taking too good care of yourself.

* * *

For preserving emotional poise under stress, contemplation without action is of no avail; nothing helps us better to keep our head than to use our hands, and, for the treatment of faulty mental habits, for foolish fears and needless worry, nothing is more effective than the steady job. In point of fact, the maxims that have helped me most are these: "Play ball," "Get busy," and "Saw wood!"

* * *

We must learn, not to say, "That is enough to vex a saint," but to say, "Nothing is enough to vex a philosopher."

* * *

The good Emperor Antoninus Pius used to say that he preferred repairing the monuments of others to erecting new ones of his own. But to my mind he left the most

effective of them all, when, after composing himself for his last sleep, he gave to a servant the watchword he had chosen for the night: "Equanimity."

The Progressing Philippines. By Charles W. Briggs. The Griffith and Rowland Press. 50 cents net.

This is a graphically told story of the Philippines by our own Charles W. Briggs, who was missionary to the Islands from 1900 to 1910. It is a trustworthy relation of the geography, racial and social characteristics, history and religious life of these important Islands. Mr. Briggs in plain language tells the story of Roman Catholicism and its influence on the inhabitants. He tells also the story of the Protestant reformation and the work of the evangelical missions. The book is absorbing and informing from beginning to end. The part played by the Philippines in our national life is one to which our lawmakers may well pay attention. We trust that President Wilson and Secretary Bryan may have their attention called to this book.

Progress in Christian Culture. By Samuel Charles Black, D.D. The Westminster Press. 75 cents net.

This is a series of sermon essays of high order by a popular preacher of the Presbyterian Church. The essays deal with such questions as "Bible Study," "Prayer," "Sacrifice," "Service," "Self-control," "Forgetting," "Remembering," "Meditation," "Perseverance," "Temptation," "Sabbath Observance" and "Decision of Character." The book will be found helpful.

My Lady of the Chimney Corner. By Alexander Irvine. The Century Company. \$1.20 net.

A beautiful tribute by a distinguished man is here paid to the mother who in humble circumstances bore and reared him. It is a story of poverty and victorious living in old Ireland. The publishers are right in declaring that it deserves a place beside *Margaret Ogilvie*, Barrie's beautiful tribute to his mother. Too often in our day distinguished men are somewhat ashamed of their humble parents and the poverty of their childhood. It is refreshing when we meet men who make no claim to consideration except upon their own merit. It is equally refreshing to read a tribute like this to motherhood.

Sunday School Lesson

LESSON XII. SEPTEMBER 21.

The Golden Calf. Exodus 32.

Golden Text.—Little children, keep yourselves from the idols. 1 John 5:21.

Notes on the Text, by Thomas O. Conant

An "idol" is anything which displaces God as an object of worship or devotion. Among the ancient Hebrews, and in heathen lands and the Greek and Roman Churches of to-day, idols may take the material form of carved images or pictures. With others, professing to be more enlightened, the idol may be any object of supreme desire, material or immaterial, which may so possess the heart as to exclude God from his rightful place in the affections. The law of our relation to him is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Paul tells us that "an idol," considered as a god or the representation of a god, "is nothing in the world," there being "no other God but one"; but in our own consciousness we create and worship many idols, before which we bow down and worship. These modern idolatries are far and away less excusable than that committed by the Israelites before Mount Sinai and later in the Northern Kingdom (1 Ki. 12:25-33). They had become deeply imbued with the idea of representing the deity by a tangible object of some sort (as the Roman Catholic authorities say is the intention in their use of images); and when, after several weeks of absence on the Mount, there seemed no prospect of ever seeing Moses again, their thoughts reverted to the Egyptian worship familiar to them, and they demanded of Aaron that he should make them gods (as the Roman priest pretends to "make God" from a bit of bread) that should go before them. Aaron, who knew better, weakly yielded to the popular clamor. He bade them bring the jewels which the Egyptians had given them, fashioned a wooden image of a young ox, and covered it over, or plated it, with gold—a process well known to the Egyptians—and then perfected the image with a graving tool. This he declared to be a representation of the great God who had brought them up from the land of Egypt, saying: "To-morrow there will be a feast to Jehovah." That this was no harmless perversion of the Second Commandment is plain from Jehovah's words to Moses (Ex. 32:7-10). Can it be that he looks with more lenient eyes upon the image worship of the apostate churches?

I. MOSES BREAKS THE TABLETS.

Vers. 15-19. At the end of forty days Moses began his descent from the Mount, bearing in his hands the two "tablets of the testimony, tablets of stone written with the finger of God." This statement is reiterated and strengthened in these verses (15 and 16). As they neared the foot of the mountain they heard the sound of revelry in the camp. The people had "sat down to eat and to drink," and had risen "up to play"—perhaps with the licentious rites which so often accompanied these idolatrous orgies. To Joshua their shouts seemed as *the sound of war in the camp*;

but Moses, forewarned by Jehovah, knew that it was the sound, not of war with any human foe, but of rebellion against Jehovah their God. And as he drew near the camp, and saw the calf and the people dancing, righteous anger flamed up in his heart, *and he cast from his hands the tablets, and broke them to pieces beneath the mount*. By this dramatic act he told the rebellious people that they had broken their covenant with Jehovah, so solemnly made but a few short weeks before (Ex. 19:3-8). It is not a light thing to break covenant with God. But how often and how easily do we who have in baptism taken the vows of God upon us forget our obligations as Christians, and instead of walking in the newness of life to which we have been called (Rom. 6:4), return with unholy delight to "the weak and poor rudiments of the world" (Gal. 4:3, 9). Let us remember this when we are inclined to condemn these misguided people, just freed from the bondage of Egypt.

2. SWIFT RETRIBUTION.

Vers. 20-29. *And he [Moses] took the calf that they had made, and burned it [the wooden part] with fire, and beat it [the plating of gold] until it was fine*—the description is too brief for details, but if fully written out it would probably have noted that after stripping the metal from the form of the calf he beat it till it was reduced to powder. Had it been pure gold this could not have been done; it would simply have been beaten into thin, soft sheets, like that used in dentistry and the gilding of picture frames. But presumably the Egyptian jewels had been alloyed with tin, which in certain proportions will make gold not only brittle, but as friable as glass. By adding more of such an alloy when smelting the gold, Moses could easily beat it until it was fine. Then he strewed it upon water, and made the sons of Israel drink of it. By this symbolic act he taught them that the sin they had committed would return upon themselves. Their "chickens would come home to roost." Just so it is with drunkenness, the drug habit, licentiousness, and other sins against the body, those who practice them "receiving in themselves the recompense of their error" (Rom. 1:27).

Then Moses demanded of Aaron an accounting for his incredible folly in bringing upon the people this great sin. Aaron weakly added sin to sin by trying first to throw the blame upon the people (ver. 22); then upon Moses for his prolonged absence (ver. 23); and finally by a false statement intended to make it appear that the calf was the product of a miracle—I cast it [the gold] into the fire, and there came out this calf.

But severer punishment was demanded for this grievous sin. *And Mosos saw that the people were naked—for Aaron had made them naked for a derision among their enemies*—stripping themselves naked was one of the shameless customs of ancient idol-worship. Had the people then been attacked by an enemy, they would have been defenseless, and thus a derision

among them. In response to Moses's demand, *Whoever is for Jehovah let him come to me*, the sons of Levi, who seem not to have participated in these idolatrous orgies, loyally assembled, and carried out their leader's instructions to *pass through the camp and back, from gate to gate*, putting the guilty people to the sword as they went, until before sundown about 3,000 of them had been slain. This loyal consecration (setting apart) of the sons of Levi became a blessing to them.

3. MOSES OFFERS ATONEMENT.

Vers. 30-35. Again, on the morrow, Moses reminded the people of their sin, and offered to intercede for them with Jehovah. But he offered more than intercession—he offered himself as an atonement for their sin. *Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written*—in this respect Jesus was like Moses (Deut. 18:15; Acts 3:22); though only could the divine Son of God be a propitiation for our sins (Rom. 3:25; 1 John 2:2), bearing "our sins in his own body on the tree" (1 Pet. 2:24). Every one must bear his own sin, unless by faith he lays it upon him who is able to save (Heb. 7:25).

Those who wish can use this as a "temperance lesson"; but it has a deeper significance than that, and it would be wiser not to restrict it to one phase of sin, great as the sin of drunkenness is.

Young People's Prayer Meeting

Topic (September 21).—How to get the most from this school year. 2 Tim. 2:15-26. (Led by a public school teacher or college student.)

An admonition addressed to a minister of the Gospel seems rather inept when applied to a boy or girl in school. Yet there are some foundation principles enunciated in this passage which underlie all genuine endeavor, whatever may be its temporary form.

For example, Paul exhorts Timothy to try to win the approval of God, "a workman not made ashamed." Scholars who apply themselves to their studies in that spirit will surely "get the most from this school year." It implies seriousness of purpose, hard study, a determination to master the particular subject in hand, not so much to win a good standing in class as from a conscientious desire to please God. This does not exclude the lower motives, so far as they are worthy motives, but is simply "putting first things first." A Christian scholar can study arithmetic to the glory of God as truly as he can read the Bible or sing psalms to that end—better, indeed, when it is his special duty to study arithmetic. A student can play "as to the Lord" as well as pray, each in its own time and place. In other words, a Christian scholar, while not saying to himself at every turn, "I am going to do this to win the approval of God," should so cultivate the spirit of doing all, work, study, play, intercourse with teachers and classmates, for the glory of God, that the whole life shall be unconsciously governed by it. It is not the saying but the doing that "makes the action fine."

New York City News

Borough of Manhattan

A converts' rally, closing the ninth tent, open-air and shop campaign, will be held by the Evangelistic Committee of New York city in Carnegie Hall on September 15. There will be testimonies by converts of this and previous seasons, reports from evangelists and preachers, and music by the evangelistic chorus of 500 voices. Tickets may be secured upon application to pastors, or at 541 Lexington avenue; phone, 492 Plaza.

Madison Avenue

During the summer Dr. J. Wilbur Chapman has been supplying the pulpit of the Madison avenue church, Dr. Charles A. Eaton pastor. Dr. Chapman closed his engagement last Sunday preaching an able sermon on "The Christian Home." In the sermon he said:

I am greatly disturbed by present conditions in the American home. Men have ceased to read the Bible, and have put it on the plane with Shakespeare. America is losing respect for Sunday. Lands not long ago wild, Australia, can teach us the better observance of the Sabbath. The public is accusing the ministry of indifference to their audience. Some people seated in church pews are so cold no one could welcome them. I am distressed because there are in this church some people who did not pray this morning. They said, perhaps, they did not have time.

Every man who has the best interest of his country at heart must be saved. Homes are not what they were in the olden times. Mothers are not what they used to be, in many cases. Do your children think as much of their mother as you did of yours? The family prayer is out of fashion. We have few homes now. We have flats. There is little room or fancy for a sign in the place in which families now live, reading, "God Bless Our Flat."

Dr. Eaton will resume his regular ministry next Sunday. Many will regret to learn that Rev. Frederick W. Hagar will close his connection with Madison avenue church this autumn. He is one of the few really great assistant pastors of the country. Any church which can secure his services will get a treasure.

Tent Evangel

Tent Evangel closed its thirty-fourth season of work in New York by a series of rally services in which Dr. Len G. Broughton, Superintendent G. W. McPherson and Gipsy Smith were the speakers. At the final service on September 2 Gipsy Smith was at his best, as he spoke on the theme, "More Like Jesus." Three thousand persons were seated in the tent and on the lot outside, and hundreds were unable to get in on the ground. It was a fitting conclusion to the largest summer's work ever conducted in this Gospel tent, and was the largest tent rally ever held in New York. The committee will continue the work in 1914. The work is independent as in former years. Tent Evangel is unique in itself. It is a Northfield in New York, with the evangelistic note predominating. Thousands who cannot leave the city receive in this work messages from the Northfield and other speakers.

The superintendent, Rev. G. W. McPherson, in addition to his fall evangelistic work will plan for a party to take a

winter cruise in Palestine and Egypt. The party will be named "Evangel Winter Cruise," and will sail from New York about January 9. Those desiring information can address Mr. McPherson at Yonkers, New York. The travel will be all first class.

The North Church

The *New York Times* of September 8 gives the following interesting paragraph concerning the North church:

A night school of theology will open soon in this city. Rev. John Rogers Gunn, pastor of the North Baptist church in West Eleventh street, who will be in charge of it, hopes through the new institution to interest young men of small means in the ministry. It will be a theological seminary preparatory school, and will be open to young men of all denominations like the Union Seminary. "Now, most ministers come from small towns and rural communities," Mr. Gunn says. "It seems to me that the city youth, brought up in the city, knowing the city's heart, the city's mind, and the city's problems can best serve the city churches. There is not a city that furnishes its quota of candidates for the ministry, and I believe that this school I am trying to start will furnish more candidates. There are many bright young men right here in my church who are interested already." There will be courses in Biblical introduction, Biblical exposition, and practical means and methods in Christian service. As the school grows other courses will be added.

Borough of Brooklyn

Rev. Charles L. Seasholes, D.D., of Philadelphia, will occupy the pulpit of the Greenwood church September 14 and 21.

The pastors generally were back in their pulpits last Sunday, and were greeted with unusual congregations. Dr. W. C. P. Rhoades, of Marcy avenue, has spent two months at his summer home among the lakes of upper New York and came home renewed in strength to preach at both services at Marcy avenue church.

Dr. W. B. Wallace at the Temple preached on "The Master Motive" and "The Adirondack Trail" to fine audiences. The great chorus choir was back in its place.

At the Greenwood church the preacher for the past two Sundays has been Dr. W. Leon Tucker, of the Calvary church, Los Angeles, California. Dr. Tucker is a favorite at Greenwood, and his ministry was greatly enjoyed.

At the Euclid avenue church Pastor W. A. Kloeppel gave the hand of fellowship on Sunday morning to three adults, and in the evening baptized two sisters, one thirteen the other fifteen years of age. The work is starting under favorable conditions, and many are seeking the light.

Charles Taylor, the famous boy preacher, began meetings at Trinity church, Rev. Robert E. Hill pastor. Charles is assisted in his work by his father, Rev. Charles Taylor, and his singer, Mr. C. M. Forbes. This lad held successful meetings at Washington avenue church last spring. He is a good drawing card, but he is much

more. He is a winsome and able preacher of the Gospel, so say those who hear him.

At the McDonough street church Rev. M. George Coker, lately the pastor at Hempstead, Long Island, began his duties as pastor. His public recognition will take place on Wednesday evening, September 10. Mr. Coker comes to a difficult field, but he has energy, initiative, and other winning qualities.

At Emmanuel church the pulpit was supplied by Dr. George F. Pentecost, who is popular with the church and in the community. Rev. J. Lewis Conant, the assistant pastor, has been carrying the burden of the pastoral work and preaching occasionally, since the resignation of Dr. Humpstone. Dr. S. B. Meeser, of Crozer Seminary, was the acceptable supply during August.

The Emmanuel church has called Rev. W. A. Kloeppel to take charge of the work at Emmanuel House, a neighborhood mission connected with the Emmanuel church. Much Christian and social work of varied character is done at Emmanuel House, and it is felt that it is now necessary to have a man to devote his whole time to it. Mr. Koeppel is pastor of Euclid avenue church, but he is admirably adapted to this work at Emmanuel House.

The Italian department of Colgate Theological Seminary begins its work of the year on September 12 with appropriate exercises. One of the speakers will be Dr. D. H. Clare. It is expected that six or eight new students will form the entering class. Thus far six have been accepted. Others are under consideration. Two students come from New Haven, one from Hightstown, New Jersey, one from San Francisco, California, one from Detroit, Michigan, and one from Orange, New Jersey. Other students will be decided upon later. The prospects are good for a successful year's work. All graduates at work are receiving high commendation.

The Italian Church

When an institution becomes firmly established and is accomplishing the purpose for which it was intended, people like to discover the reason for its success. Should we desire to give reasons for the present healthful state of the First Italian church, Borough of Brooklyn, we would be compelled to say that it is due to the vital elements of prayer, work, money and consecration which have entered into it. The Brooklyn church is unique in the number of friends raised up in its behalf. Untiring, constant efforts on the part of Godly men and women, for a period of twelve years, have brought the church to the place it now occupies. The church began in an upper chamber in the factory of

E. Reed Burns. Thence it moved to the old Hope chapel. Then through a generous gift of \$20,000 from Mr. Frederick Dietz, of the Borough of Manhattan, and the co-operation of the Brooklyn Church Extension Society, the Young People's Union, the Home Mission Society and a host of individual friends the present commodious quarters were secured. The plant, with its furnishings, cost about \$42,000.

Suited to Needs

It is the pride of the Brooklyn church, that it is the best equipped, the best adapted, and the most complete plant which the denomination possesses for Italian work. In all probabilities there is no work of any denomination which is accomplishing so much with the amount of money at its disposal.

The Church

There are many lines of activity carried on. But towering above all, and the inspiration of all activities, is the church, with its regular appointments. It is the conviction of thoughtful men and women of our country that mere social work, however valuable it may be, can never accomplish the task to which the church stands committed. The religious appeal touches the springs of human life in a way which social work can never do. The aim is to take the crude material as it is and transform it into the likeness of the perfect man, even Jesus. Consequently a regular pastor is in charge, who visits, preaches, teaches and helps in the spirit of the Master. Since 1904 more than 130 persons have been led to acknowledge Christ, and to accept intelligently Christian baptism. The best indication of the healthful state of the church is the fact that the Thursday evening prayer meeting is the most largely attended meeting of the week, rarely less than fifty being present the year round.

Sunday School

The next important branch of the church is the Sunday school. There has been from the very beginning a devoted and consecrated group of teachers, who have done their best for the school. Once the 200 mark in attendance was passed, but the average during the past three years has been about 135. Graded lessons are used, and a monthly cottage prayer meeting is held at the home of some member of the school. This meeting is so planned that each class may have a meeting, which may be considered as theirs, at least once a year. The school usually presents special programs at Christmas, Easter, Thanksgiving and on Children's Day.

Young People

It is now almost seven years since the Young People's Society was started. This is really an English service which is destined, sooner or later, to take the form of



DIETZ MEMORIAL CHURCH.

a regular preaching service in English, as the rising generation has a limited knowledge of the Italian language. When that shall come to pass a cordial invitation will be extended to all English-speaking people of the neighborhood. It is inevitable that while Italian preaching will have to be continued indefinitely, provision must be made for the future of the rising generation.

Clinic

In making the plans of the church building rooms were laid out for a clinic, or medical department of the church. In due season God laid this work upon the heart of Mr. Wright, of the Sixth avenue church, who furnished it most completely, in loving and tender memory of his son, who was to have gone to the foreign field as a medical missionary. A nurse gives her entire time to the neighborhood, visiting and caring for the sick, and a physician gives an hour each day to attend to all serious cases.

Kindergarten

"The Mary E. Godden Kindergarten," so named in recognition of the devoted serv-

ices of one who is beloved and revered by all who know her, is meeting with much success. There is an average attendance of thirty daily. A monthly mothers' meeting is held, at which problems relating to care and treatment of children are discussed. It means much to these fifty children enrolled that they may be cared for each day in the week, and be carefully and kindly instructed. The best fruits of this work will be realized by the church twenty-five years hence.

In addition to these main branches of work there are several other lines of activity carried on by the church missionary and volunteer workers. There is the weekly sewing school, the dressmaking class, Boys' Club, Girls' Club, gymnasium classes, classes in English for adults, a religious meeting for children, shower bath periods, and occasional illustrated lectures on topics of interest. Many times there are three or four different lines of work going on at the same time. The building is in use seven days in the week and 365 days in the year.

It must be borne in mind, of course, that

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we are working a field that is naturally antagonistic and indifferent to the Protestant view of Christianity. Of the 500 or more people that are more or less attached to the church, all were either nominally Roman Catholics or atheists. It cannot be expected, therefore, that these people can in a few years be made to feel a deep sense of personal responsibility for the maintenance of the church. It will require a generation, possibly two, before we can do much along the line of self-support. The Italians contribute now far more for the regular support of the church as Protestants than they ever did as Roman Catholics. It will be of interest to our friends to know that the First Italian church of Brooklyn raised more than \$600 during the past year for various objects. Since their going into the new building the Italian brethren have paid \$30 monthly to the Church Extension Society to help in defraying the current expenses. There are probably not six other Italian churches in the United States, of all denominations, which have made so good a showing financially.

The Field

The church is situated in the geographical center of 25,000 Italians, one-half of whom were born in this country. The church has a definite policy which it is aiming to carry out. It faces the problem of opposition, indifference, sin and priestly hostility, and seeks to meet the needs of the field. The policy is, as it should be, a long-visioned one. It aims to reap all the grain into God's garner that it possibly can each year, but it is working along lines that will make possible the largest harvest twenty-five years hence. For example, for eight years a daily summer vacation Bible school has been conducted, reaching by this means several hundred children. For four years a tent campaign was carried on for two months each year. Some excellent results were realized from the hard but blessed work. But the biggest returns are yet to come. Indeed, to do our work with the greatest efficiency for the kingdom, we must rid ourselves of the idea that we must have immediate results for all that we do, or for all the money that we spend.

Twenty-five years ago there were five Baptist churches in the Eastern District, when the population was not half what it is now. At the present time there are only two in the entire district. The First, Eastern District, and the First German, and the population is double what it was twenty five years ago. The First Italian

church is laying the foundation for a future English-speaking church. The same problem is to be met here that is met in Roman Catholic countries abroad. The church is taking raw material, steeped for centuries in superstition, ignorance and low ideals of life, and making it over into intelligent Christian men and women. Such work require time, patience, devotion and money, but if we faint not without the least shadow of a doubt God will give us ample returns.

A word should be said regarding the educational side of our church. One of our own members, Mr. Cesidio Simboli, was graduated among the foremost men of his class from Colgate University, being a Phi Beta Kappa man. Two of our boys are to enter Colgate University this fall, while another is in his second year at Peddie Institute, and possibly two others will enter Mt. Hermon. One of our girls spent last year at Nyack School, and another spent a year at the Training School in Philadelphia. Recently two of our most solid men returned to Italy, and already they have started a mission in their little town in Sicily. If we sow with liberal hand, doing all we can for men, women and children along every line that is helpful to them, animated in it all by the Spirit and love of Jesus Christ, who can tell what it will mean to the kingdom of God as the years come and go? The paid workers on this important field are Rev. P. E. Saltorelli pastor, Miss Bellma Force missionary, and Miss Nellie Treuman kindergarten.

A. M.

New York State

Rev. B. E. Williams has resigned at Tully and the pulpit will be vacant after September 21.

Rev. G. W. Holmes, formerly of Phoenicia, began his pastorate of the Walden and Maybrook churches the first Lord's day in September.

Mr. and Mrs. Charles King, of Johnstown, and three others worshiped with the church at Wells on August 31. They came thirty-five miles by auto. Miss Martin, a missionary from Porto Rico, who was one of the party, gave the Sunday school an instructive talk on work in that island. The church was cheered by this visit. The church at Wells is one of the two Baptist churches in all Hamilton county.

Rev. and Mrs. D. H. Conrad, of Newport, spent their vacation in the western part of the State. On their return they found the parsonage open and lighted and a delicious supper spread for them. But not a soul was to be found about the place. August 25 was the pastor's birthday. On his return from the post-office in the evening he found the parsonage filled with guests who had gathered to surprise him and help him celebrate in a fitting way. The surprise was complete. A delightful evening was enjoyed by all. Ice cream and cake were served, after which Deacon Ben L. Ford gave expression to the high esteem in which the pastor and his family are held

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn).
REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

Sixth Avenue Baptist Church

(Sixth Avenue, corner Lincoln Place, Brooklyn)

Rev. James Taylor Dickinson, D.D., Pastor.

SERVICES:

Sunday, 11 a.m., 8 p.m.; Friday, Prayer Meeting, 8 p.m.

by the Newport people and presented him with a sum of money. Pastor Conrad responded briefly, after which all sang "Blest be the tie that binds." The outlook for the fall and winter work is encouraging. The congregations are good. The Sunday school is in a flourishing condition. A home department numbering twenty-five members has been organized.

The pastors of Schenectady are back at their posts on time. Rev. R. C. Penney, of the First church, was compelled to cut short his vacation by a death in his congregation. The church recently received a legacy of \$10,000 from a good woman living elsewhere, who divided \$30,000 between three churches of her acquaintance. Rev. A. W. Rogers has delighted the people of the Emmanuel church by returning from his European trip improved in health.

Rev. T. P. Poate has just closed a pastorate of fourteen years with the church at Rushford. On August 29 the church and friends, to the number of about 200, assembled at his home at the pleasant parsonage for a farewell reception. Ice cream and cake were served by the women of the church. A cut glass water set was presented to him, and a silver loving cup which failed to arrive in time for the reception was presented later. On the following Lord's Day all the churches of the village, pastors and people, met together in the old Baptist edifice, filling it to overflowing, to listen to Mr. Poate's farewell sermon. Mr. and Mrs. Poate expect to spend the winter in California, and in the Spring return to Rushford to make their home among the people with whom they have labored so faithfully. The church has not yet settled a pastor. J. A. W.

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The Italian Missionary Association

The Italian Missionary Association, composed of all the pastors and missionaries doing work under Baptist auspices, has the enviable record of being the only Italian Protestant religious organization that has maintained regular annual meetings since its beginning fifteen years ago. The sixteenth annual convention began on Tuesday of this week at the Lyceum, in Portchester, and will continue through Friday. A good program is being carried out, and nearly all the fifty-five missionary pastors are attending the sessions. Mr. Arthur Leshner, who has been the moving spirit of the Italian local work, made a brief address on Tuesday evening. So also did Mr. Orrin R. Judd, of New York, a member of the committee for the Italian department of Colgate Theological Seminary, and Dr. L. C. Barnes, of the Home Mission Society. To-night (Thursday evening) is especially American night. All friends are cordially invited. The Association meets as the guests of the North Church.

Lake Mahopac

Following a habit of many years we spent the Labor Day holiday at beautiful Lake Mahopac. The green hills, the fertile lowlands and the beautiful lakes make the region attractive beyond description. Good hotels are scattered through the community, and it was at the excellent Forest House that we found all creature comforts. Sunday morning dawned clear and cool, and the drive to our Baptist church at Mahopac Falls was quiet and invigorating. We found a well-filled church. The preacher of the morning was Dr. G. P. Perry, pastor of the First church, Ossining, who spent August at the Hopkins cottage, on Lake Mahopac. Dr. Perry's text was "They that wait on the Lord shall renew their strength." The sermon was food for the hungry and water for the thirsty. It was the first time that we have had the pleasure of hearing Dr. Perry, but we shall covet another opportunity to sit under his ministry. In this sermon, with keen analysis and apt illustration, he brought to our attention the different ways in which God's people "wait" on him. "To wait" means to be still before God, that he may speak to us. It means to go forward, to work, to fellowship God, and to look for the coming of Christ. We have rarely heard a sermon more satisfying to the intellect and more cheering to the heart. The pastor, Rev. O. B. Kinney, presided and gave notice of

the coming of the Union Association this week, and told of the joy that church would have in entertaining the delegates and visitors. He added a gracious word about THE WATCHMAN-EXAMINER, declaring that he thought of boarding out with each family until they gave him their subscription for the paper. In the quiet afternoon we went to the beautiful home of John H. Hodgson, who spends his winters in Brooklyn and his summers here on the lake. It was a joy to meet this family in the Lord. While at Mahopac we were the guests of our dear friends, Deacon and Mrs. E. A. Fitter, of Greene avenue church, Borough of Brooklyn.

C. L. L.

Syracuse

In pursuit of information for an address assigned to me on "The Decrease in Church Attendance" I decided to take the last day of my vacation as an opportunity to visit the First church of Syracuse. Arriving twenty minutes before the hour of service I took a position opposite the edifice and made a count of the crowds and vehicles that passed the doors of this downtown church. In fifteen minutes there passed forty-six automobiles, five of which left their occupants at the church, eleven street cars loaded to the doors, sixteen motorcycles, nine carriages and about 360 pedestrians. During the last five minutes a large proportion of these turned into the church. Crossing to the church I was shown to a seat by a pleasant and friendly usher, and found there were about 150 persons. When the organ prelude commenced the audience began to gather rapidly, and at its conclusion a large congregation of worshipers arose for the singing of the opening hymn. The audience was particularly noticeable for the unusual number of men present, many of whom were young. The devotional service was stately and inspiring, and the entire audience joined heartily in it; the hymns, led by a precentor, were sung to old and apparently well known tunes, which added materially to the service and were really worshipful. The sermon of Pastor W. W. Dawley was on "Testing Our Own Work." It was a heart-stirring presentation of a practical matter, with convincing argument, apt illustrations, one of which caused a ripple of laughter, and with earnestness and fluency that compelled attention and interest. Dr. Dawley speaks without a pulpit, without manuscript and without a dull moment from beginning to end. Indeed, I became so interested that one of the main objects of my presence, the counting of the congregation, was entirely forgotten. As far as I could see, however, there were only two vacant seats. Remembering that many have not yet returned from vacation, I decided that I must look elsewhere for the "decrease." The church bulletin has on its front page a cut of the "Baptist Temple," the new home of the First church, which for architectural beauty and manifold utility, will not be second to any place of worship in the United States. It will probably be finished and ready for occupation by the new year. During the associational year the church

expended about \$115,000, of which \$95,000 was for improvements, \$11,353 for current expenses, and \$7,111 for benevolences. The Bible school enrollment is 1,659. Despite the erection of a great church building, which often impairs the spirituality of a church, there has been no abatement of activity, and eighty persons have been baptized into the likeness of our Master's death. This tremendous building, an undertaking sufficient to test people and pastor to the utmost, will be a monument to the aggressiveness and unity of this noble church.

L. N. S.

Auburn.

Niagara Association

Baptism was administered on August 17 by the pastor of the West Somerset church, Rev. Louis J. Gross. Seven candidates received the ordinance in Lake Ontario. The day was one of sunshine, and the clear waters of the lake were like a mirror. A goodly number gave reverent attention as Pastor Gross spoke briefly from the text, "Ye are my friends if ye do the things which I command you." Four others have been received by the church and await baptism. August 24 Rev. Llewellyn Brown, pastor of the First church, Brantford, Canada, occupied the pulpit of the West Somerset church,

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preaching morning and evening. His sermons were an inspiration to the large audiences present. He also assisted the pastor in the mid-week prayer meeting. Mr. Brown is always a welcome visitor to West Somerset. New life has appeared in the community since passenger traffic was instituted on the Rome, Watertown and Ogdensburg Railway at this point. A chemical cold storage plant has been built at an expense of more than \$40,000, and church and homes will soon have electrical power. The improved State road, nearly completed, runs past the parsonage. The fruit crop is abundant. Pastor and people "thank God and take courage."

Rev. H. B. Killam, of Edmeston, accepts the call of the Newfane church at a salary of \$1,000 a year and parsonage. This church is most favorably located, and has a good constituency.

Ransomville is still looking for the right man. The late pastor, Rev. C. H. Howes, of Williamson, left the church in good condition for his successor.

Rev. Francis Mains, of Mt. Morris, accepts the call of the Akron church at a salary of \$1,200 and parsonage. He will have the hearty support of a noble church.

Rev. J. E. Vassar, pastor of the First church, Niagara Falls, has been touring in Europe. He was surely entitled to a good vacation.

The Lockport church, Rev. Charles Collett pastor, is making extensive improvements in its church edifice. Pastor Collett is bringing things to pass in a delightful manner.

Rev. Frank T. Latham, pastor of the

Wilson church, is quietly but effectually doing the Master's work on that field, and has established himself firmly in the affections of the church and community. Wilson is beautiful for situation, on the shores of old Ontario, and many tourists spend their summers there.

August 29 the Sanborn church entertained the annual meeting of the Woman's Home and Foreign Missionary Societies of the Niagara Association. There was a large attendance. All speak well of the delightful hospitality of the Sanborn church. Pastor S. M. White and his wife are good workers. This church has certainly the "grace of hospitality." It entertains the annual meeting of the Association the coming year.

Rev. H. Q. Morton, pastor of the Johnson Creek church, has been enjoying a brief vacation on the shore of Lake Ontario. The church is wide awake. In many ways Pastor Morton is leading his people to advanced ground in church endeavor.

All the churches in the Association, save one, have pastors. Every field needs "intensive farming." No pastor can succeed without the hearty support of the membership. I believe that such support will be given by all who read THE WATCHMAN-EXAMINER.

I. J. G.

New Jersey

Rev. James Bristow resigns as pastor of the Fourth church, Paterson, to accept a call to the Calvary church, Warwick, New York. During his six years at the Fourth church he has welcomed 137 members, and the church property has been greatly improved. The church has never been better organized for aggressive work.

The First church, Sussex, was supplied during the month of August, while Pastor S. W. Powells was away, by the former pastors, Rev. Messrs. James Bristow, of Paterson, and E. E. Loux, of Freeport, New York. Mr. Powell was called to the pastorate last spring. There have been additions to the church by letter and baptism. The home school will average more than 100, and there are three out-stations, where the superintendent and pastor visit once a month. The church is united and hopes for many additions during the year.

Ordination

FOREMAN, C. M.—At West Walworth, New York, September 4, 1913. Moderator, Rev. J. D. Merrill, of Macedon; clerk, Robert H. Kent. Sermon by Professor David Bovington. Other parts by Rev. Messrs. G. E. Findlay, J. J. Jones, J. L. Kahn, A. I. Ehle and W. H. Brown. Mr. Foreman is a graduate of William Jewell College, and is now a student in Rochester Theological Seminary. He is pastor of the West Walworth church, and is doing a good type of work there.



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Ohio

The Columbus Association held its ninety-fifth annual session on September 10. The Association enrolls twenty churches and eleven pastors. Five churches have more than 500 members, five others less than one hundred. At the old First church, Pastor and Mrs. T. F. Chambers, just home from a vacation in the White Mountains, led in gracious hospitality. Their "temple," strategically located on handsome Broad street, is a center of faithful service.

Tenth avenue, Columbus, leaps this year into the 500 class. Gathering from town and gown, from State University circles and beautiful homes, it presents a rare opening. Boston won a prize when Pastor Isaac left us. Many friends in many circles held him in highest esteem. If Rev. Vernon S. Phillips accepts the call he will enter a church where the harmony and enthusiasm are unusual.

The six city churches report large accessions, church work moving at high pressure before and after the "Sunday meetings." Newark was stirred profoundly by the Lyon evangelistic campaign. Dr. H. C. Rowlands has led our people with rare tact. Delaware withdraws, uniting with the new Marion Association, composed mainly of Free Baptist churches.

Granville

The Granville church has been singularly blessed in its pastorates. In 1885 Pastor W. C. P. Rhoads closed his long term of service, leaving a great vacancy. Charles J. Baldwin, in the succeeding twenty-eight years, has made a unique record as a preacher and guide. The handsome young soldier, "Major Baldwin" was

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his title, began his pastorate at Chelsea in 1868. A dozen years at Rochester's old First church, a laudable record in that great pulpit, were followed by his extraordinary term at Ohio's college church. Dedicating his early manhood to the Union, he rounds out nearly half a century as "a good minister of Jesus Christ." With deep regret the veteran pastor is relieved from the heavy burdens. Rev. Millard Brelsford comes from Cleveland as successor.

J. L. CHENEY.

Washington

A notable event in Baptist circles in the Inland Empire the past year was the completion and triumphant dedication of the beautiful White Temple erected by the First church, Walla Walla, Rev. D. D. MacLaurin, D.D., pastor. Just now the church is rejoicing over a bequest of \$10,000, in the will of the late Campbell Robison, a member of the congregation, but not of the church. This gift will put the church in easy circumstances. The \$28,000 pledged on dedication day is spread over five years from that date, but it is believed that most of this will be available soon. It is understood that every obligation due so far has been met promptly, and a spirit of unity and optimism pervades the whole church. It is known to some that this climate does not agree with Mrs. MacLaurin, in fact, that all the three years spent by them in the Northwest have been under protest on her part. For this and other reasons Dr. MacLaurin has decided to close his work in Walla Walla on October 1. Should he return East he will leave behind a great monument to his earnest and able leadership. This victory at Walla Walla will be of signal and lasting benefit to our cause, and we are grateful to Dr. MacLaurin accordingly.

W. C. KING.

Federal Council

The National Office of the Federal Council of the Churches of Christ in America desires to publish a descriptive directory of all the local federations of churches in the country. In order to insure completeness, readers of this note, and especially the secretaries of local ministerial associations, are requested to send immediately information regarding such federation to Rev. Charles S. Macfarland, secretary of the Federal Council, 215 Fourth avenue, New York city.

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Pennsylvania

Our State Evangelist

Rev. John M. Linden, recently resigned from the First church, Pueblo, Colorado, and formerly first assistant to "Billy" Sunday, has been appointed State evangelist of Pennsylvania by the State Mission Board.



JOHN M. LINDEN.

He will perform a special mission for the denomination in the State by helping the local pastors in the centers where his former chief, Evangelist Sunday, has been in action, in gathering up for the local Baptist churches the fruits of the revival, and then go out into the regions round about this center and help the pastors whose churches may have come under the influence of the large revival centers. Thus

it is hoped not only to increase the membership of our churches, but also to get a fair share of the converts.

While Evangelist Linden will devote time to this ingathering work, he will also aim to meet the needs of the churches that may want his help in evangelistic meetings. He expects to introduce into Pennsylvania the "three-Sunday" meeting, that is, giving a church three Sundays of effort. Beginning on Wednesday evening and working until the next Sunday, he will get the church ready for soul-saving effort. Then, having the church prepared, he will launch out for converts during the remaining two weeks, closing on Sunday night. If the meetings warrant and the call is of God another week of effort can easily be added. In the plan that Evangelist Linden will pursue he can hold about twelve such meetings during the evangelistic year. These, with his ingathering efforts, will keep him busy. Dates are now being made, and Evangelist Linden can be reached at the State Mission Board rooms, 1701 Chestnut street, Philadelphia.

In order that the churches may know under what terms Mr. Linden can be secured, I give them here. Since the State Mission Board has made him a free lance in regard to meetings to be held and the place, and since the board is not responsible for one cent of remuneration to him for services rendered, he will ask only transportation expenses one way, entertainment while on the field of labor, and a free-will

offering at all the services on the last Sunday of the campaign, taken in a business-like manner. If thus taken, whatever the amount is he will be satisfied. This plan make it possible for nearly every church in the State to have the help of our evangelist. He travels alone, and if a church has not a good chorus leader and will engage one for the time of the meeting, he knows where to secure one for that local effort.

Our evangelist is a graduate of Brown University and of the Divinity School of the University of Chicago. For twelve years before entering the ministry he was with Marshall Field and Company in Chicago. Having been a pastor he knows how to help pastors, and having had a year of experience as first assistant to Evangelist Sunday, he comes to Pennsylvania well equipped for service in any of the churches. The State Board will stand back of him in all his efforts for the denomination.

C. A. SOARS, *Secretary*.

Indiana

The Winona Bible Conference, following immediately the Assembly, closed with August its most notable year of attendance and interest.

Montpelier will welcome as pastor Rev. F. H. Boyles, from Iowa, and the Pleasant Lake church will welcome Rev. W. Lindstrum, of Pennsylvania. The latter succeeds Rev. T. Gibbs.

Franklin College will begin its best year on September 23. President Hanley is planning large things. Olney, Illinois, takes Rev. F. M. Huckleberry from Seymour.

The Baptist summer resort at Pine Lake, near La Porte, claimed its usual contingent of summer cottagers, among them Rev. F. G. Kenny, of Woodruff place church, Indianapolis.

Associations have the right of way all over the State. Pastors are getting back into harness again from vacation rest. Some \$10,000 for State missions is to come in as church contributions before the October Convention. Following the Franklin

endowment lifting, it will be a good test of denominational loyalty.

A. B. W.

Minnesota

The Northwestern Bible Conference closed its nineteenth annual session at the First church, Minneapolis, on August 31. Dr. J. B. Smith, of Waterloo, Iowa, delivered the last message. The chief speakers this year were Dr. J. L. White, of Macon, Georgia; Dr. W. M. Vines, of Charlotte, North Carolina; Dr. Allen Fort, of Chattanooga, Tennessee; Dr. Charles T. Alexander, of New Orleans, Louisiana; Dr. J. B. Smith, of Waterloo, Iowa; Drs. Stanley B. Roberts, A. J. Frost and W. B. Riley, of Minneapolis, and Rev. W. E. Risinger, representative of the Publication Society for the Northwest. The conference was attended by representatives of a larger territory than ever before in its history. It was found on the third or fourth day that there were men and women from the following States and provinces: Alaska, Nova Scotia, North and South Dakota, Wisconsin, Michigan, New York, Pennsylvania, Rhode Island, Iowa, Massachusetts, Missouri, Connecticut, Illinois, North Carolina, Georgia, Louisiana, Kentucky, California, Virginia, Texas, Tennessee, Canada, cutting the continent across diagonally from Alaska to Georgia and from New Brunswick to California, and never before in the history of the Conference has the attendance been so largely ministerial. The test taken showed that about one-third of the morning audiences were either ministers or missionaries—men who were giving themselves entirely to religious work. While every day was a feast of good things, August 27 was known as "field day" and was a great day. The first hour was given to devotionals, the second hour to the testimonies of pastors, including a question drawer on the difficulties of the pastorate; the third hour heard the testimonies of the students of the Northwestern Bible and Missionary Training School. The fourth hour was taken by Rev. W. E. Risinger, who put up the tabernacle in the presence of his audience and gave an exposition of its symbolic significance.

W. B. RILEY.

There's a place for everything, but the trouble is most of us cannot find the place. The door of adversity is never locked. It isn't our poverty that makes us discontented, but the riches of our neighbors.—*Judge*.



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SUMMARY OF ASSETS:	Market Value.
Cash in Banks and Trust Cos.	\$1,759,494 71
United States Bonds	164,000 00
State and City Bonds	6,270,246 00
Rail Road Bonds	8,388,700 00
Miscellaneous Bonds	1,522,400 00
Rail Road Stocks	10,702,230 00
Miscellaneous Stocks	1,558,000 00
Bank and Trust Co. Stocks	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents	2,327,747 89
Accrued interest	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital	\$3,000,000 00†
Reserve Premium Fund	12,341,420 00
Reserve for Losses	1,263,997 33
Reserve for Re-Insurance, and other claims	349,261 99
Reserve for Taxes	200,000 00
Reserve for Miscellaneous Accounts due and unpaid	100,000 00
Reserve as a Conflagration Surplus	1,800,000 00†
Surplus over contingencies and all liabilities including capital	14,351,755 28†
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28†

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Of which there have been redeemed	81,310,840.00
Leaving outstanding at present time	7,296,030.00
Interest paid on certificates amounts to	22,147,878.45
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Massachusetts

Rev. Clifton D. Gray, Ph.D., is to be the speaker at the Boston Ministers' Conference on September 15. Dr. Gray will speak on "The Future of Denominational Journalism." Out of the experiences and observations that have come to him in the editor's chair he should be able to speak with intelligence and in the prophetic mood.

Rev. Lewis A. Walker, of Trinity church, Arlington East, returned from his vacation spent at Harpsville, Casco Bay, Maine. He resumed his duties on September 7. Rev. W. B. Parshley, D.D., president of the Theological Seminary of Tokio, Japan, occupied the pulpit on August 31. In the evening he gave an interesting talk on "Japan."

Shelburne Falls

The tenth anniversary of the pastorate of Rev. Rolla E. Hunt at Shelburne Falls was observed on August 29 and 31. A reception was tendered Mr. Hunt on Friday evening, which was largely attended. An



REV. ROLLA E. HUNT.

orchestra supplied music, and congratulatory addresses were received from former pastors and others." Mr. and Mrs. Hunt were presented with a purse of gold, Mr. C. W. Hawkes making the presentation. Congratulatory remarks were made by Miss Nora Hall for the church officers, Mrs. E. B. Eldridge for the Ladies' Aid Society, Mr. U. S. Rotherham for the Sunday school, Mrs. C. W. Hawks for the Woman's Missionary Society, Mr. F. Johnson for the Young People's Union, Miss Mabel Raguse for the Farther Lights, Richard Johnson for the Boys' Club, and Mr. Herbert P. Ware for the non-resident members. Mr. Hunt is a graduate of Brown University and of Newton Theological Institution, and Shelburne Falls is his only pastorate since his graduation. He has labored quietly, ably and successfully. The church has grown and prospered. In addition to his service in Shelburne Falls Mr. Hunt has also ministered to the rural churches in Rowe and Charlemont during

a part of his ministry. On August 31 Mr. Hunt preached an anniversary sermon, reviewing his ten years of service. It abounded in tender references to the joys and sorrows of these years, and made a deep impression on the large audience. All the Protestant churches of the town united in an evening service in honor of Mr. Hunt, which was addressed by Rev. L. J. Brace, of Greenfield.

LIST OF NEW YORK ASSOCIATIONS.

Association.	Place.	Date.
Buffalo	Tonawanda	Sept. 25-26
Canisteo River	East Troupsburg	Sept. 18-19
Chemung River	Elmira, South Side	Sept. 18-19
Cortland	Marathon	Sept. 23-24
Dutchess	Millerton	Sept. 17-18
Lake George	Stony Creek	Sept. 16-18
Onondaga	Fabius	Sept. 25-26
Cayuga	Auburn, Emmanuel	Oct. 1-2
Chenango	Norwich, Calvary	Oct. 8-9
Deposit	East Branch	Oct. 7-9
Essex and Champlain	Ticonderoga	Oct. 7-9
Hudson River Central	Ossining	Oct. 8
Hudson River North	To be announced	Oct. 7-8
Long Island	Marcy Avenue	Oct. 21-23
Madison	Madison	Oct. 7-8
Monroe	Rochester (Park avenue)	Oct. 9-10
Oneida	Park, Utica	Oct. 6-8
Southern New York	Yonkers (Redeemer)	Oct. 14-16

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SPECIAL NOTICES.

Massachusetts Baptist Charitable Society. John F. Barnes, treasurer; Ford building, Boston.

Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.

Woman's Baptist Foreign Missionary Society. Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.

Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.

Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.

Boston Baptist City Mission Society, Rev. F. W. Padelford, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.

Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.

American Baptist Foreign Mission Society. The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 500 Tremont Temple, Boston, Rev. F. W. Padelford, secretary; Dwight Chester, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main, and Frank G. Howard, treasurer, Room 710, Ford building, Boston, Mass.

New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

The New England Baptist Hospital (incorporated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making wills consult Emery B. Gibbs, legal secretary, 794 Tremont building, Boston.

STATE ANNIVERSARIES.

State.	Place.	Date.
Vermont	Poultney	Sept. 22-24
New Hampshire	First Nashua	Sept. 30-Oct. 1
Maine	Bangor	Sept. 30-Oct. 2
Connecticut	First Meriden	Oct. 13-15
Rhode Island	Stewart St., Providence.	
New York	Oct. 14 (Education Society, evening)	Oct. 13
Massachusetts	Prospect St., Buffalo	Oct. 20-23
	First, Brockton	Oct. 28-30

MASSACHUSETTS ASSOCIATIONS.

Association.	Place.	Date.
Franklin	Greenfield	Sept. 23-24
Millers River	Greenfield	Sept. 23-24
Westfield	Westfield	Sept. 17-18
Boston South	Clarendon St.	Sept. 24
Boston West	Jamaica Plain	Sept. 30
Boston North		Oct. 1
Wachusett	Gardner	Oct. 7
Boston East	Trenton St.	Oct. 8
Farmingham	Marlboro	Oct. 8
Merrimac River	Methuen	Oct. 8
Salem	Gloucester	Oct. 8
Taunton	Swansea	Oct. 8
Old Colony	No. Scituate	Oct. 8-9
Worcester	North Xbridge	Oct. 9-10
Berkshire	North Adams	Oct. 7-8

RHODE ISLAND ASSOCIATIONS.

Association.	Place.	Date.
Providence	United church, Providence	Sept. 17
Warren	Pawtucket	Sept. 24

CONNECTICUT ASSOCIATIONS.

Association.	Place.	Date.
Hartford	Bristol	Sept. 23-24
Fairfield	First, Bridgeport	Sept. 24-24
Ashford	So. Willington	Sept. 23-24
New Haven	Essex	Oct. 1-2

VERMONT ASSOCIATION.

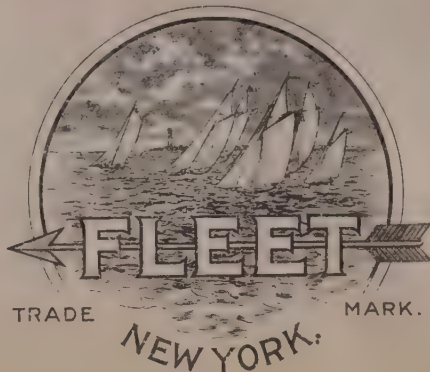
Association.	Place.	Date.
Lamoille	Montgomery	Sept. 9-10

NEW HAMPSHIRE ASSOCIATIONS.

Association.	Place.	Date.
Meredith	Meredith	Sept. 16-17
Portsmouth	Hampton Falls	Sept. 17

MAINE ASSOCIATIONS.

Association.	Place.	Date.
Penobscot	Freeport	Sept. 16-17
Bowdoinham	Lyman	Sept. 18-19
York	Hancock	Sept. 23-24
Hancock	South Waterboro	Sept. 25-26
Cumberland	United church, Prov.	Sept. 1



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NEW BRUNSWICK.

The General Association of New Brunswick is to meet this year with the Brussels street church, St. John, September 23-26. This is the provincial body, corresponding to the State Con-

ventions here, and comprises 300 churches, with an aggregate membership of 30,000. The Woman's Aid Societies also meet with it and occupy part of the sessions. An excellent program is prepared and a large attendance expected.

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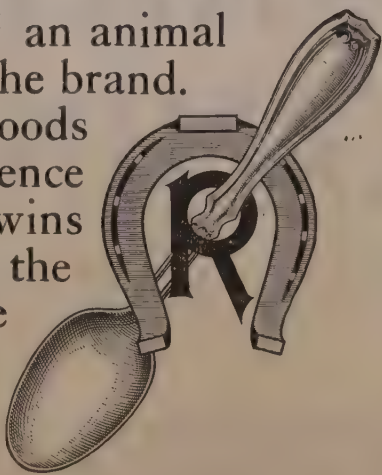


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What Leading People are Saying

GEORGE C. BALDWIN:

Let a man live his own life, with his own advancement as the paramount motive, and then let him fuse all his powers into one sustained effort, and the end is sure. It is not without the bounds to say that a man can do anything, become anything, if he will pay the price for it. Continually there are Shakespeares and Lincolns and Angelos springing up out of the conventional mold, and we see undreamed-of possibilities for manhood. Jesus himself explains a finer and better way to make good when he says, "He that findeth his life loseth it. He that loseth his life for my sake shall find it."

BENJAMIN D. HAHN:

A man is his own chief difficulty. "He that ruleth his spirit is greater than he that taketh a city." Each of us has his own drama. Each man's motives, character and affairs are necessarily important to him. Providence forces upon him the regard of his own personality. He must first possess himself if he is to serve another. But this is not egotism—any more than it is selfish to eat his own dinner or earn his own living. Egotism begins where we trespass upon the rights of others. It is the spirit of self-assertion. Pride and vanity are its inspiration. Of course there is no such distinctive religion except in the

form of pantheism. But religious discussion to-day betrays the spirit of self-sufficiency on the part of many teachers. There is a commendable regard of self. I cannot abdicate myself. I am the work of God as certainly as my neighbor and responsible in the first instance for myself.

PRINCIPAL FORSYTH:

There is nothing so serious in connection with the manhood and womanhood of the present day as the course of pursuing enjoyment and refusing responsibility. It is the Cross, after all, that makes men. A man grows freer as he sacrifices his freedom. You can never overtake pleasure. Pleasure must overtake you while you are doing something else. The Bohemian life is not a life of freedom. It is only a life of vagrancy. Is the vagrant a free man? Is the tramp a free man? It is the citizens with settled responsibilities of home and city and church and humanity who are free. Think of the nomadic people we are brought into a good deal of contact with in these holiday times. They roam the earth, living a hotel life, the incarnation of all kinds of prejudice and egotism and selfishness.

JOSEPH W. MAUCK:

A considerable number of our churches and associations of churches have united with Baptist churches, associations and

conventions, without giving up their Free Baptist relations. It is now freely granted that an individual, a church or association, may be in full membership in two denominations at the same time. This *modus vivendi* has been a most convenient expedient in the current period of transition, and for aught we now see may continue as long as there be occasion. Some of our people and churches are members of national Baptist societies, associations, conventions, the Baptist Congress, and other organizations. For example, of the three delegates from this state of Maine to the Northern Baptist Convention at Des Moines in 1912, two were from one of our churches in Lewiston (one of these two chosen as chairman of the delegation), and two from our church in Hillsdale were the only delegates from all the churches in the southern tier of counties in Michigan. Like conditions obtained in larger measure in the same Convention at its late session of 1913 in Detroit. On the other hand, Baptists are sent as delegates from united churches to Free Baptist associations of churches, and it may fortunately be that such now sit in this Conference. It should, however, be said that this movement began in some parts of the country years before 1910 and independently of the Basis of Union.

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11

Editorial Comments on Current Events

THE sudden death of Mayor Gaynor at sea, on board the White Star liner *Baltic*, on September 10, introduces a new element of uncertainty into the mayoralty campaign in New York city. A realignment of forces would seem to be inevitable. But it is to be hoped that patriotic citizens will not lose sight of the essential point in the whole controversy, namely, that the best good of the city demands the overwhelming defeat of Tammany Hall. This is the paramount issue, and no minor considerations or preferences should be permitted to becloud it.

* * * * *

THE question whether indecent plays in public theaters serve to elevate the morals of the community or not is just now under somewhat heated discussion. We have no hesitation in condemning them absolutely. Strangely enough, some women prominent as social reformers are ardently advocating the production of such unclean performances as "The Fight" and "The Lure," plays written solely to make money for authors and managers. Whatever instruction should be given regarding the relation of the sexes should be imparted by parents or teachers in private, not by actors of doubtful morals in the presence of promiscuous assemblies.

* * * * *

A MORE flagrant exhibition of conscienceless greed it would be hard to find in legal history than is revealed in the story of the famous—not to say infamous—Thaw case. Here is a wretched degenerate, whose weaknesses his father so well understood that he bequeathed to him the meager income, for a rich man's son, of only \$2,000 a year in trust, able to command, through his mother's amiable folly, the most distinguished legal and medical talent to save him, first, from the murderer's doom, and then, when they had succeeded in that, from the prison for the insane to which he had been mercifully committed by the State. The young paranoiac finally succeeds, by bribery and conspiracy, in escaping to Canada, where he is caught and placed in jail. But at once all the resources of legal procedure, directed by some of the ablest lawyers of the Dominion, are brought into requisition to prevent his return to the lawful custodians of his body. The Canadian authorities are set at loggerheads over the question of his deportation; the Court of King's Bench is appealed to for his rescue; even the constitutionality of the Dominion alien law is to be tested: and all for what? Not that this morally depraved youth may be set free from oppressive restraint.

Not at all. No mere son of poverty, however meritorious his case, could have secured such aid. The miserable Thaw himself would not be able to command the services of a crossroads attorney, if he had no money. It is simply and solely—the bald fact may as well be baldly stated—because behind the Thaw case are the Thaw millions. And so long as these are freely used to command first-rate legal ability, that ability will be prostituted to defeat the ends of justice. It is purely a case of money against right. It is not one to which there are two sides. These eminent lawyers are in no doubt as to the fact that their client is an insane murderer escaped from lawful restraint. They know it; and yet they are willing, for base gain, to connive at setting him free, with a moral certainty that his depraved and ungovernable propensities will impel him to other murderous deeds when opportunity offers. How long will such shameless spectacles be tolerated by the legal profession?

* * * * *

SIR OLIVER LODGE, president of the British Association, in his inaugural address at Birmingham September 10, attacked the modern scientific tendency to deny the existence of anything which makes no appeal to physical senses, and reiterated his belief in the freedom of the will and in the persistence of human personality after death. "Either we are immortal beings," he said, "or we are not. We may not know our destiny, but we must have a destiny of some sort." This was a rather bold assertion for a scientist, but it indicates that the scientists—some of them, at least, are getting on, and will perhaps arrive at the conclusion that there be more things in heaven and earth than are dreamt of in their philosophy.

* * * * *

FOUR-FIFTHS of the population of Mexico, it is estimated, reside within the area under control of the Federal authorities. It is now intimated that, in view of this fact, and of the further fact that the insurgents will not take part in any election held under the authority of the Huerta government, President Wilson will be satisfied with a free and fair election within the territory controlled by the Federals. We would suggest to President Wilson that it might be the part of wisdom not to inquire too curiously into the methods of "popular" elections in Mexico for the present. The people of that country do not know what fair elections are, and it would seem that only an approximately free choice can be looked for now, or for a considerable period to come.

My Symphony

To live content with small means:

To seek elegance rather than luxury, and refinement rather than fashion:

To be worthy, not respectable, wealthy, not rich:

To study hard, think quietly, talk gently, act frankly.

To listen to stars and birds, to babes and sages, with open heart:

To bear all cheerfully: do all bravely, await occasions, hurry never.

In a word, to let the spiritual, unbidden and unconscious grow up through the common,

This is to be my symphony.

—Channing.

William J. Gaynor

The pathetic death of Mayor Gaynor on the high seas, unattended except by his devoted son Rufus, has profoundly stirred the impressionable heart of New York. Too late to many of us comes the realization that a very real man, a man of unique serviceableness, a friendly man, has been among us, and gone without one sympathetic thought or sustaining act to encourage him in his mighty struggle for the betterment of our municipal government. Now we mourn for him, and accord to him those qualities that men honor as great.

Mayor Gaynor had positive convictions. His will was individual, assertive, independent, dominating. And he had a temper, too. As a result he made mistakes, grievous mistakes, and did unjust, irritating, unaccountable things. But in his official capacity he performed an incomparable service for the public weal, and in the doing of it made his life forever memorable.

Few of his facile critics have had any intelligent comprehension of the magnitude of his task or a true perspective of moral values. The city of New York is a world in itself, with a government the most complicated known to man. Its mechanism is vast, taxing the comprehension of expert intelligences; its employes an army, made up for the most part, when he assumed office, of henchmen, schooled in the old notion that tenure of position depended upon faithfully serving the purposes of a political "boss." But Mayor Gaynor brought to his administration an intimate knowledge of every detail of this complex system, of the unpretentious men who do its work, and of the sleek politicians who use them to their own advantage. And he also had definite ideas of what was needed to correct long and intrenched abuses. In every department his personality became penetrative, pervasive and potent. And under his tutelage and steadfast protection departmental heads and subordinates began to look up, and to discover a new responsibility and obligation to the taxpayers and rentpayers of the citizenship at large. In this equipment Mayor Gaynor had no peer among the men of our city. But beyond that, and better than that, he had the daring, the independence, the courage to insist that his corrective ideas were right, despite abuse,

despite calumny, and despite political coercion. It was in standing alone that he showed the best qualities of his masterful nature.

In one of his last public utterances Mayor Gaynor declared, "I have been Mayor." These words, spoken in proud defense of his four years of official service, will stand as the summing up of his stormy career as a leader of many reforms, and ring as an inspiration in the ears of his successors in the City Hall for years to come. And because he was Mayor, the government of the metropolis can never again be what it was when he began his corrective work. There can never be a going back to the old order of a city government controlled by political grafters, and administered for the pecuniary aggrandizement of men to whom politics is a trade.

The personal side of Mayor Gaynor was always interesting and awakening. In his power of exposition and homely statement he resembled Abraham Lincoln. On solemn occasions he knew how to make men laugh, but with the laughter always came something of vital truth. His fortitude and resignation in the face of impending death were heroic. The patience with which he bore physical suffering was little short of marvelous. We shall miss his frequent letters, marked by the tang of native humor, philosophic sagacity, and intense human sympathy with the everyday life of the people; we shall miss his intimate and confident outlook upon the manifold and multitudinous activities of our great city, revealed in his many addresses; in person we shall see him no more in our public assemblages; but his influence, his personality, his achievements will be with us, modifying, heartening and ennobling our public servants, and clinging like a garment to the average citizen of the great metropolis as he goes to his toil or exercises his rights as an American freeman.

Massachusetts Child Labor Law

On September 1 a Child Labor Law went into force in Massachusetts which is thought to be the most drastic of any in the United States, and perhaps in the world. It practically increases the compulsory school age from fourteen to sixteen years, and it is estimated that it has thrown at least 30,000 children out of employment, causing a loss of several millions of dollars in wages to the poorer families of the State, and compelling towns and cities to incur large expense in providing additional school accommodations for the children thus removed from work to school. Briefly, the more important provisions of the law are: That no child under eighteen can be employed in any work without a certificate from the superintendent of schools; no child under fourteen can be employed in any workshop or factory; none under sixteen in any shop where there is dangerous machinery; none under eighteen in disease-breeding trades; and none under twenty-one in the sale of liquor. No boy under twelve and no girl under eighteen can sell papers or black boots in cities having more than 50,000 population, and no boy under sixteen can sell papers after nine o'clock at night, nor work more than forty-eight hours a week.

There are great differences of opinion as to the effects

of this drastic law, some holding that it will turn thousands of children loose on the street to be trained in vice and immorality, while others think that, while it will work hardship in many cases at present, the final outcome will be an improvement of social and physical conditions. As a fact many children are suddenly deprived of their means of support, and are applying to the State for work or aid. In the case of widows with children the aid is liberally provided, but poor families and whole orphans are not included in the provisions of the law for aid. One of the most serious effects of the law is that many of the best mill operatives are moving out of the State to places where their children can help in the support of their families. Cotton mills and department stores are most affected.

The Problem of Immortality

The question of the continuation of life after the death of the body has aroused the keenest interest in all ages and among all peoples. As long as the sharp distinction between body and soul, between matter and spirit, was admitted, the advocates of immortality were compelled to rely chiefly on inferential reasoning from mental conditions, and pure scientific materialism had an advantage in logical deductive reasoning. But since the discovery of spontaneous radioactivity in 1896, and the isolation of the electron in 1898, the line of division between matter and spirit has been disappearing, and the argument for continuity of spiritual existence has been gaining scientific proofs.

The days of the triumphant assumptions of materialism passed when the existence of the solid and indivisible atom was disproved by the discovery of the electron, and the inference that, instead of being a solid substance endowed with certain laws of development, matter itself was merely a mode of motion. Under the developments of science within the last five years the old assertions of scientists that we can know only that which appeals to the senses have been outgrown, and a new science of the nature of the whole man is being developed. It is now believed that body and soul are not two, but one, and that matter and spirit are but differing modes of the one universal being; and the tendency is toward holding that spirit, is the supreme, if not the only, mode of being.

The latest and most advanced expression of this view is given in the presidential address of Sir Oliver Lodge before the meeting of the British Association for the Advancement of Science, held in Birmingham, England, beginning September 10. His subject was "Continuity," and he asserted clearly that "science is incompetent to make comprehensive denials even about the ether; and that it goes wrong when it makes the attempt." In view of the arrogant assumptions of materialistic scientists for the last fifteen years this statement by the eminent president of the British Association is decidedly refreshing to those who have persisted in maintaining the supremacy of the spiritual amid sneers and ridicule.

But Sir Oliver Lodge goes further. He asserts that belief in ultimate continuity is essential to science, and that the orthodox Christian explanations are true as far as they

go, although they are only partial; a statement which the most orthodox will readily accept. He asserts that "we may not know our destiny, but we must have a destiny of some sort. Science may not be able to reveal human destiny, but it certainly should not obscure it. . . . The methods of science are not so limited as they have been thought; they can be applied much more widely, and the psychic region can be studied and brought under law."

The concluding paragraph of Sir Oliver's address is specially significant to Christians, as coming from one of his eminence in the scientific world. He says:

"Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the immanent grandeur around us, unless we have insight enough to appreciate the whole and to recognize in the woven fabric of existence, flowing steadily from the loom of an infinite progress towards perfection, the ever-growing garment of a transcendent God."

There is a class of Christian ministers and educators who are still resting their scientific attitude on the assertions of the materialistic evolutionists of fifteen years ago. It would be well for them to extend their scientific studies to include the advances in science since the discovery of the X-ray and the electron. Science has experienced a greater evolution in regard to the real nature of things since 1898 than it did in the century before that time. And the more recent developments of science have been all in the direction of confirming the supremacy of the spiritual, the truth of creational evolution, the existence of God, and the immortality of the soul.

Healthful Words

Paul instructs Timothy to "hold the form," or pattern, "of healthful words." And some of us need to remember that words which have become archaic or obsolescent, or which for any reason are liable to be misleading, may be very far from "healthful." Antiquity is not proof of vigor, or of vitality, of virtue or value. Something has gone wrong somewhere if we cannot set forth the true teaching in present-day thought-forms. The "terms" in which men and women are thinking to-day, and in which to-day they "know" some things, are the "terms" which the teacher and the preacher must learn to use as the fit, "acceptable" and effective instruments for conveying to the present generation a saving knowledge of the old, eternal truths. The teachers and preachers whose utterances have been preserved for us in the Bible made up their "vocabulary" from the words that were on the lips and in the minds of the people of their own times. They appropriated contemporaneous thought-forms—thought-forms which to them were "modern." From the institutions, occupations, customs, scenes and theories of their own times they gathered their illustrations and the phraseology of their arguments, of their appeals, and of their dogmas. If we would be faithful we must follow their example.

Editorial Notes and Comments

A Wedding Reception

THE AMERICAN BAPTIST HOME MISSION SOCIETY

AND

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REQUEST THE PLEASURE OF YOUR PRESENCE AT THE
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OF

The Watchman-Examiner

FOUR TO SIX O'CLOCK, MONDAY, SEPTEMBER 29,
ROOMS 1001-1010, 23 EAST TWENTY-SIXTH STREET,
NEW YORK CITY.

Next week we shall tell the story of the Baptist organizations which have come together at 23 East Twenty-sixth street, Borough of Manhattan, New York city. Without intention we now have a Baptist headquarters. Nearly the whole of one floor in a fine office building is given over to our Baptist work. We want the Baptists of the country to see these offices, and to see how brethren can dwell together in unity. The Home Mission Society and the other organizations at "Baptist Headquarters" have decided to make the union of *The Watchman* and *The Examiner* the occasion of a reception to the Baptist people hereabout, and so a "wedding reception" is being arranged for Monday afternoon, September 29, from four to six o'clock. We want a thousand fine Baptists to visit "Baptist Headquarters" that afternoon.

Upon the best of authority it is reported that the German Emperor has become a convert to total abstinence. He saw that strong drink had an evil influence alike upon citizens and soldiers, and decided to abstain from the use of all liquors. All hail to a ruler with such courage! Maybe the grape juice dinners of Mr. Bryan will become popular even in beer-drinking Germany.

Professor Vernon P. Squires, who has held the chair of English in the University of North Dakota for the past fifteen years, was in New York last week, attending the Phi Beta Kappa Council, which met for its thirteenth triennial meeting at the Hotel Savoy and the City College. The Senate of the Council reported favorably upon the application of Professor Squires for the establishment of a chapter of Phi Beta Kappa at the University of North Dakota. At the business meeting, made up of 200 delegates representing seventy-seven chapters, the charter was granted.

In stature Rev. John Thomas, of the Myrtle street church, Liverpool, well reminds one of the man who climbed the sycamore tree that he might see Jesus. In intellectual acumen and in spiritual power, however, he is better likened to the man who preached on Mars Hill. In his eight addresses on "Mary Magdalen," delivered at Northfield, he delighted, charmed and instructed the audiences. His gestures sometimes provoked a smile, but his interpretations provoked thought and profound interest. He is one of the mightiest little men on either side of the sea, and we

do not wonder that his pastorate in Liverpool is lengthening into years, and with the years increasing in effectiveness and power. He is a man with a message, and he will always be welcome in American pulpits.

The work of Professor A. T. Robertson, of Louisville Seminary, was the most constructive and will prove the most abiding of all the work done at Northfield this summer. His interpretation of the book of Philippians, speaking from the Greek text, was at once illuminating and inspiring. It was a course of studies offered to preachers, and is just the kind of work preachers should be encouraged to undertake both for their own sake and for the sake of their people. His course had functioning power, and it had carrying power, something that cannot be said of all that was given during those days. One can only wish for the sake of the multitudes who go annually to Northfield that more work of that order might be included in the program.

If Mr. Bryan chooses to spend some of his vacation time in delivering Chautauqua lectures we do not see why the newspapers of the country should be so troubled about it. Mr. Bryan enjoys lecturing more than he enjoys playing golf, and meanwhile he is delighting multitudes with his eloquence. He will make up all lost time by working overtime, and we doubt not that he will be a good steward of the money that he receives. Nor need we be troubled about his loss of dignity, for that dignity has been lost a good many times, and it has always been regained. He has few frills about him, but the world has come to recognize the genuineness of his character. His funeral has been preached a good many times, he has even been "knocked into a cocked hat"; but he always comes back serene and smiling. We should like to hear his next lecture, much as we might disagree with some things which he will say.

There is a lesson for all of us in the life of "Big Tim" Sullivan, which has just come to a close. He was a big Tammany chieftain, grew rich by the spoil of politics and in the running of theaters and moving picture shows. Despite all of this, however, he was a big-hearted, sunny, friendly man, who was almost worshiped by the people of the "East Side" of New York. He fed the poor, clothed the naked, housed the homeless, and helped the man who was down. We covet such a reputation for our religious men, for our church men. We know "Christian" men who would let widows and orphans starve, and yet here is a man whose general character we despise whose very bigness of heart made him an idol among the poor, and a million people in New York sorrow over his departure! We admire a beautiful flower even if it grows in a barnyard, and there was much in "Big Tim" which was worthy of admiration.

A decision of importance to all churches has been rendered by the Supreme Court of New York State, Appellate Division, Second Department. About eight years ago Almira Clark changed a deposit in the Yonkers Savings Bank to read, "Almira Clark, in trust for 'benevolent object' Warburton avenue Baptist church of Yonkers." At her death the church brought suit against the administrator and the Savings Bank for the deposit; but the Supreme Court of Westchester County decided that the trust was void, as the words "benevolent object" were too indefinite to enable the trust to be carried out. The church appealed the case, and the Appellate Division reversed the decision of the lower court, declaring that the trust vested in the church

as a corporate body, and that the words "benevolent object" constituted merely a request to the church to use the fund for its benevolent purposes. A similar decision was given several years ago by the New York Supreme Court in favor of the American Baptist Missionary Union, where a bequest was made by a Baptist simply to the "Japan Mission," the court holding that that mission was merely a part of the work of the Union, which was the incorporated body.

Is it not strange that men who are obsessed with one idea cannot see straight, and therefore cannot be honest? We give below a quotation from *Clean Politics*, a prohibition paper, to prove our assertion. We are as bitter against the liquor traffic as any one can be; and we would cut off from our exchange list any religious paper, so-called, that is silent on the liquor question. But our religious papers are all against the traffic, and over and over again they sound alarms, or ring the bells of victory. The trouble with the editor of *Clean Politics* is that he is not interested in anything but war against the saloon. Religious papers have other interests to serve, but we are against the saloon, and in our way we are probably waging a war as effectual as the war waged by the editor who says:

I have been with *Clean Politics* for more than a year. During that time I have carefully read all of our religious exchanges, and we receive quite a large number—practically all of the larger and better of the church papers. These papers are representatives of organized Christianity and are presumed to be edited by men of godly consecration. I have found them full of church news, of doctrinal articles and disputations, of splendid articles on many subjects of general and material interest, but little of anything against the liquor curse. There are a few noteworthy exceptions, but very few.

Our contemporaries North, East, South and West, and of all denominations, have paid THE WATCHMAN-EXAMINER handsome compliments during the past fortnight. All agree that the union of our two papers was a wise and progressive movement, and all express the hope and conviction that success will crown our efforts. *The Presbyterian* has this kind word to say:

We are rejoiced to learn that *The Watchman*, of Boston, and *The Examiner*, of New York, have been able to consummate a satisfactory union. This makes a very strong combination in behalf of the interests of the Baptist church, in particular, and of the evangelical faith in general. The combined strength of these papers will be formidable to the enemies of truth and righteousness, and a great blessing to the service of God and his Christ. The paper is to have strong financial and other support, and we congratulate the Baptists, the evangelical household, and the editors and friends of the paper, on its splendid promise and prospects, and we pray for the richest blessing of God on this new enterprise.

We are grateful for the good-will and confidence of the fraternity of editors. The managing editor of our paper has been long an honored member of this fraternity, and the editor, in his youth and inexperience, promises to sit at the feet of his seniors, and gradually to learn what there is to be learned about the making of religious papers.

The First church, Malden, Massachusetts, has the largest Sunday school in New England of any church in any denomination. It is also one of the largest churches in membership, having about 1,500 members. These results have been attained by systematic methods persistently pursued under the leadership of the pastor, Rev. Charles H. Moss, D.D. Conversions are earnestly sought and expected at every service of the church and Sunday school. Among the most important features of the church work is the annual conference of all the officers of the church and Sunday school at the pastor's summer home in Hill, New

Hampshire. The members are graciously entertained by Mrs. Moss, and spend three full days in carefully considering the conditions of life in Malden, and possible improvements in the work and services of the church. The affairs of the church are taken up in as businesslike a manner as the directors of a railroad must consider its relations to the public in order for successful operation. This systematic and businesslike consideration of the work of a church in order to adapt it to the peculiar wants of the community in which it is situated is something too much neglected by the churches. The Malden church is not tied to traditional services or modes of work, but adapts itself to the conditions in Malden. A fuller report of the conference of the officers recently held will be found in our news columns.

W. A. Granger, president of the New York State Convention, has taken but little real vacation, keeping in close touch with the work all summer. Since the middle of June, in company with pastors and members of local missionary committees, he has visited more than sixty churches, most of them off the main lines of travel, where he had never been before, looking over their properties, conferring with their pastors or officials, and in many instances speaking to groups of their people. All this has been made possible through the courtesy of generous laymen, who have left their business for days together, driving their own automobiles, without a dollar of expense to the State organization. Refreshments were freely provided, wherever the parties happened to be, at the lunch hour. A partial report of these trips in the columns of *The Examiner* has brought invitations for similar service from other sections of the State. As fast as possible the president will accept these invitations, hoping ultimately to be in every Baptist church in this great State. The churches visited this summer are in the Dutchess, Hudson River Central, and Saratoga Associations. Plans are being made to cover the Oswego, Black River and Hudson River North Associations in the same way soon. Meanwhile a good deal of Dr. Granger's time will be taken in the near future attending the autumn meetings of the associations.

A few months ago we found on *The Examiner* subscription list the names of four hundred good and honorable brethren who were indebted to us for two, three, four or five years for *The Examiner*. We immediately put these brethren into an honorable class all by themselves and called them "*The Examiner's Four Hundred*." They liked the notoriety we gave them, and checks began to pour in on us. We are glad to say that we have lost our "four hundred," for one hundred and fifty of them have paid up during the past few months, and the other two hundred and fifty have about made up their minds to do so. But now *The Watchman* brings to the new company another valiant "four hundred." This increases the number of the notable friends whom we especially love to six hundred and fifty, but we shall call them THE WATCHMAN-EXAMINER'S FOUR HUNDRED, because people like to be in the Four Hundred. Therefore to THE WATCHMAN-EXAMINER'S six hundred and fifty, called hereafter "The Four Hundred," we recommend a new game described by one of our contemporaries in the following paragraph: "The game is called 'Tickle the Editor.' You take an ordinary sheet of writing paper, on which you pen a few lines suitable for the occasion. Next you fold it carefully, inclosing in the fold a check or a post-office order sufficiently large to pay all arrearage and a year or more in advance, and hand it to the editor. Keep an eye on him, and if a smile adorns his face the trick works fine. It can also be played by mail. Now is the time to play the game."

The Retirement of Dr. Stackhouse

As is widely known, Rev. W. T. Stackhouse, D.D., for the past three or four years secretary of the Baptist Laymen's Missionary Movement, offered his resignation in June last, to take effect in August. A meeting of the executive committee of the Baptist Laymen's Missionary Movement was called on July 15 to consider Dr. Stackhouse's resignation and to urge its withdrawal. At that meeting a committee, consisting of the president of the movement, Mr. Mornay Williams, Dr. Morehouse and Dr. Hunt, was appointed to urge Dr. Stackhouse to withdraw his resignation, to offer him a leave of absence until October 1, with full salary and some other financial compensation, and to arrange, if possible, that the work should be so lightened that he might feel himself able to go on. At the same time another committee *ad interim*, consisting of the president, Mr. Williams, Dr. Morehouse and Mr. O. R. Judd, was appointed to attend to the affairs of the movement. After a careful consideration of this offer Dr. Stackhouse felt that the state of his health made it necessary for him absolutely to insist upon the acceptance of his resignation, and to sever his relations with the movement. It was with the deepest feelings of regret, and with the most profound appreciation of the splendid service that Dr. Stackhouse had rendered, that the committee was constrained to accept his decision. He has since then affirmed his conviction that the course he took was the only one possible, in justice to himself and his family, saying also that he fears he could not think of resuming work of this nature for two or three years, at least.

The Baptist Laymen's Missionary Movement is, therefore, without a secretary, and the two committees mentioned have been canvassing the situation carefully. By the courtesy of Dr. W. A. Davison, of Vermont, and Rev. F. H. Divine, of New York city, correspondence was had with a large number of the secretaries of the State Conventions and district secretaries of the Societies throughout the territory of the Northern Baptist Convention, and this correspondence, which included replies from forty to fifty different men in all parts of the field, showed a general agreement in the feeling that the work of the Laymen's Missionary Movement, under the leadership of Dr. Stackhouse, had been of great value, and that the movement itself should be continued, and much emphasis was laid on the necessity of selecting a wise and efficient leader to succeed Dr. Stackhouse. In that conclusion all who have watched the movement must concur, but the matter is complicated, to some extent, by the well known fact that all of the Societies and the Northern Baptist Convention itself have entered into the plan of the United Missionary Campaign for this year, and that at the Northern Baptist Convention a resolution was passed not only indorsing that plan and providing for a campaign committee, but adding that this committee should have "as its executive secretary the secretary of the Baptist Laymen's Movement." The work of this campaign committee, of which Emory W. Hunt, D.D., is chairman, is now going on, and if that committee is to wait until a careful canvass has been made of the whole situation and a new secretary of the Baptist Laymen's Missionary Movement has been selected, the work itself might be considerably delayed. For these reasons the two committees named, meeting together, and consisting of the president of the Baptist Laymen's Missionary Movement, Mr. Williams, and Drs. Morehouse and Hunt and Mr. Judd, are agreed that for the present the United Missionary Campaign Committee, under the chairmanship of Dr. Hunt, should be

allowed to conduct the campaign in such manner as might seem to it expedient, and that time should be taken to secure the right man as secretary of the Baptist Laymen's Missionary Movement, which should be kept intact as an organization, and that this statement should be sent to the denominational press.

In sending out this statement the subscriber, as president of the Baptist Laymen's Movement, would earnestly urge upon all laymen throughout the territory of the Northern Baptist Convention the necessity of taking an active part in the work of the United Missionary Campaign, and the opportunity and privilege that it affords for a more vital enlistment in the bringing in of the kingdom of God on earth, of quickening the life, as well as the giving, of the local church, and the enriching of the individual life of every man by service. Make yourself acquainted with the times of the gatherings to be held in the vicinity of your home. As far as possible prepare for those gatherings by all the information you can obtain, and particularly by prayer, and throw yourself into the campaign in your own church, volunteering for service wherever possible.

MORNAY WILLIAMS.

New York.

Dr. Marvin as a Christian Layman

AN APPRECIATION BY PROFESSOR A. T. ROBERTSON.

It will be many a long day before the gap caused by the sudden death of Dr. J. B. Marvin will be filled. His Christian activities were so varied that it is hard to realize how he did so many things and did them so well.

For ten years he was the superintendent of the Broadway Sunday school. He was always there, in spite of the demands of his large practise as a physician. There are many who can recall the brilliant short talks that he made each Sunday. Some went to Sunday school just to hear those talks. They were keen and cut to the quick. He used his knowledge of science to throw light on the Scripture teaching.

He was not a deacon, but a trustee of the church. No deacon, however, took the welfare of the church more to heart. He loved the Broadway church, and for a generation was the most alert and active spirit in it. He spoke so well at prayer meeting that his talks were eagerly looked forward to.

Dr. Marvin was the physician and friend of the Orphans' Home. He took pride in the good health of the children at the orphanage, and watched over their physical welfare with a tender interest. He endured criticism serenely when he was helping the children. He was president of the board also. Dr. Marvin was one of the main supports of the Hope Rescue Mission. He was glad to lend a helping hand to the men who were "down and out."

For many years Dr. Marvin was the physician of the Seminary students. He did this work freely and gladly, and many of the leading ministers of the country mourn him now as one of the friends of a lifetime. He often spoke with rare wisdom and zest to the Seminary students on the relation of ministers and doctors. He had no patience with quacks in medicine and theology.

Dr. Marvin was for a long time a member of the board of trustees of the Seminary, and took the liveliest interest in its progress. He looked upon it as the hope of the

denomination, and boldly championed its cause in times of stress and storm. He was a member of the executive committee, and freely gave his time and money to this great denominational agency.

Dr. Marvin was a staunch friend of Oneida Institute. He believed in President J. A. Burns, and with his wife contributed handsomely to its support.

Dr. Marvin was an active champion of the mission cause, and together with Mrs. Marvin gave liberally to the work of the Southern Convention. He was once vice-president of the Convention. There was no more intelligent layman among Southern Baptists.

The beauty of the work of Mrs. Marvin equalled the strength of Dr. Marvin's career. Her activities were unostentatious, but manifold. She was a Norton before marriage, daughter of the late G. W. Norton. The Nortons have always been to the front in every Baptist and Christian enterprise in our city and State. The terrible accident at New Haven swept away at once father, mother and daughter (Miss Martha Marvin). The daughter was full of grace and charm. There are left a son, Mr. J. B. Marvin, and a married daughter, Mrs. Blakemore Wheeler. Dr. and Mrs. Marvin were known to many of the readers of THE WATCHMAN-EXAMINER in the North, who mourn with the Baptists of the South in their unspeakable loss.

The Judson Centennial

The following letter from Dr. MacArthur is self-explanatory. Dr. MacArthur will travel independently, going through Europe *en route* for Burma. While on this journey he will speak at many places as the representative of the Baptist World Alliance. Mrs. MacArthur will not accompany Dr. MacArthur. The fund in our possession will be turned over to Dr. MacArthur. We hope that it will be large enough to pay the expenses of his journey. If other friends desire to contribute to this fund we shall be glad to hear from them. The president of the Baptist World Alliance is going on an official journey, and we need to see to it that he goes comfortably.

THE WATCHMAN-EXAMINER COMPANY.

DR. MACARTHUR'S LETTER.

DEAR WATCHMAN-EXAMINER: Greatly do I appreciate the generosity of all the friends who have contributed to the fund for sending me to Burma. To most of the contributors I have sent personal letters expressive of my gratitude; to all of them, and especially to Dr. Goodchild, I now give thanks in this public way. So far as the trip *per se* is concerned, I can truthfully say that I have no desire to make it. Already I have circumnavigated the globe, and the trip offers no attractions in itself considered. But I am greatly anxious to do honor to the memory of the great Judson. This centennial occasion is likely to be the most important Baptist function during the period of my presidency of the Baptist World Alliance. In going to Burma I make a genuine financial sacrifice, even though all my traveling expenses are provided. The remuneration which my services in preaching would secure during my absence I must forego. But this sacrifice I gladly make for the sake of the interests involved.

According to present plans, I shall sail from Boston on the *Laconia* on Tuesday, October 14, for Queenstown, Ireland. While in that country I shall be under the direction of Rev. Hugh D. Brown, of Dublin. A number of Irish cities will be visited. Then will come a hurried trip to Scotland and to parts of England. I am booked to sail from Liverpool, November 6, for Rangoon. It is expected that I shall reach Rangoon December 8, and thus I shall be in time for the beginning of the Judson centennial services. Mrs. MacArthur has not any thought of going to Burma; at no time did she contemplate going. All consideration of her, therefore, may be entirely dropped in appeals for the Judson centennial fund. My friends will hear from me through the columns of THE WATCHMAN-EXAMINER

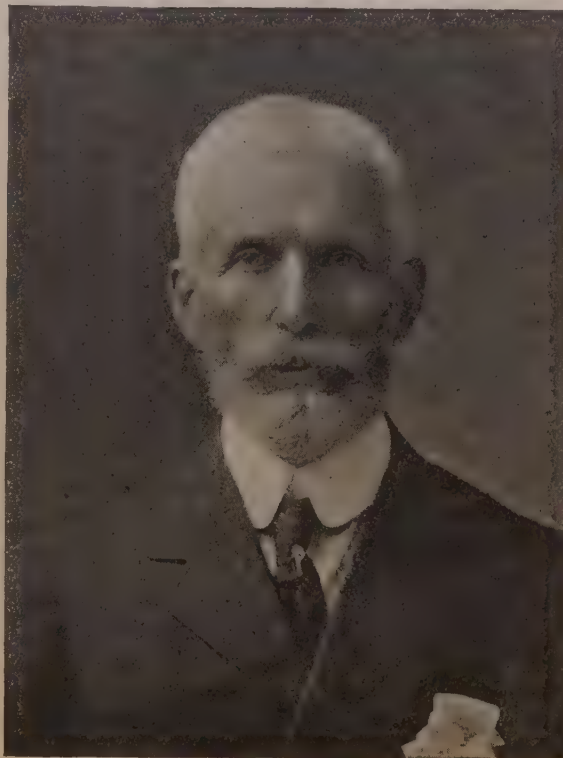
as I pursue my journey and as I engage in the actual exercises of this most interesting centennial celebration.

ROBERT STUART MACARTHUR.

"Innishail," Suffield, Connecticut.

The Morning Star

The Morning Star, which is now a part of the galaxy of Christian papers represented by THE WATCHMAN-EXAMINER, was first published at Limerick, Maine, May 11, 1826. It was printed in the interests of the Free Will Baptists, who



HON. GEORGE F. MOSHER, LL.D.

had separated from the Baptists on the question of Calvinism in 1780. The *Star* started with a subscribed capital of \$800. Mr. John Buzzell was senior editor, and Samuel Burbank resident editor and agent. In 1829 Mr. William Burr was chosen editor. In October, 1832, the paper was bought by the Free Baptist Book Concern for \$3,700, and was moved to Dover, New Hampshire, in 1833. In 1870 it opened an office in New York city, and in 1874 another in Chicago, but these were soon discontinued. In 1875 an office was opened in Boston, and the paper was dated Dover and Boston. The *Star* and the entire printing business of the Free Baptists was removed to Boston in 1885. In 1866 Rev. G. T. Day was made editor, and in 1875 Dr. George F. Mosher, who edited and conducted the paper for twenty-two years, until it was consolidated with *The Watchman* in 1911, with an interval in which the duties were discharged by Rev. J. M. Bailey and Rev. C. A. Bickford. *The Morning Star* was always outspoken on the subject of temperance and other reforms, and was enlarged six times. At one time it had 11,000 subscribers. Its character and influence was chiefly what the abilities and character of Dr. Mosher made it.

Will the present campaign against the typhoid-breeding house fly overcome the common prejudice against its inveterate enemy, the spider? Who ever accused the spider of anything hurtful? And when you come to look at them, both the spider and its web are things of beauty.

The Trend of the Southern Baptists

By William Russell Owen

When the Southern Convention adjourned in St. Louis last May it went entirely out of existence, so far as the exercise of any of its powers is concerned, until a fixed date in May, 1914. In this interim there is no executive board, there is no steering committee, there is no officer that has the semblance of any authority to represent the Southern Baptist Convention. Of course, there are boards, but these boards have been assigned work by the Convention, and these boards will report next year what was done with the task given it. The boards exist and strive and do well the task assigned, but the Convention does not exist, does not strive, does not do. In the meantime the Southern constituency keeps its pulse warm, under the leadership of these men.

PERSONS, NOT BOARDS, CHEER THE BATTLE

Three men, Willingham, Gray and Frost, are the real incarnations of the foreign mission cause, the home mission task and the educational program through the Sunday schools and the Young People's Unions. Boards are really cold, uninspiring things, after all, and I do not believe that any one of the boards—Foreign, Home, Sunday School—could awaken the slightest interest in the South-wide Baptist citizenry were it not for the fine personalities about whom Southern Baptists unconsciously crystallize all their denominational loyalty and love. It is Robert J. Willingham who for eleven months and three weeks represents to Southern Baptists the consuming idea of taking the world in the name of Jesus Christ, and so with B. D. Gray and the idea of a Christianized Southland, and J. M. Frost and the lofty ideal of a trained constituency and a properly published Baptist propaganda. These three men are clamored for at every State Convention, the churches of the crowded city and the fragile frame church of the countryside want these men to look upon. These churches, all of them, will double their gifts to foreign missions if Willingham, during that year, visits them. And so with home missions and with Sunday school interests if Gray and Frost but stand in their pulpits for a single Sunday. The lieutenants of these boards are, maybe, just as great and good men as the secretaries, maybe greater or better, maybe less great and not so good, never mind; the Southern Baptist, with a loyalty unrivaled in Baptist history, insists that these three men represent to them the ideas of foreign and home missions and Sunday school endeavor.

WILLINGHAM WITH AN OPEN BIBLE

On Monday of last week I entered the office of Dr. Willingham at Richmond. I entered unannounced. Dr. Willingham was bending his huge head over a book. It was the open Bible. I quickly tried a retreat, but he called me back. "Twenty years ago this week," he said, "I came to be secretary of the Foreign Mission Board. When I came we raised \$60,000 all told; last year it was nearly \$600,000. We have now 800 missionaries everywhere, and my dependence has been all in this Book, and the God of this Book."

When Dr. Willingham was one of the foremost pastors and evangelists in the South—pastor at the First church, Memphis, welcoming one year 200 new members into the church—one morning the mail brought a letter calling him to his present position. He opened the letter and fell prostrate upon his face on the floor, overcome by the honor, subdued under this new voice of God, and awed with the

consciousness that his life could possibly be accounted worthy of such usefulness. And so for twenty years the secret of the closet, the humble doing of daily duties, the rearing of children who have put the kingdom first—one now a missionary in Japan—the note of a genuine love for the simple faith in God's power to use him to win a world to Christ, have been Dr. Willingham's mightiest assets. I shall not enter into the things which his heart spoke to me on that morning. I know that unconsciously he revealed to me the heart of a man who had entered into a humble renunciation of self. It is commonly known that the members of the Willingham family have been great makers of money, and once the old father said to his wife, "Mother, Bob is going to beat all the boys at money making." I gathered the real glory of a treasure consisting of neither silver nor gold in the brief hour of that morning as I heard Dr. Willingham speak of the possession of a joy at his task which only heaven has the power to give.

At the moment I was turning to close this office visit a matter of great concern to Dr. Willingham was facing its crisis. He begged me to kneel with him a moment and pray. In the prayer which he made at that hour I discovered the real flame of the burning heart that has enkindled over all the Baptist Southland a blazing of zeal for the foreign missionary enterprise.

DR. GRAY IS A RELIGIOUS STATESMAN

And so Dr. Gray, genial and gentle and great in his grasp of situations, represents to Southern Baptists the home mission idea—the ideal of a home base for the projection of the kingdom. From college president to the secretary of the Home Mission Board, Dr. Gray came with all the breadth of culture and splendid parts and varied abilities that he possesses. One cannot be in the company of Dr. Gray, even a brief while, without being possessed by the charm of a comradeship, genuine and graceful. Matters of the deepest importance lose largely of their austere and iron-handed demands when the confident good fellowship of Dr. Gray puts his heart to consider them. This gift of comradeship with the least of the Southern Baptist obscurity or with the jaded nabob who still believes in his omniscience, this gift has kept the song in the prodigious business of being the corresponding secretary of home missions for the Southern Baptists.

On the platform Dr. Gray excels. With a vigorous and earnest mastery of his subject, reinforced by sally of wit and sparkle of humor irresistible, threaded all the way through by a warmth of real passion for his South, and with a genuine and native eloquence, one of Dr. Gray's addresses sways, stirs, captivates, possesses.

With the keen ability of a statesman who sees events and solves them before they occur, with the genius of the leader who is wise in choosing associates, and with the discreet reserve of one who plans his battles warily, Dr. Gray stands out as the builder of a Southern Baptist home base.

A PLUMED KNIGHT

Dr. J. M. Frost is the corresponding secretary of the Sunday School Board. He was at one time called the "Plumed Knight" by Carter Helm Jones. I suppose he was so designated because of the conquests he has made. He has been a knight of a successful religious-commercial fray.

Dr. Frost is the business builder of the Sunday School

Board. His work in the last twenty-five years covering his régime has been little short of marvelous in its success. He came to his present position with a business having no assets, but the loyalty and hope of a large constituency. To-day the business has assets in all property rights of about half a million, and the value of the "goodwill" of this business can hardly be estimated.

Some time ago one of the leading men of the South said to me, "I will give Dr. Frost ten thousand a year to work for me any time he is ready to give up his present work."

With keen insight into the need of the Southern Baptist for wholesome publications, and with an ear alert to hear the every request for improvement, the business of the Sunday School Board has leapt far beyond all expectations.

Every year this Board contributes to both foreign and home mission enterprises out of its profits.

Dr. Frost is a writer of books, which is entirely proper for one whose life is spent in the circulation of books. He has written *Moral Dignity of Baptism*, *School of the Church*, *Miracles of Grace*, and others which are quite as widely known.

Dr. Frost is tall and knightly in his bearing, and has a keen and discerning mind for organization, and a wide vision of the Sunday school literature.

Next year at Nashville, the seat of the Sunday School Board, the Southern Baptist Convention will meet, and at that time there will be formally dedicated a magnificent property which will be the new home of the Board.

From the City of Brotherly Love

By E. B. Pollard, Ph.D.

The second Sunday in September was called "a red letter day" among Philadelphia Baptists. The thing that made it so was the unusual filling up of depleted ranks by the entrance of five new pastors upon their labors in as many churches, lately vacant. Dr. Charles Hastings Dodd, late



E. B. POLLARD, PH.D.

of Baltimore, began his ministry at the Second church, Germantown; Dr. Charles L. Seasholes, who has recently been engaged in lecturing and holding evangelistic meetings, took charge at Falls of Schuylkill, which was so well served by the recently departed Dr. I. F. Stidham. Rev. Henry Prothro opened auspiciously at Wissahickon. Dr. John Love, who for several decades has served churches in and about Phila-

delphia, began as permanent supply at the Logan church, and Rev. Frank H. Farley, who has also been engaged lately as evangelist, settles as pastor of the Trinity church. Hebron church some weeks ago harnessed the scholarly John Meighan, lately of New Britain, Pennsylvania, and he is pulling well. Mr. Meighan has the distinction of teaching Hebrew in Dropsie College, a Jewish institution of learning in Philadelphia, the head of which is Dr. Cyrus Adler, a leading scholar among American Hebrews. Mr. Meighan was at one time instructor in Hebrew in Crozer Theological Seminary.

VACATION EXPERIENCES

Of course, the first meeting of the Philadelphia Ministers' Conference heard "vacation experiences" of those who thought their summer doings or happenings were worth the telling. Northfield seemed a prime favorite; while a number of the ministers found their chief refreshment in working in out-of-the-way places or "staying by the stuff" at home. At any rate, there was all-pervasive a spirit of freshness and buoyancy, of outlook and hope, which prophecies good times to come in the churches. The coming associational meetings to be held in Philadelphia and in Chester promise to be of much interest. The once proposed "miniature Northern Baptist Convention" for Philadelphia this fall will probably not be held, but the State Convention

program may be made to answer the same purpose. Upland and Chester will be the hosts for the coming meeting.

A REDEDICATION

Among the churches which have been freshening up a little during the summer is the Chestnut street church, of which Dr. George D. Adams is pastor. Five thousand dollars have been expended in making beautiful the already handsome auditorium by means of oil tints and gold leaf. The rich and mellow tints of the artist are pronounced a real triumph. A week of rededication, September 28 to October 5, has been planned.

A BEREAVEMENT

The brotherhood will long feel the loss of Dr. Philip L. Jones, for so many years book editor of the Publication Society. His death removes a useful co-laborer, a wise leader and a most lovable comrade. For several months Dr. Jones had been administrative head of Nugent Home.

A LOSS

In a few weeks this community is to lose, for some time at least, a family which has been a blessed influence for nearly a half century. I refer to the family of former President Henry G. Weston, of Crozer, beloved and lamented leader. They soon remove to California, which is more favorable to the impaired health of Mr. Francis E. Weston. Mr. Weston has for a number of years been a leading business man and manufacturer of Chester and Philadelphia, and a deacon in the Upland church—a loyal and worthy son of his distinguished sire. The Immanuel church, Chester, has had no more loyal supporters than Mr. Weston and Miss Dora Weston, the latter being one of the earliest members of that body. Upland church will suffer also in the loss of the active work of Miss Enda Munger, granddaughter of Dr. Weston. Rev. Henry Weston Munger, one of our missionary representatives in the Philippine Islands, has been at home for some months on a furlough, and not only seems himself much refreshed by his homecoming, but has been of service in telling many congregations of the work and opportunities in our far-off island possessions.

AT CROZER

Interior improvements have been going on in the main building at Crozer Theological Seminary. The prospects for a large incoming class are excellent. President Evans

has been enabled to use liberally the selective process in registering men for next session. While Crozer has always maintained that the door should not be shut to non-graduates of colleges, if they were earnest, consecrated and capable, yet the number of college men and the general level of attainment is steadily rising. By affiliation with the Univer-

sity of Pennsylvania, Crozer is continually reaching upward to aid the brightest and best equipped men to a broader or to a more technical scholarship, while she reaches downward and outward, through the extension courses, to scores of men who for one reason or another cannot at the time avail themselves of the study in residence.

The Ideal Church Music---Part Three

By Joseph L. Colby

Time was when the choir was placed behind the people, as is proper. But with the idea that the choir should lead the people, their place was changed to the front, with the result that the people only look, listen, and—do not sing. The music has degenerated into concert singing by four people, who sing to you, not for you. Such music to-day is a failure, if my contention that music in church should be worshipful is correct.

A church may pay, say, \$2,000 a year for music. It would get no better if it should pay \$20,000, for it would simply be getting a higher grade of concert music. The people should sing, so instead of an organist and a choir of four people we should have an organist and a choir of 400 people. I am sure that to accomplish this churchly music there is sufficient material in almost any church. One can set an example to the whole country and start a revival of spirituality such as has not heretofore been seen, for, as Martin Luther says, "Music is a beautiful and glorious gift of God, and stands next to theology." By the use of the talents one has he shall receive other talents, and a question for serious thought is: "Is not this a step that can be taken to enrich and elevate the church service?" Soon singers would come who now do not attend, for they could then join in the service and feel they were part of it. In this connection the question arises, Is not the growth of the Episcopal Church in this country to-day greatly assisted by the fact that in their church services the congregation has so large a part?

Teach the people to sing for heaven. Prepare them to make its mansions choral. How many a one will be asked to sing there who wasted his opportunities here on so-called Gospel tunes, letting his talent lie hidden in a napkin, forgetting that when he became a man he should put away childish things, and fix his thoughts musical as well as otherwise upon "whatsoever things are true and lovely and of good report"?

Is it too much to hope that in time the singing of the choral parts of the anthems rendered in church will be by the congregation, and chanting of the Psalms will also be by the congregation, as in the Episcopal Church? I believe that in most of our churches the people should sing most of the choral parts of the anthems. This is a suggestion that I hope will be acted upon, not by having the congregation sing the choral parts of the present anthems—that could not be done—but by having anthems so composed for choir and congregation that they can sing alternately. We read responsively. Let us learn to sing responsively. Think what an addition to the worship it will be when the congregation shall answer choir or minister in responses of the Psalms, or serve as an accompaniment to a solo voice.

Here is a suggestion for the young people of musical talent and education. A large field is open. You have time before you, and upon your shoulders must fall the burden of directing the thought of the church, after the present generation has passed away. Are you merely to

run along in the same path, or shall you take this neglected art which has been placed in so many human hearts, the universal art, and use it as a lever to lift humanity up out of itself? Here is a field for your energies—to put music upon a new plane in the church. The church has been given an art as a talent to use, and she has let it lie dormant. In the past few years she has done worse than this—she has let this art down from its previous plane, or hid it in a napkin, expecting some day to say, "Here, Lord, is thy talent." In the nineteenth century we have seen material progress until our heads are dizzy with it. Let us see in the twentieth century a progress in things esthetic and spiritual. The use of music in worship is one of the ways of accomplishing this object. Do not let us fritter away our time any longer on childish music.

We are told that our ministers hesitate long before allowing revivalists to come into their pulpits, not because they do not sympathize with their work, but because their work is not conducive to healthful church life afterward. But they have allowed, even welcomed with open arms, the revivalists' music, until it has crowded out the splendid hymns and tunes of the church. In this, however, there already seems to be a healthy reaction.

It is a significant fact that the growth of the art of music has taken place since the beginning of the Christian era. Before the time of Christ there was no real music in the world. Harmony was not developed. This has grown and developed with the spread of Christianity, and has been intercalated with it as has no other art. It is essentially the Christian art. Although Miriam the Prophetess sang of the overthrow of the horse and his rider, and the maidens went out to greet David with the song of triumph, and though the priests sang in the temple at Jerusalem, it all seems to have been only the rude rhythmic singing of a people uncultivated in music, and without any attempt at harmony. The singing in the Jewish synagogues in some Eastern countries to-day is claimed to be the same as that used in the Temple at Jerusalem, and handed down from generation to generation. This is not at all improbable when we remember the tenacity with which the Jews cling to their traditions, and note its character—the sad wailing which obtains in all Oriental music. Had there been any music worthy of the name it would have had a nomenclature and been recorded, as a nation with a literature like the Jews could certainly have written down its music had the art been carried to any degree of perfection. The art and literature of Greece had reached their height before Christ, and yet Greece produced no music worthy of the name. So, until the coming of Christ there was no real music in the world. No real music was ever heard by waiting humanity until the night when "suddenly there was with the Angel a multitude of the heavenly host, saying, 'Glory to God in the highest and on earth peace, good will toward men.'"

Surely an art with this heavenly sanction is worthy of

(Continued on page 81.)

A Tour Among Baptists In Great Britain

By Rev. John Ellison Vassar

As the White Star liner *Cedric* left New York at noon on July 3 it was the hope of hundreds of passengers that they would be met by King George and Queen Mary at Liverpool on July 11. At least, those royal personages were to be there, and His Majesty was formally to open the Gladstone Dock. But the passengers for that port were a disappointed lot when they learned that their ship was to "stay out" till the morning following the festivities, because the Mersey was full of ships—merchant and naval. Despite the deprivation, there were no militant suffragettes or "suffering gents" to storm the city on landing.

As soon as we landed I made my way to Morecambe, to the home of Dr. and Mrs. James Wolfenden, thence to start on a tour of preaching engagements, arranged by the "bishop" of Morecambe. The morning of July 13 was spent with the Lancaster church, a noble church with a noble record, while the evening service was with the "West End" church, Morecambe, a mission which Dr. Wolfenden and his wife are doing their part to transform into a strong church. The mission is situated just off the Promenade, where the throngs gather for pleasure and health.

Dr. Wolfenden, it will be recalled by many, was once the able and beloved pastor of churches in Chicago and Albany. Born in England and closing his ministry there, he is still deeply in love with everything American. His charming and devoted wife is not behind him in her love for all that he loves. Being a woman of culture and rare gifts, she shares with him in bestowing a hospitality sweet and genuine to all who come under their roof, and their guests are many and of all denominations.

After visiting the "Lake Scenes" and the many points of interest around Morecambe Bay, and after "doing" Lancaster Castle and being told that people who stood behind its doors now were more fortunate than people of earlier centuries, I was "liberated" and made my way to Liverpool, where, on July 20, at Myrtle street church, there awaited me good audiences from the flock of Rev. John Thomas, M.A., the pastor, who wherever he speaks or lectures in England is greeted by great audiences, and who this summer supplied for Dr. Jowett and gave addresses in our land. This church is not only blessed by the present ministry, but was made famous by the long and signal ministry of Hugh Stowell Brown, whose memory the citizens of Liverpool honored by placing his life-sized marble statue in front of the church.

On the way to Plymouth, where July 27 was to be spent, Chester, Hereford, Exeter and other historic places, with their ancient walls, castles, abbeys and cathedrals, were enjoyed.

Amid all the beauty spots and ancient things, however, nothing was more inspiring than the kind, earnest faces that met the gaze of the preacher from Sunday to Sunday, and George street church, Plymouth, was no exception. Indeed, a degree of added inspiration was there, because that church "entertained the Pilgrims before they set out for the new world." This fact was learned from one of the deacons the evening before as we stood on the spot that marks the Pilgrims' departure. Rev. Charles Joseph is pastor of this historic church, as well as new president of the Baptist Union of Great Britain, and is maintaining the traditions of his honored predecessors.

The next Lord's Day, August 3, was to be at Glasgow, and, as time and railway service afforded, a visit was made to the Shakespeare land and vicinity, a sight of which serves to bring out the larger meaning of the spirit of the immortal

bard. That Sunday at Glasgow, with the Hillhead church, which conducts several missions throughout the city, and which, under the strong leadership of Rev. J. T. Forbes, M.A., is a beacon light to the city, brought to the preacher a great blessing.

After visiting the Trossachs, in part, and enjoying a ride on the Clyde to the Kyles of Bute, came Edinburgh, which seemed more than the "most beautiful city in the world," more than a beautiful picture, more like a great and an inspiring poem.

The fifth Sunday was at Ilford, one of London's great bedchambers, which is emptied every morning by London's busy men and women. This also was greatly enjoyed. Ilford Baptists are doing a good work at the Cranbrook road church, under the pastorate of Rev. R. A. Jones. The city has trebled its population in the last decade, and enjoys the distinction of having the largest men's meeting in the kingdom, known as the Ilford Men's Meeting. Here, during the fall and winter, more than 2,000 of Ilford's strongest men of all denominations meet in the Congregational church and listen to and take part in discussing religious and social problems.

Prior to and after the Sunday at Ilford trips were made to London, where no time was wasted, and no energies were unused. A visit to the Metropolitan Tabernacle was unmarred by the fact that everything was made topsy turvy by cleaners and decorators.

The last Sunday, spent among Congregational brethren, was no less a joy than the ones spent among Baptists, for Rev. Herbert Brook, M.A., and the Oak street Congregational church of Accrington are as "a city set on a hill" in that community of "clogs and shawls," of cotton mills and operators, whose products encircle the globe. August 30 found the writer back at his post in Niagara Falls, thankful for all that had been accorded him both by his own kind officials and by friends across the sea.

The Ideal Church Nusic

(Continued from page 80.)

our deepest thought, our reverent study. My plea, therefore, is for worship, the people's song. Let us hope for the day when the music in earthly tabernacles shall more fully lift our souls to contemplation of the heavenly, and the singers shall be forgotten in the song.

Composed by J. STAINER.

Slow and sustained. A - men, A men,
cres.

A - men, A - men, A men, A -

ppp

Slower.

. men, A men, A men.

ppp

A men, A men, A men.

Assurance in Prayer

By Rev. Frederick Lent, Ph.D.

And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desire of him. 1 John 5:14, 15.

I should have said that such confidence is precisely what we lack. Who can truthfully say he has it? Who feels so sure that he can say, "I know God answered me because I asked him"?

In 1886 the China Inland Mission, under care of Dr. Hudson Taylor, had a force of 200 missionaries. These held a conference for prayer and Bible study, and united in asking God that 100 additional workers be sent within the year. Before the close of the conference one suggested that they hold a praise meeting to thank God for answering their prayer, "For," said he, "we shall not be able to come together for that purpose next year." They did so. During the following year 600 applicants came, from whom 100 were selected and sent to China. For many of us that simple confidence seems impossible. We long to have it.

If we analyze our feelings we find a twofold doubt that robs us of the confidence of which John speaks. First, there is the misgiving as to whether God really does hear us; and, second, there is our question as to whether we can so know the will of God as to pray acceptably. To such scepticism John opposes the assurance of perfect faith. God does answer prayer that is according to his will.

God answers prayer. That is the unalterable conviction without which there would be no prayer. Let men once become convinced that there is no God who hears and answers prayer, then nevermore would men kneel in secret or bow in public, and incense would never again rise to wintry skies. It must be admitted that the popular scientific temper of our age is discouraging to the belief that God hears prayer. We have firmly fixed the notion of invariable law, so that answer to prayer seems like interference with the orderly arrangement of things, an impossible introduction of disorder on God's part. Professor James advocates prayer for the sick, but draws the line at prayer for weather, because droughts and storms follow physical antecedents, and moral appeals cannot avert them.

This is a reflection of the common attitude. We know every cause must produce its effect, so we find ourselves closed in by a chain of cause and result so linked that there is no room for prayer. What can prayer avail in such a world of inexorable law?

PRAYER A CAUSAL FORCE

It seems to me John would say that we must reckon prayer itself as an effective causal force which can be interjected anywhere and switch the train of events and results to another track, just as a switchman controls passing trains.

Why, also, may not God use natural events and work through natural law to answer prayer, so that the relation of cause and effect is not violated? Think of Elijah on Mount Carmel praying. James (not Professor James, but the New Testament writer) cites this as an instance of effectual prayer for weather. While Elijah prayed the servant scanned the sky. At first the heavens were brassy, dully clear. At length there is a cloud as large as a man's hand, which grows until the blackness rolls up across the whole expanse, and there is, indeed, "the sound of abundance of rain." Where is the hint that any natural law was violated?

Here is the Hebrew host at Jordan, wishing to cross into the land of promise. God stopped the flow of water from up stream, leaving the river bed dry. "A miracle!"

they cry. Modern investigators say, "No miracle, for there are historical instances of the Jordan going dry, caused by the dropping athwart the stream of huge undermined mud banks, which held the water in check for hours." But here is the point: The miracle is the fact that God answered the prayer, and did not find it necessary to violate natural law in performing the miracle. That stoppage of the river was perfectly natural, due to an ordinary cause. But the interposition was divine. Is there any objection to saying that the causes producing the result were prayer and the fall of the mud banks? Prayer moved the hand that moved the world.

THE SCIENTIFIC NOTION OF PRAYER

Along with our conception of the inflexibility of natural law is our idea of God as so transcendent that he cannot hear us; he is too busy to bother with us. If we fall out of the boat capsized in the harbor we cannot expect help from the huge liner off in mid-ocean. God directs the innumerable stars of heaven and guides the affairs of nations on earth. How, then, can he pay attention to a tiny individual on this speck of dust we call the world? Who has not had this chilling thought freeze in his heart the genial current of his being which drew Godward? Who has not echoed Job's wail, "Oh, that I knew where I might find him!" If you could talk with God face to face you would pray. Your discouragement arises when your God seems to be a Czar, separated from you by the impassable Siberian miles, and even if you reached the city of his throne it would be to find that soldiers, courtiers and nobles surround him who, while ruling a State, is inaccessible to the peasant.

JESUS' THOUGHT OF PRAYER

Put by the side of this thought of God which the modern spirit fosters, the thought of Jesus. His God is Father. He is your Father. His own careful hand shapes every blade of grass, tints every petal of rose and lily, feeds every bird, and he watches with tender solicitude even the frailest, humblest creature. That is, God is immanent in creation, and, after all, modern scientific thought is on the side of Jesus. "In him we live and move and have our being." We quote with approval Wordsworth's words:

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things.

Tennyson put into rhyme and rhythm the best thought of the nineteenth century on the great religious problems, and he wrote:

Speak to him, thou, for he hears, and spirit with spirit can meet;
Closer is he than breathing, and nearer than hands and feet.

And yet we shy at miracles. We could use our Gospels with less embarrassment if the miraculous were eliminated from them. Prayer, too, is of the miraculous. We close our eyes, talk into the world, and expect something to happen, if we believe in prayer. Does experience say that something does happen? What shall we think of such a life as that of George Müller's? He had an extraordinarily active career. He distributed over two million copies of

Scripture text, equipped several hundred missionaries, built and maintained five orphanages, caring for thousands of orphans, established schools in which thousands were educated, in the course of his work receiving and administering more than \$7,500,000. Yet he never owned anything. Dying at eighty-six, his estate was less than \$800. He let his general wants be known, but never appealed to the public for help in any particular case. He never ran any bills, not even for a week. Sometimes, when one meal was finished, nothing was in sight to provide the next. And yet they never went hungry. His method was to pray directly for what was needed. It always came.

A LAW OF PRAYER

We have the right to formulate as a result of our observation of such lives of prayer a law of prayer. This is just what James, John, David and Jesus did. This law of prayer is, "Every one that asketh receiveth," and this pronouncement of Jesus is every whit as scientific as Newton's law of gravitation. Both laws were discovered through experience.

The French theologian Sabatier says: "Religion is an intercourse, a conscious and voluntary relation entered into by a soul in distress with the mysterious power upon which it feels itself to depend, and upon which its fate is contingent. This intercourse with God is realized by prayer. Prayer is religion in act; that is, it is real religion." Prayer, that is, is to be taken in the sense that something happens when one prays. It is a "give and take" relation between God and man. If this is delusion, then religion is rooted in delusion. If God does not answer prayer, as John in our text affirms he does, there is no reality in religion. Professor James gives this as the thought of praying people, and he adds, "The conviction that something is genuinely transacted in prayer is the very core of religion."

"Through prayer, things which cannot be realized in any other manner come about. Energy which but for prayer would be bound in, by prayer is set free and operates in some part of the world of fact."

Adoniram Judson said: "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter how distant a day—somehow, in some shape, probably the last I should have devised, it came. And yet I have always had so little faith! May God forgive me, and while he condescends to use me as his instrument wipe the sin of unbelief from my heart!"

I have said that one source of discouragement to prayer is the doubt we entertain that we can pray according to God's will. Even if we desire to do his will, how can we know always what that will is? John startles us by the statement of our text. First, he makes conformity to God's will the condition of effective prayer. "If we ask anything according to his will, he heareth us." Then he seems to be sure that our prayer has been right, for he says, "And if we know that he hear us, whatsoever we ask, we know that we have the petition that we desire of him." He assumes exactly the point that we doubt.

Reflection shows that John is right. For all sincere prayer is answered, no matter what you ask. For sincere prayer says, "Not my will, but thine, be done." It is prepared to be answered in the negative. We are not juggling with words. In real prayer there is, of course, a consciousness of need. One feels ignorant and dependent. But with your need and ignorance and dependence, what is the prime object of your prayer?

THE AIM OF PRAYER

We are sure your prayer does not aim at changing God's will. Some one gives this illustration. There are two adjoining farms, one with heavy clay soil, the other dry

and sandy. One farmer prays for fine weather, the other prays for rain. Two armies meet, and each prays for victory in battle. Surely the object of prayer cannot be merely success of the petition, nor the rejection of the petition be regarded as the failure of prayer.

Manifestly prayer is more and greater than petition. Its true object is to change the human will, bringing it into submission to the divine will.

Was it worth while for Jesus to pray in Gethsemane? The cup did not pass away from him. But was he not heard? His soul recoiled in horror from the bitterness of the cup, so that he prayed as never man has prayed again to be delivered from the suffering which he confronted. Yet, asking for deliverance, there was one thing he wanted even more—that God might have his way in him. That first and highest wish was answered. Christ's prayer in Gethsemane was answered.

Prayer is not primarily petitional, but is the communion of a loving, trustful, submissive heart with God.

"According to his will" and "whatsoever we ask" become identical in the prayer of the surrendered soul. Turn to Rom. 8:25-27. "And in like manner the Spirit also helpeth our infirmities: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Your prayer, blind, bungling, unlovely, is by the Spirit reshaped into a form acceptable to God. Your prayer is the ore fresh from the mine. The Holy Spirit smelts, refines it, and fashions it to use and beauty, so presenting it to God. Is it any wonder that Paul goes on, "And we know that to them that love God all things work together for good"? Why not, indeed!

GOD'S WAYS PERFECT

God's wisdom is more than ours. His perfect love never gives a lesser good in place of the larger good we asked. True prayer, therefore, does not dictate to God.

We have heard the legend of the two sheiks of the desert. One had many date palms. He insisted on having his way with them. If the boughs seemed dry he asked for rain, and rain fell. If the boughs seemed too moist he asked for sunshine, and fierce heat came. When the trees bent under the wind he asked for frost that the trees might be strengthened. So that with much asking and changing the trees died. Fearing starvation the sheik traveled across the desert. One day he came to a grove of date palms, and found the owner, who explained all by saying, "God has blessed my trees abundantly." Answered the other, "I, too, had date palms. I asked God for rain, and he sent showers. I asked for sunshine, and he sent heat. I asked for frost, and he sent cold. Lo, all my trees are dead." "And I," said the other, "said unto God, 'For my date palms thou knowest what is best.' And lo, the trees have brought forth abundantly, and live for your hunger."

Let us hold fast the confidence that prayer does change things, and, above all, changes us.

Be not afraid to pray—to pray is right.

Pray, if thou canst, with hope, but ever pray,

Though hope be weak, or sick with long delay.

Pray in the darkness, if there be no light.

Far is the time, remote from human sight,

When war and discord on the earth shall cease;

Yet every prayer for universal peace

Avails the blessed time to expedite.

Whate'er is good to wish, ask that of heaven,

Though it be what thou canst not hope to see;

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be;

But if for any wish thou canst not pray,

Then pray to God to cast that wish away.

The Home Circle

IN thousands of homes there are vacant chairs because the children have gone away to school. Their places in our hearts are partly vacant, too; but, thank God, not wholly so. We miss them; we long to see them every day; but we are comforted that they are alive and well, and preparing themselves for useful and, we hope, happy lives. And how much of the best sort of interest it adds to life to have a child away from home at school! School children at home are everyday affairs. We love them, but they are a part of the routine of life, and we seldom have time to take much interest in their studies. But for a dear son or daughter away from home and studying at school all the longing love of our hearts is added to the natural interest in their studies. Their letters—how they are read and re-read! We study the catalogs, and follow their courses, and revive our own old interest in favorite studies. Many a parent has found it almost like a liberal education to have a child go away from home to school. And as we read their letters and fondly picture their future in bright and glowing colors, our own souls become young again.

FRANKLIN.

Her Three Hundred Dollars

BY WILLARD N. JENKINS.

"I think, Marcella, that your cake must be done by this time."

"No, ma, 'tisin't quite done. I want it to brown a bit. What we going to have for dinner?"

"Why, we'll cook them greens. Put in a good piece of meat. I'll pare the potatoes. Then we'll have one of them rhubarb pies I made yesterday, and some ginger snaps. An' you can put on some doughnuts if you want to. Your pa's workin' real hard now to get his hoein' done, an' he gets pritty hungry. One man on a farm has to work hard to keep up with things, even if he don't do but a little farmin'."

"Yes," replied Marcella absently. She was a tall, bright-eyed girl of seventeen, with a clear, fresh complexion.

"You're a great help to me," went on Mrs. Hayford. "I was thinkin' this mornin' I didn't know how I could get along without you. I ain't so young as I was once."

Marcella smiled.

"You ain't old, ma, I'm sure."

"No, dear, not old," returned Mrs. Hayford, glancing complacently at herself in the little mirror over the shelf. She saw a face which showed but few marks of the lapse of time, and dark brown hair, just touched with gray. She bore her fifty years lightly, as far as looks went; but as she often said, she was "sorter used up."

"I ain't old," she continued, "but this rheumatiz is annoyin'. It runs in my family, too. My mother was all used up with it long before she was as old as I be."

"I hope I won't have it," said Marcella, taking her cake out of the oven.

"Likely enough you will."

"Aunt Hannah has it worse than you do, doesn't she, ma?"

"Yes, I s'pose she does. And she ain't so old as I be by five years."

"It must be hard for her to get along. She has to depend on sewing, doesn't she?"

"Yes, and her hens. You know she keeps quite a flock of hens, and Mis' Simpson said she told her she made 'em clear \$1 each in a year. That's better than I could ever do. But I never was no hand to fuss with hens and make 'em lay. I can do pritty well raisin' chickens, though. I got \$40 for my chickens last fall."

"Yes," agreed Marcella, as she put the greens into the kettle.

"I've got \$300 saved up, Marcella. It's all my own, and do you know what I'm goin' to do with it?"

"Why, no, ma."

"I'm goin' to buy you a pianner."

"Why, ma!"

"I be. That old melodeon ain't much of an instrument for a girl that can sing and play as you can."

"I should love to have a piano."

"And you're goin' to. Ain't that somebody comin' up the path?"

Marcella stepped to the window and peered through the morning glory vines.

"Yes, ma, it's old Mis' Cunningham."

"Well, I was thinkin' yesterday that 'twas about time for her to make us another visit. We'll hev her come right into the kitchen. She can sit over by that window where it's cool. I'll bet she's full of news; she allers is. I'll go to the door to meet her."

"Why, how do you do, Mis' Cunningham? Come right in. I'm dretful glad to see you. Marcella, take Mis' Cunningham's hat an' shawl."

"Well, I dunno whether I'd better stay or not," said Mrs. Cunningham; but she took off her hat and old-fashioned black shawl and passed them to Marcella, who carried them into her mother's bedroom.

"Of course, you'll stay an' take dinner with us."

"Well, I dunno. I didn't bring any work. But I told Harriet Ann 'twas such a nice, pleasant mornin' I must git out an' take the air. Don't it seem nice to have it so pleasant after the powerful heavy rain we had last week?"

"Yes, it does," assented Mrs. Hayford. "June's the pleasantest month the' is, in my opinion, but this has ben a terrible rainy June. The weeds have growed awfully, and Mr. Hayford is dretfully behind with his hoein'."

"I guess everybody is. Have you had this bad cold that's goin' round?"

"No, I can't say 't I hev. I began to sneeze like all possessed yesterday mornin', and I told Marcella I guess 't I was goin' to hev a cold; but I 'pear to be all right

now, only my rheumatiz. It's ben dretful bad weather for rheumatiz. But you'll excuse me if I keep right on with my work. I was jest goin' to pare the pertaters for dinner."

"Of course; keep right on. Speakin' about rheumatiz, Hannah True has ben havin' a bad time with it lately, an' her little girl has a dretful cold."

"Is that so?" said Mrs. Hayford uneasily. "Well, Hannah has rheumatiz wuss than I do, an' I guess Paulina was never very strong. My girl has allers ben real well. She's a good girl, too," lowering her voice and looking toward the pantry where Marcella was at work, "an' I'm goin' to buy her a pianner."

"I know you have been talkin' about it two or three years."

"But I've got the money all saved up now to buy it—\$300."

"I want to know! Well, I'm sure she deserves it. I was sayin' to Mr. Cunningham 'tother day that Marcella was one of the smartest girls I knew of. 'Tain't many girls now-a-days that can spin and knit."

"She can do both," said Mrs. Hayford proudly. "An' she does most all of the cookin'."

"I know she does. What nice lookin' pertaters them is. Ours is dretful poor. I was sayin' to Mr. Cunningham jest yesterday that I did wish we had some good pertaters. We've got plenty such as they be, but they're awful poor."

"You can hev some of ours jest as well as not. Tell Mr. Cunningham to bring over a basket, an' I'll give him some."

"Now that's what I call bein' kind an' neighborly. I'll tell him sure. Hev you heard that Mis' True's place is goin' to be foreclosed on?"

"No," replied Mrs. Hayford, and she set her lips in a stern line.

"Well, 'tis, I was in there yesterday an' she was tellin' me about it: It's mortgaged for \$300, and that's all it's worth, I guess. You know, Squire Moore holds the mortgage, and the conditions is broke, so he's goin' to foreclose."

"What's that?" said Marcella, coming out of the pantry.

"Yer Aunt Hannah's house is goin' to be foreclosed on. I tell ye, she feels purty bad. She said she could jest manage to get along now, and if she had to pay rent she didn't know what she'd do."

"Well, she'll hev to do the best she can. Marcella, hadn't you better stir up the fire? Your pa'll be here in half an hour. Better get some o' them pear preserves. Mis' Cunningham is fond of 'em, and she ain't no hand for butter."

"Oh, don't bother about me. I can eat anything. I ought to be to home this minute, any way. Yes, I told Mr. Cunningham that I pitied Mis' True. She's a poor, lone widder, in dretful bad health, and with that little girl to take care of."

"I'm sorry for her, but she had her own way and ought to be satisfied. I advised her not to marry Hamilton True. He was sick when she married him. And then she acted so mean about the property—thought

she ought to hev half of what little the was, after Mr. Hayford and I had taken care of father an' mother. An' you know father was a great care, helpless nigh on to five years."

"Yes, I know. Everybody said you was awful good to him."

"I tried to be. Hannah went away to work before she was eighteen, and I stayed at home an' took care of father and mother. Then when they was dead she steps in and tries to get half o' the property, but she didn't. She only had one cow."

"An' the cow was taken sick an' died in less than a month after she got her home."

"Well, I wasn't to blame for that. The cow was all right when she left here."

"Yes, to be sure, but 'twas unfortunate for Hannah. Of course, the property belonged to you. I told Mr. Cunningham that anybody could see you an' Mr. Hayford had earned it, an' of course, Mis' True didn't do right; but we feel sorry for her now. An' she feels dretful bad to think you don't come to see her."

"Well, I ain't ben into her house for goin' on seven years. She acted so mean an' said such hard things that I ain't felt like goin'."

"Yes, I said to Mr. Cunningham that anybody in your place would feel hurt, because there was no doubt that Hannah said a good many hard things to you."

Marcella had gone to a window and stood gazing thoughtfully out. Over the crest of the hill she could see the roof of her aunt's little house.

"What you lookin' at, Marcella? Your pa's comin', an' I guess the dinner's done, so we'll get it right on the table."

That afternoon Mrs. Hayford and Mrs. Cunningham sat out on the piazza. A hedge of roses grew nearby, and the air was redolent with their perfume. A few white, fleecy clouds floated in the sky. In the pasture across the road half a dozen sleek cows were lying under a group of maples, contentedly chewing their cuds.

"How pleasant 'tis here," said Mrs. Cunningham, rocking contentedly. "I dunno where there's such a pritty view. Them hills looks so peaceful, with the sky bendin' over 'em like a benediction. An' you've got a nice, comfortable home. Your house is larger'n mine, an' it's fixed up better inside. I was sayin' to Mr. Cunningham, as we rode by to church last Sunday, that I wished everybody had as good a home as this is. I can't help thinkin' 'bout your poor sister. She must feel dretful bad."

"Maybe you think I ought to take that \$300 I've saved an' pay that mortgage."

"Why, land, no, Mis' Hayford, I never thought of such a thing. Nobody would expect you to do it, I'm sure."

"If they do they'll get mistaken. That money is goin' to buy Marcella a pianner. She's practisin' on the melodeon now," she added, as strains of music came from the sitting room. "It beats all to see how fond she is of music and what good progress she makes."

"It does, really. If ever a girl deserved a pianner, Marcella does. But I must be

goin'." Harriet Ann will think I ain't comin' back to-day."

"The day ain't near gone yet," said Mrs. Hayford absently, as she went with her visitor into the bedroom. "How nice your black shawl keeps, Mis' Cunningham."

"Yes; I've had it a good many years. Shawls ain't fashionable now, but I tell Mr. Cunningham it don't make no difference to me. I'm goin' to wear mine, fashion or no fashion. Now do come over soon, an' tell Marcella to come an' see my girl. Harriet Ann thinks a lot of Marcella. I've had a real nice time. I allers do when I come here."

That night, as Mrs. Hayford and Marcella were washing the supper dishes, the telephone bell rang.

"You go," said Mrs. Hayford. "I'd rather for you to talk than for me to."

"All right, ma," replied Marcella, going into the kitchen. A moment later, following the "hullo," Mrs. Hayford heard her say:

"That you, Mrs. Allen? Yes, this is Marcella."

"It's old Mis' Allen," said Mrs. Hayford to herself. "She's got some news to tell, I'll bet a cooky."

Then she heard Marcella say:

"Why, that's too bad. Yes, I'll tell ma. I'm sorry for Aunt Hannah."

"What's happened now?" mused Mrs. Hayford. "Hannah's allers in trouble. Well, I knew jest how 'twould be," and she rattled the dishes aggressively, drowning Marcella's next words.

A few moments later the girl came into the pantry, with a troubled face.

"Aunt Hannah's little girl has pneumonia," she announced.

"You don't say so! Well, I'm sorry. It's hard to see a child suffer, and Paulina was allers a puny little thing."

Marcella hesitated, then said falteringly: "Ma, hadn't you ought to go down to Aunt Hannah's?"

Mrs. Hayford did not reply for a moment, and her daughter feared that she was displeased.

"I dunno, Marcella, but I had," she said slowly. "Your aunt acted awful mean, but I s'pose I ought not to think about it, now her girl's sick. Of course, I've never laid it up against her, an' I've allers spoke to her when we've met—'twouldn't be right for a church member to do any different."

"No," said Marcella.

For some reason Mrs. Hayford did not sleep so well as usual that night. The next morning, after breakfast, she went out, telling Marcella that she would be back soon. The girl smiled, as she watched her mother go down the road.

Mrs. Hayford was gone two hours. When she came back she threw her sun-bonnet down and pushed her hair back from her face.

"My, but it's warm walkin'," she said. "Makin' cookies? Well, I've been down to your Aunt Hannah's."

"How's Paulina?" asked Marcella eagerly, taking a tin of cookies from the oven.

"She's a purty sick child, but she seems a little better this mornin'. I'm glad I went down. Your Aunt Hannah bust right

out cryin' when she see me. She says she knows she acted mean after father an' mother died."

"We ain't none of us perfect," said Marcella quietly.

"That's so. I hev failin's as well as other folks," handsomely admitted Mrs. Hayford.

"Ma," said Marcella suddenly, "I think you'd better pay that mortgage with the three hundred dollars you've saved."

"Why, Marcella, an' give up your pianner."

"I don't believe I should enjoy a piano and know that Aunt Hannah was goin' to be turned out-of-doors," said Marcella, taking the last lot of cookies from the oven. "It's all she can do to live as 'tis. An' if she has to pay house rent what will become of her?"

"I dunno, I'm sure. But I dunno as your pa would be willin' for me to pay the mortgage."

"Pa wouldn't say anything if we thought 'twas best."

"I dunno as he would. An' I think Mis' Cunningham thought I ought to help your aunt. She kep' talkin' about her all day. But could you wait two or three years more for your pianner?"

"Why, yes, an' I should enjoy it all the better when I got it."

"Well, after all, yer Aunt Hannah is some to blame for bein' poor and unfortunate. She would marry Hamilton True. I told her better."

Marcella made no reply. She realized that it would be wise to let the matter rest.

That night Mrs. Hayford cared for the sick child. When she came home, at seven o'clock in the morning, Marcella was scrubbing the kitchen floor.

"My! but you've been smart this mornin'," said Mrs. Hayford, as she looked around. "Paulina is better. She's comin' out of it all right."

"I'm glad to hear it. You'd better lie down now, ma, an' hev a nap."

"Yes, I'm goin' to before long. But I'll be up in time to help you get dinner. Marcella, I'm goin' to pay off that mortgage."

"I'm real glad, ma. Did you mention it to Aunt Hannah?"

"Yes. At first she wouldn't hear nothin' to it, but I told her 'twas my three hundred dollars, an' you was willin' to wait for your pianner. An' then she jest broke down an' cried like a child. She wants you should come down this afternoon, Marcella."

And then the girl left her work and, going to her mother, bent and kissed her. *Lebec Station, Maine.*

Recently Judge Lewis L. Fawcett, of the Borough of Brooklyn, sentenced a nineteen-year-old boy for burglary, addressing him as follows: "I have seen your friends who wished to speak to me about you. I find that all attempts to have you go to Sunday school have failed. In the five years I have been sitting on this bench I have had 2,700 boys before me for sentence, and not one of them was a regular attendant of a Sunday school."

Books and Their Makers

What Books Have Done for Me

By Professor Oscar Kuhns

The reading of such books as the Bible, Plato, Emerson, Wordsworth, Browning has had a certain definite effect upon my inner life. I have come at times to have an almost physical sense of the great abstract ideas—love as it shows itself in the relation of mother and child, husband and wife, friend and friend; nay, which looks on the hills with tenderness, and flows out to all living and inanimate things; beauty spread over all things, that shines in the eyes of the little child gazing at life with dimly felt surprise, that sits enthroned on the soft cheeks of the maiden, that breathes forth from flower and grass, hovers in the light of sunrise and sunset, envelopes the whole world of snowy mountains, restless sea and starry universe as with a mantle. As I have seen how the great poets and thinkers have invariably turned aside from the tragic side of life, seeing even on "death's cloud the rainbow of the soul," how they have allowed their imagination to linger over the inspiring forms that people the realm of the ideal, where alone is "immortal hilarity, the rose of joy, around which all the muses sing," I have come to believe that this attitude is not only the true one in all the highest forms of art, but is the part of wisdom in the conduct of life itself; that the optimist is more rational than the pessimist; that only by looking on the bright side can we live and develop our highest powers; that it is not our duty to brood over sickness and poverty and crime and death; but, rather, to think constantly over the joys of loving friends, of nature and of the intellectual life; and, finally, to rise with all the energy of our souls to a belief in God and a happier life beyond.

The Church and the Changing Order. By Dean Shailer Mathews. The Macmillan Company. 50 cents net.

This admirable discussion of the church in the new era was first published in 1907. It went through many editions in the following two or three years. Now it is brought out in Macmillan's standard library for the small sum of fifty cents. It discusses with the good sense that always characterizes the writings of Dr. Mathews such subjects as "The Church and Scholarship," "The Church and Social Discontent," "The Church and the Social Movement," "The Church and Materialism" and "The Sword of the Christ." Get this book at once if you do not own it, and then read it.

The Psychology of Religious Sects. By Henry C. McComas, Ph.D. Fleming H. Revell Company. \$1.25 net.

It was inevitable and desirable that this book should come upon the market. Scattered through the writings of such men as James, Royce, Starbuck, Coe, Pratt, Davenport, there are many references to the facts here treated, but this is the first time, we believe, that an entire book has been devoted to the subject. The author, who has been a Congregational minister and is now an assistant professor at Princeton, is a professional psychologist, yet the volume is popular in form and not at all technical in language. From it one can learn much about psychology in general and religious psychology in particular. The denominations are divided into three general types: Action Types (instinctive and imitative), Emotional Types (conversional, emotional), and Intellectual Types (dogmatic, altruistic, æsthetic, intellectual). The Baptists are set down as two-thirds emotional and one-third intellectual. Some of the statements about our denomination are a little curious, and will afford interesting reading to leaders among us like Shailer Mathews and W. H. P. Faunce. Our mark is "an insistence upon certain isolated teachings of the Bible adhered to in a literal way." "Baptist religion is the issue in many parts of the denomination." "The

genuine Baptist is not the wide-visioned type; his mind gravitates to particulars." We fear that the author knows us, and some of the other sects, largely from our ancient history. In our opinion, also, he exaggerates the divisiveness and the harm to modern Christianity of denominationalism.

The Home Beautiful. By J. R. Miller, D.D. The Westminster Press. \$1 net.

The Christian world loved J. R. Miller while he was alive, and reveres him now that he has gone to his reward. His books have made for righteousness and peace. This book on the Christian home is thoroughly characteristic of the man, and it will make nobler fathers, gentler mothers, stronger sons and purer daughters. Much in the book will be familiar to many readers, but it is new in its present setting and for its present purpose. There are chapters about the home in general, with its reciprocal obligations, and then there are chapters for each member of the family. The book is sane in its method, wise in its suggestions, and every page of it is of present and practical usefulness. It is really a collection of chapters gathered after Dr. Miller's death, but in pursuance of his purpose.

Religion as Life. By Henry Churchill King. The Macmillan Company. \$1.

President King is always stimulating, and this little book strikes a helpful note. It is exactly the note most needed by the modern mind. Religion is life. Jesus discovers to us the great fundamental laws of life. He everywhere insists on reality and sincerity. The religion of Jesus is not something imposed on us by an authority from without, but leads us into an experience of the largest, fullest, highest life. Jesus calls on us to face the facts of life, the deepest, most meaningful, most far-reaching facts of life. This book ought to be read by every earnest-minded student. It would help to make the religion of Jesus real and vital. The fundamental theme is expounded, and practically and suggestively applied in six chapters—"The Choice of

Life," "The Method of Life," "The Realities of Life," "The Sources of Life," "The Enemies of Life," "The Essence of Life."

Martha-By-the-Do. By Julie M. Lippman. Henry Holt and Company. \$1 net.

Here is an enjoyable story of a girl of the Mary Carey order, full of fun, quaint philosophy and common sense, and it falls into the class of *Mrs. Wiggs*, *Mary Carey* and *Granddaddy Long-Legs*. It takes an honorable place in this class, too, and that is enough praise. The story will bring good cheer on a cheerless day, and that will prove a tonic to jaded nerves.

A One-sided Biography. By Oscar Kuhns. Eaton and Mains, New York. \$1.

The one side of the author's life portrayed is the booklover's side. Professor Kuhns tells us of the books he has read, of his methods and aim in reading, and of the influence of his reading on his life. It is not an attempt at a critical discussion of books, but a simple, straightforward narrative of the effect of books on an open, serious mind. This is a booklover's book, quiet and unassuming, but sensible and helpful. It is sometimes overloaded with lists of names that has little interest to the general reader except as an indication of the breadth of the author's reading. Despite this one fault, however, the book will be found stimulating, especially to young readers.

The Church and the Labor Conflict. By Parley Paul Womer. The Macmillan Company.

The author, pastor of the Plymouth Congregational church, St. Paul, Minnesota, has read widely, thought carefully, and wrought wisely in this book. He gives nine pages to bibliography, showing careful study of the subject. Like a bee among



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flowers, he gives us the essence of the books he has studied. His thought is clear, his style simple, his spirit sympathetic. It has a carefully prepared index, and is a most satisfactory presentation of facts, dangers and possible co-operation between organized religion and organized labor.

The Inner Garden. By Horace Holley. Sherman, French and Company. \$1 net.

This book of verse is beautifully printed and is handsomely decorated by Mrs. Bertha Herbert Holley. Many of the poems show evidence of poetic genius and a good technique. All of them show culture and erudition.

Our Little Austrian Cousin. By Florence E. Mendel. L. C. Page and Company. 60 cents.

Another of the delightful and informing "Little Cousin" series is here. In story form one learns the history and studies the art and architecture of Austria. The book will be worth many times its price in the information that it will bring to children and "grown ups." In the more than fifty books of this series the publishers have given us pen pictures of nearly every nationality.

Colette in France. By Etta Blaisdell McDonald. Little, Brown and Company. 60 cents.

This is the thirteenth in the fascinating "Little People Everywhere Series." It is a charming story of child life in France, and from it one can obtain a fine idea of the country. It is a pity that such books have not fallen into the hands of some globe trotters of our acquaintance. This book has eight full page illustrations, with the Eiffel Tower on the cover.

The Gate of the Gospel. By Elmer Ellsworth Helms. Eaton and Mains. 75 cents net.

Mr. Helms here gives us an exposition of John 3:16. In ten chapters he deals with the ten great words of the verse. The result is something bright, striking, informing on the greatest of all themes. Bishop Berry, who was once a parishioner of Dr. Helms, furnishes a delightful introduction. country of the world.

Nervous Breakdowns and How to Avoid Them. By Charles D. Musgrove, M.D. Funk and Wagnalls Company. \$1 net.

Author and publisher are to be thanked for this extraordinarily simple but immensely valuable book. The author talks about health and sickness in terms that one can understand, and that in itself is remarkable. His theory of nervous troubles is so sane as to carry conviction to the mind of the ordinary reader. The course of treatment which he prescribes appeals instantly to one as sensible in the extreme.

The book has much to say about eating, sleeping, bathing, exercise, holidays, hobbies, recreation and sensible work. It is not "cure-all," nor a quack book, but a book for sensible people who work hard. These people often break down in the rush of life, for, as Dr. Musgrove says, "It is the natures of finest fiber which accomplish the most, and it is they who are most liable to give way beneath the strain. A common mug may fall to the ground unharmed, where a piece of costly china would be smashed to atoms."

A Sturdy Little Northland. By T. Harold Poems. By George Klinge. Sherman, French and Company. \$1 net.

Mr. Klinge is a versatile man and a ready writer. He has published many books and been a constant contributor to the contemporary press. These poems were originally published in such papers as *The Outlook*, *The Independent*, *The Congregationalist* and *Zion's Herald*.

The Religious Life of the Anglo-Saxon Race. By M. V. B. Knox, D.D. Sherman, French and Company. \$2 net.

Dr. Knox has been a somewhat voluminous writer, but he has never undertaken before so great a task as this. The book treats a great subject with as much thoroughness as could be expected in a single volume. It makes interesting reading, and its style is simple and clear. A fine index shows the large compass of the work. The book is really an encyclopedia in 500 pages.

The Invaders. By Francis Newton Symmes Allen. Houghton Mifflin Company. \$1.30.

This is the story of a heroic New England girl who took up arms against a horde of Irish immigrants invading the New England village in which was her ancestral home. In the pursuit of her ideal she accomplished wonderful things, but was herself won by a young man from "the invaders." The story is skilfully written, and the plot is admirable. There is a pathetic strain running through the narrative, for it illustrates the all-too-common fact that the old homes and the old social pre-eminence are being wrested from many of the old American families, passing to the more alert, energetic and thrifty "invaders" who are pouring into our country from every land under the sun.

The Church and the Young Man's Game. By E. J. Milnes. George H. Doran Company. 75 cents net.

This book discusses in an interesting way the question of the church's relation to the young man's amusements. It makes a plea that the church take a hand in the matter of providing amusements and games, and it suggests certain games as of special value. We agree that the church must take care of its own, and we believe in parish houses and social work, but we do not feel that the church advances its interests among unsaved men by the attraction provided by games and amusements. All ministers should read this book.

The Glory of the Commonplace. By J. R. Miller. Thomas Y. Crowell Company. \$1 net.

Dr. John T. Faris has selected from the various writings of the late Dr. Miller this volume of exquisite illustrations which throw floods of light on questions of everyday living. Dr. Miller was a marvel in the

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aptness and beauty of the illustrations which he gathered, which he wrote and which he used. Dr. Faris and the publishers have done an admirable service in bringing out this handsome and useful volume. We shall compliment it by constantly using it.

It Is Not Lawful. By Arthur H. De Long. Eaton and Mains. \$1.25 net.

A romance of which the tragic history of John the Baptist is the basis. The story is thrilling in its interest and cleverly told. It throws light on the Scripture times and is a valuable contribution to the literature of Biblical days. And yet we doubt the wisdom of making these Bible stories the bases of novels and romances. Increased light may come through them, but exactness of Biblical knowledge will be sadly interfered with.

Otherwise Phyllis. By Meredith Nicholson. Houghton Mifflin Company. \$1.35 net.

Here Mr. Nicholson again charms us as he did in *The Hoosier Chronicle*. His character delineation is admirable. Phyllis is an altogether delightful character, a girl with whom even the unimpressible will fall in love. The plot is excellent, the story full of movement and dramatic situations, and the conclusion just as you would have it. Mr. Nicholson has added to his reputation in this book.

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Sunday School Lesson

LESSON XII. SEPTEMBER 28.

Deliverance and Disobedience—Review.

Golden Text: Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness. Neh. 9:17.

By Thomas O. Conant

The story of the children of Israel is both a history and an allegory. It is a living picture, illustrating "the ways of God to man." Through his providential dealings with them he has taught the other nations the method of his government as Supreme Ruler of the universe. The applications of this method vary, but the underlying principles are in all cases essentially the same. And this is true also of individuals as well as of nations. Every man's life is in its essence an epitome of national life. And so we may see in this story of Israel a picture in outline of our own life story. The errors into which they fell are our errors, their successes may be ours. Herein lies the value to us of this "strange, eventful history," why it means so much more to us than the history of Greece or Rome or the more ancient civilizations. They have their lessons for us, and we do well to profit by them; but the obscure little nation of Israel was God's great object-lesson for all time of his moral government alike of men and nations.

The first four lessons of the quarter afford striking illustration of the way in which God selects and trains up men for special service. Son of a slave, he became the foster-child of Pharaoh's daughter, and was taught in all the wisdom of Egypt. With this rare equipment he was divinely called to become the leader of his people in their forty years' "trek" from Egyptian bondage to the Promised Land. No ordinary man could have accomplished this tremendous feat; Moses himself could not have accomplished it had not God been with him. All through the course of history God has been choosing and especially endowing men to lead in great affairs—some of them, like Moses, great moral leaders, as were Cromwell, Washington and Lincoln, some of them cruel, self-seeking conquerors and oppressors of mankind, such as Alexander, Julius Cæsar, and Napoleon; but all, good and bad alike, used by God to hasten on the coming of his kingdom.

While Jehovah was preparing Moses for his tremendous task, he was also dealing with Pharaoh and the sons of Israel for the parts they were to play in their momentous drama. Only by the severest judgments was the proud heart of the Egyptian ruler at last subdued, and by the same displays of almighty power, blended with promises of mercy, were the cowed spirits of the sons of Israel raised to the point of action and the possibility of deliverance. Judgment and mercy go hand in hand in the divine government, judgment for the sinful and disobedient, mercy and loving kindness for the trustful and obedient. The moral methods of God do not change. As of old, the wages of sin is death, while holiness brings its due reward, life and peace and joy.

The great deliverance from flood and

famine, as illustrated in lessons VII. and VIII., in a striking way showed how God intervenes for the saving of his people, both individuals and nations, from great calamity. Those who deny this divine intervention must deny much that is recorded both in sacred and profane history and in private experience. God is not restrained by difficulties. Those who trust in him shall never be confounded.

In the great revelation on Mount Sinai (Lessons IX. and X.), God made known no new and arbitrary commandments, but the fundamental moral law of the ages. This law does not conflict with or narrow in any way man's happiness. It is the violation of it that brings misery and moral decay. Society is everywhere built on it. These tremendous "Thou shalt's" and "Thou shalt not's" are absolutely essential to righteous government and to the security of organized society. They are profoundly philosophical. No human mind has ever been able to devise ten sayings that so completely cover all relations, divine or human. Even the nations that know not God recognize their binding force, although they may not fully practice them. Jesus did not add anything to them; he simply interpreted, illustrated and emphasized them. In some of our laws we have departed from the spirit of this fundamental law, and so far as we have done this we have lowered respect for law and the moral standards of right and wrong. A return to the letter and spirit of the Ten Commandments—not their "re-enactment," for that is beyond our province—is the crying need of our time.

The sad lapse of the sons of Israel into idolatry, within the very sight and sound of Mount Sinai, is a vivid picture of what the human heart is capable of doing. They were face to face with God, and yet fell into open and flagrant disobedience. But are not we, too, face to face with God? And yet how boldly, how flagrantly do we sin! And we sin against far greater light than they. Unless we repent, how terrible will be the reckoning when we stand at last before the judgment-seat of Christ.

Young People's Prayer Meeting

Topic (September 28)—B.Y.P.U. Conquest Meeting: State and Provincial Missionary Responsibility (Isa. 40:9-11). C.E.: Missionary Essentials, at Home and Abroad. III. Giving (2 Cor. 9:6-15).

As "giving" is a part, and a very essential part, of missionary responsibility, these two topics may be considered as one. The responsibility of those who "hold the ropes" at home, while others "go down" into the depths of heathenism and the superstition of nominal Christianity, includes much besides the giving of money. It involves personal conservation, prayer, influence, pleading for missions, not only in public gatherings but privately, with one's friends and acquaintance. As for the last point, opportunities are constantly presenting themselves for speaking a private word for foreign missions. Twice this summer the writer has had occasion to do this. In both instances the old but ever recurring

objection was raised that, so long as there are millions needing the Gospel in our own land, it is wrong to send missionaries to foreign lands. It was suggested in reply that intercourse between Christian and heathen nations had now become so close that, unless we Christianize the latter they may haply succeed in heathenizing us. In fact, the process has already begun—not so much through missionary endeavor, though that is not wanting, as through the subtle power of influence. In the case of corrupt forms of Christianity, tremendous efforts are making to pervert our native American people to the apostate faith of Romanism, or to supplant them with blind adherents of that faith from foreign lands. In parts of New England the Romanizing process has gone very far. Friends of the writer recently returned from Europe on the same ship with the newly created cardinal for New England, and reported his demeanor on shipboard as arrogant and supercilious in the extreme. He had some reason for his arrogance. But the power of Romanism in this country is maintained chiefly by immigration. That church is losing its influence in many parts of Europe. Is it not the part of wisdom to strike at it vigorously there as well as here, so that future immigrants may be evangelized before coming to our shores?

The Christian Endeavor topic emphasizes "giving" as one of the missionary essentials. So it is. The Bible, in both Testaments, recognizes its high importance in religious service. First give yourself, then your means, and that not grudgingly but cheerfully, was Paul's prescription (2 Cor. 8:5; 9:6-15). If that wise rule were followed by every Christian, young and old, what a powerful impetus would be given to the kingdom of God in the world!

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, September 15.—By striving (Luke 13:22-27). Tuesday.—By health (1 Tim. 4:8; 3 John 2). Wednesday.—By service (Isa. 58:4-9). Thursday.—By honesty (Prov. 11:1-6). Friday.—By noble thinking (Phil. 4:8, 9). Saturday.—By clean living (Ps. 24:1-6).

B.Y.P.U. DAILY READINGS.

Monday, September 15.—The mysterious seals opened Rev. 6.) (Jephthah's victory, vow, and sacrifice. Judg. 11:29-40.) Tuesday.—Multitudes before the throne (Rev. 7). (The "Shibboleth" against Ephraim. Judg. 12.) Wednesday.—Heavenly messengers with trumpets (Rev. 8, 9). (A Nazirite family in Dan. Judg. 13:1-14.) Thursday.—City and temple destroyed (Rev. 10, 11). (Birth of Samson. Judg. 13:15-25.) Friday.—The woman, dragon, and child (Rev. 12). (Samson's riddle at a marriage feast. Judg. 14.) Saturday.—The beast coming out of the sea (Rev. 13). (Samson's vengeance on the Philistines (Judg. 15.)

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, September 22.—Bible rule (Deut. 16:17). Tuesday.—Give secretly (Matt. 6:1-4). Wednesday.—Give systematically (1 Cor. 16:1, 2). Thursday.—Give liberally (2 Cor. 9:1-12). Friday.—According to ability (Acts 11:29; 2 Cor. 8:12-15). Saturday.—Money and time (Ex. 35:4-10).

B.Y.P.U. DAILY READINGS.

Monday, September 22.—A heavenly proclamation (Rev. 14). (Samson's disastrous love of Delilah. Judg. 16.) Tuesday.—Seven plagues poured over the earth (Rev. 15, 16). (Micah's private priest. Judg. 17.) Wednesday.—Scarlet woman and beast interpreted (Rev. 17). (Migrating Danites take Micah's priest. Judg. 18.) Thursday.—Symbolic Babylon completely destroyed (Rev. 18). (Gibeah's degeneracy. Judg. 19.) Friday.—Heaven's hallelujah chorus (Rev. 19). (Benjamin fearfully defeated and scourged. Judg. 20.) Saturday.—Satan bound, loosed again—final judgment (Rev. 20). (By a ruse wives secured for Benjamin. Judg. 21.)

New York City News

New York Ministers' Conference

REPORTED BY REV. D. A. MAC MURRAY.

The Conference resumed its sessions with a large attendance of its members. The genial, enthusiastic, foreign mission secretary, Dr. James H. Franklin, was the speaker. He gave an intensely interesting address on "Impressions Gained in Certain Lands in the Far East," which is "not the Far East any more, for one can reach it in less than eighteen days." The "impressions" spoken of were of the Christian movement in Japan and China. The speaker called attention to three fundamental questions in the modern missionary movement: (1) The aim, which he described as "the spiritual regeneration of nations," and not merely the planting of churches; (2) the method, the placing of increased responsibility on native leaders; (3) the attitude to so-called non-Christian races, that of brotherhood. Christianity must not be thought of as a "foreign religion," but as indigenous to the lands where the missionary works. There is such an array of facts now that a science of missions is possible. The Christian movement in Japan has suffered from a misunderstanding of the Japanese. "Would to God America could understand that there are no men more brotherly than the Japanese. . . . They are like Americans in their patriotism, shrewdness, independence and economic ability. . . . The leading educated men in Japan, according to one of their own prominent men, are thirsty for a new religion, because they have come to see clearly that the present religious thought of Japan is insufficient as a moral restraint on the people. . . ." Dr. Franklin quoted the words of a professor of one of the universities in Japan as saying to him: "No man can estimate the contribution which Christianity has made to Japan. . . . Japan has taken the best of everything found in Western civilization, and she must take the best in religion. . . ." The speaker told of Japanese whom he had met who were familiar with the writings of certain leading American philosophers and educators, like the late Professor James and G. Stanley Hall, and of Japanese Christians who were certain that Christianity would "triumph eventually" in Japan. "But," said Dr. Franklin, "the Japanese will take Christianity to their own minds and, under the Spirit of God, will give it their own distinctive stamp." The day of Christianity in Japan has not passed; it has passed for the sectarian, but not for those who believe in the God-given right of all nations to interpret Christ for themselves." As for China, now is the time to prevent parallel conditions here which prevailed in Japan. Lord Cecil was quoted to show that American influence was greatest as a moral force in China, that nine-tenths of the men responsible for the revolution were educated in American mission schools, and that the new government was directed

largely by men from American mission schools. The appeal to China must be made to the student class. The conferences conducted by Dr. John R. Mott were outlined in their personnel, their methods and results. The missionaries in these conferences "had grounded their sectarian arms and were unwilling to have Christ divided before the Chinese." The movement is a "federated one," not one that shall mean "organic union." The slogan among Christian forces is a "self-governing, self-supporting, self-propagating church." Foreign names must be left out, such as the "Anglican Episcopal Church in China." Great applause greeted the speaker when he said, "Denominational designations must be written in small letters, but Christian church in large letters." The policy must be: (1) The cultivation of real leaders; (2) content to occupy less points that these leaders may be developed. After a thrilling description of his last day in Peking the speaker closed by saying that "the measure of our opportunity is the measure of our generosity."

The Conference passed a unanimous resolution of appreciation and of co-operation in the policies suggested in the address. Next Monday will be the day of "separate meetings," and on the following Monday Dr. Laws will speak on "The Problem of Denominational Journalism."

Borough of Manhattan

The opening address of the seventy-eighth year of the Union Theological Seminary will be delivered in the chapel, Broadway at 120th street, Borough of Manhattan, on September 25 at four o'clock by Rev. Professor William Adams Brown, Ph.D., D.D. His subject will be "The Seminary and the Church."

Calvary Church

Calvary church held its service every Sunday morning during the summer in the chapel, and greatly appreciated the ministry of the several brethren who supplied. Rev. Donald MacIntyre, pastor in charge, occupied the pulpit last Sunday, officiated at the communion, and gave the hand of fellowship to a number of new members. Mr. and Mrs. MacIntyre returned on September 5 on the *Mauretania* from a two months' tour of the British Isles. More than two weeks were spent in Ireland, where they made a study of industrial and political conditions. An extended tour was made also to the western highlands of Scotland, where ancestral birthplaces and graves were visited. Mr. MacIntyre preached in Belfast and other places. The last two weeks of their trip was marred by the illness of Mrs. MacIntyre, and they were detained in Glasgow and Edinburgh, where she was under medical treatment. Since returning to New York she is rapidly recovering. The church feels deeply the removal by death of Professor E. M. Bowman, organist and choir conductor. Pro-

fessor Bowman was associated with Calvary church for a period of more than six years. He organized the chorus choir of 100 voices, and was its conductor until his death. His place will be hard to fill, for he was uniquely qualified for such work and made a large success in his several fields. Professor Bowman was also a devoted Christian, and his influence was felt in the general work.

Borough of Brooklyn

Dr. William B. Wallace, of the Baptist Temple, was called last week to Canada by the serious illness of his mother. In his absence the associate pastor, Dr. W. I. Southerton, preached in the morning. Dr. Charles Sumner Brown, of Cincinnati, Ohio, preached in the evening to a large and delighted audience.

The work of the Sixth avenue church is opening up encouragingly for the autumn season. The pastor, Dr. James T. Dickinson, returned the first of September from his vacation, which was spent chiefly in his former home at Rochester, and there have been large audiences both Sundays of this month. The assistant pastor, Mr. F. F. Packard, has plans for vigorous work in the Bible school. Dr. Dickinson and his family moved last week into their new home, 48 Montgomery place, near Prospect Park West.

Grace Church

The cornerstone of the new Grace church of South Brooklyn was laid last week in the presence of a large assemblage. The church is being built on a large plot at Sixth avenue and Fifty-third street. The assemblage included members of the congregation, the Sunday school scholars and teachers, members of the several church societies, a battalion of uniformed Boy Scouts and members of neighboring churches. The pastor, Dr. Samuel McBride, officiated and made the principal address. He said that the new church would be a temple devoted to the worship of God. Only the Gospel of the Saviour would be preached and that in its fulness and simplicity. There would be no "side lines," such as moving pictures or other worldly attractions. Other addresses were made by Dr. Robert B. Hull, of the Sumner avenue church; Rev. J. J. Miller, of the Church of the Brethren, and Rev. J. B. McQuillan. The society was established in 1884. A year later it built a meeting house in Forty-seventh street, near Third avenue. This was sold a year ago and is now a Jewish synagogue. The plot on which the new edifice is being built was then bought. Since the sale of the old church the congregation has been worshipping in a house at Fourth avenue and Forty-fifth street. Dr. McBride accepted the pastorate last October and has led in the building enterprise. The new church will be of brick and stone, cost \$50,000 when finished, and

accommodate nearly 700 people. There will be fine accommodations for the Sunday school children and a lecture room.

Borough of Queens

Dr. A. G. Lawson has moved to Ocean View avenue, Jamaica (phone 1480).

Borough of Richmond

Pastor J. Havergal Sheppard has returned from a pleasant and profitable vacation spent in Ireland and England and in New England. He and his family have received the warmest of welcomes back to their work with the Park church.

New York State

An Announcement

The combined Christian forces of this country are facing one of the greatest undertakings of the Church in modern history. The United Missionary Campaign is taxing every board to the limit to find available men to do the field work of a thousand or more "two-day conferences." It has been agreed that I should give the major part of my time for the next six months to the work of the team in Eastern New York. Upward of fifty conferences are contemplated for this section. Properly to serve the interests of home missions in the New York district, to do the preliminary set-up work for the United Missionary Campaign, and give full time to each conference is a physical impossibility for one man.

To meet this situation and for the purpose of insuring efficiency, the board of the Home Mission Society and the Laymen's Missionary Movement have joined equally in providing me with an assistant secretary for this period in the person of Mr. Benjamin Starr, of Homer, New York, who has already begun service. Mr. Starr is one of our best and most efficient laymen, well informed on every phase of missionary enterprise, with a broad vision, and a devoted and sympathetic spirit. He is a strong and tactful leader, and an able and effective speaker. His time will be devoted to organizing the conferences for the United Missionary Campaign and to the general home mission needs of the district. We shall do our best to meet the needs of all who may desire service. All correspondence should be addressed to 23 East Twenty-sixth street, New York, and will be given prompt attention.

F. H. DIVINE, *District Secretary.*

The First church, Albany, have decided to try their fortunes in an entirely new locality, and Rev. W. G. Cooper, formerly of Waterville, is to lead in the work.

Rev. O. W. Cook closed his work at Mecklenburg on September 1, and retires. He has moved to Ithaca. The Mecklenburg church is looking for a pastor.

Rev. C. M. Tower, a district and general missionary of the New York State Convention for the past twenty-six years, died at his home in Oneida on September 9. He was a man of most genial and kindly

nature and was everywhere beloved and esteemed as an efficient and devoted minister of Christ.

Pastor Alex Mackenzie, of the West Henrietta church, gave the hand of fellowship on September 7 to six adults on profession of faith. On September 14 three more were received, one on profession and two by letter.

Bethel church, at Hopewell Junction, has been without a pastor since Rev. A. S. Bastian closed in June a pastorate of thirteen years. The church has only nineteen members and is unable to pay a large salary. Hopewell Junction is in the Hudson Valley, about sixty miles from New York city. The church would like to secure a pastor.

The Lake avenue church, Rochester, holds the first supper of the season on Friday. Rev. and Mrs. Samuel D. Bawden, missionaries of this church in Ongole, India, are to be the guests of honor. Mr. Bawden is to address the children of the Bible school at its rally day exercises next Sunday. Mrs. S. W. Hamil, another recently returned missionary from India, addressed the adult department of the school last Sunday.

Rev. Waldo E. Maring, who has served the Farmersville Station and Farmersville Center churches as pastor since March, 1912, resigned in order that he might enter Crozer Theological Seminary. The resignation took effect September 14. The two churches are three miles apart. The salary is \$500. Any one desiring to correspond with the churches with a view of becoming pastor should address Mrs. Nellie C. Edmunds, Farmersville Station, New York.

Evangelist Harlow W. Parsons, a member of the Main street church, Binghamton, conducted meetings recently for four and a half weeks at Harpursville, in which the Baptist and Methodist churches united. No such work had been seen in the section since 1857, writes Pastor S. B. D. Belden. Mr. Parsons worked later at East Branch, his second campaign with that church, as he was there last year, and then went to the Buckingham church at Starlight. Much of the success in increased membership and spiritual power in these churches is attributed to these campaigns. Pastor Belden commends Mr. Parsons highly.

The chairman of the Sunday School Committee of the State Convention, Rev. E. Herbert Dutton, of Glens Falls, announces, on behalf of the committee, that any Sunday schools throughout the State who believe that an exhibit of their work at the State Convention might be of benefit to other schools and are willing to make the effort to bring such an exhibit together and send it to the committee's address, are cordially invited to do so. Such exhibits should be sent to "Rev. Clarence H. Frank, Delaware avenue Baptist church, Buffalo, New York," at least a week before the Convention opens. It will be a help to the committee if such exhibitors would also

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn).
REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

Sixth Avenue Baptist Church

(Sixth Avenue, corner Lincoln Place, Brooklyn)
Rev. James Taylor Dickinson, D.D., Pastor.

SERVICES:

Sunday, 11 a.m., 8 p.m.; Friday, Prayer Meeting, 8 p.m.

notify Mr. Frank as soon as possible that they intend to send an exhibit.

After a vacation of eight weeks Rev. Thomas H. Sprague, D.D., returned to his pulpit in the First church, Troy. On communion Sunday he gave the hand of fellowship to five, all of whom had been received by baptism. One of the number had been in former years a missionary to Africa, under the London Missionary Society. Four large electric fans, the gift of one of the members, were installed in the auditorium during the summer. The sixty-second session of the Hudson River Association, North, will be held with the church in October.

The Woman's Missionary Society of Eastern New York will hold a missionary rally at the First church, Oneonta, September 24 and 25. Among the speakers will be Rev. C. S. Pendleton, D.D.; Miss Melissa Morrow, of India; Mrs. H. W. Lyman, of Hamilton; Rev. E. J. Farley, Miss Adell Martin, of Caguas, Porto Rico; Miss Anna Sturmer, of Utica, and Mrs. L. K. Barnes, of New York. Questions for discussion can be sent to Mrs. C. E. Nichols, of White Plains. All the women in the Chenango, Otsego, Deposit, Worcester and Franklin Associations are invited. Entertainment, lodging and breakfast will be provided by the women of Oneonta.

At Mechanicsville, after two months of union Sunday evening services held in the park, the regular services were resumed in the church. The attendance was large. At the communion the acting pastor, Rev. Charles Eugene Ross, gave the hand of fellowship to three. Four others are to be received next month. The evening audiences usually exceed the morning attendance, and are largely composed of men. The pastor, Rev. A. E. Foote, who is spending the latter part of his six months' vacation on Long Island Sound, is expecting to resume his work early in November, and his renewed vigor is a matter of much rejoicing to this loyal people. Mr. Ross will attend the Vermont State anniversaries to be held in the Poultny church, the pastorate of which he gave up a year ago to pursue advanced studies for a time. He will then return to his home at 84 Harvard street, Rochester, where he will be available for supply or evangelistic work

until he again enters upon the work of the pastorate. His six months' stay with the Mechanicsville church has been marked by an earnestness of co-operation and a warmth of friendship on the part of the people which have made the work increasingly enjoyable. Mr. and Mrs. Ross are leaving a host of loyal friends.

The historic old First church of Stillwater is taking on new life. At the last communion Pastor H. C. Atkinson gave the hand of fellowship to seven new members, six of them received by baptism. These are young people from the Sunday school. This church has authentic history back to 1752, and is situated just west of the Bemis Heights battle ground, and its membership must have helped in the cause of freedom. Pastor Atkinson comes directly from Shipley, England. Rev. John Naylor, a former pastor, occupied the pulpit acceptably on August 24. Some needed improvements to the church property are a fine concrete porch and new galvanized iron roofs for the horse sheds. A Christian Endeavor Society was recently organized. The Ladies Aid Society has been loyal for years in the struggle for existence made by this one-time large and flourishing rural church.

Rev. Charles F. White has been pastor of the Truthville church nearly a year, and the Lord has blessed the work in the last few months. Prior to the beginning of Mr. White's work the church had been pastorless for several months, although it had been efficiently supplied by Pastor Beckwith, of the Granville church. Since then the attendance has nearly trebled and the Sunday school has more than doubled in numbers. The church has thus far met its apportionments, and expects to meet all its financial obligations. The prayer and covenant meetings are well attended, and are marked by spirituality. Several persons have made a profession of conversion, and on a recent Sunday a large company gathered on the banks of the Matawee River to witness the baptism of six candidates. It is expected that many others will be baptized.

Rochester

Pastor Charles H. Rust, of the Second church, Rochester, was greeted by great congregations in the newly decorated auditorium on September 7. About 600 people were present at the communion. The church spent \$2,000. in cleaning and furnishing the Sunday school room and the auditorium. The pastor has begun a series of communion meditations on the general theme, "Union with Christ." A committee of the church is carefully revising the membership roll. The question of retaining many people, who have moved away or show no interest, is a vital one. Rev. F. L. Sullivan, THE WATCHMAN-EXAMINER representative, is to be with the church on rally day and will begin a canvass of the church membership with a view of securing subscriptions. Pastor Rust hopes that 300 copies of the paper will find their way into the homes of the people. The church is planning to secure an edu-

cational assistant soon and would welcome correspondence relative to an engagement. The church is rallying to education and evangelism, and hopes to have some special seasons of ingathering during the winter. With other churches it is endeavoring to secure Dr. Bitting, of St. Louis, for ten days of conference and evangelism.

Buffalo

The bi-monthly meeting of the Buffalo Union took place on September 9, with President John Muntz in the chair. There were about sixty representatives present, and the meeting was of unusual interest. The ordinary expenses are being met, but there is a note of \$1,600 which it is desirable to cancel before the annual meeting in November, and effort will be made to secure this sum. Improvements have been made on several of our church edifices. The Italian church building has been elevated about twelve feet, and valuable addition has been made to the accommodations for the Bible school and for social purposes. There is a hopeful condition in our Italian work, and we have never been better organized than at present. The new Polish pastor, Rev. Michael Jager, began work in August, and there is a promising state of affairs among the Poles. The Polish pastor, assisted by Rev. W. C. Reeves, of the Emmanuel church, has held open-air meetings in the large Polish district, and this work brings many strangers into the Sunday services. At the Hungarian church Rev. Joseph Palmay has baptized two, and others will soon come into the church. The mission to the Russians is meeting with success, and about thirty prospective members will soon be organized into a church. The Reid Memorial edifice, in which the Russians meet, was recently greatly improved by the addition of pews, and by a thorough renovation inside and out. It is now in excellent condition. A reception to the pastor, Rev. J. H. Miller, was given on September 12, and a sum of money was placed in his hands. As is well known, this church sends out evangelistic light to almost every part of the city, and especially to the foreign people. It also sustains one or two men on the foreign field. The mention of this church leads me to say a word that has not heretofore been spoken and it is this: Several of our Buffalo interests are deeply indebted to Miss Frances J. Huntley, of Rochester, for the generous aid she has given. She pays the salary of Charles Marks, of the Lake-men's Mission, and has greatly assisted in

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other lines of missionary work. Buffalo Baptists owe her a deep debt of gratitude, and we earnestly pray for her health and happiness.

Rev. W. C. Reeves began the pastorate of the Emmanuel church on May 1, and there have been already remarkable results. He has baptized about fifty, and about twenty have been received by letter. During the month of August he conducted meetings in a tent that was placed at the corner of Elmwood and Bird avenues, and he has spoken at open-air meetings in the Polish district.

The annual meeting of the Buffalo Union will be held early in November, and a banquet will be given, possibly at Hengerer's, at which we hope to have as many as 500 persons present.

The one hundred and third session of the Buffalo Association will be held with the church in North Tonawanda, September 25 and 26. The moderator, Rev. N. E. Miller, and the committee have prepared an excellent program, the general theme of which is "Efficiency." Indications point to a large attendance, and the North Tonawanda church, led by its faithful pastor, Rev. Ellis Gilbert, is making arrangements to give entertainment to all who attend.

All the Baptists of the State possibly know, or ought to know, that the State Convention meeting will be held in Buffalo October 20-24. Buffalo Baptists expect to give free entertainment to a host of delegates from every part of the State. The Prospect avenue edifice, in which the meetings are to be held, has undergone extensive improvements, and is beautifully fitted for the meetings. The geniality of Pastor C. L. Rhoades assures a cordial welcome to a church that has always been noted for its liberality and warm-heartedness.

BISON.

Mrs. Clarissa W. Hayden

Mrs. Hayden's maiden name was Clarissa Wethey. She was born near Troups ville, New York, April 18, 1825, and died at Sandusky, New York, September 4, 1913. When about thirteen years old she united with the Troups ville church. She was married to Martin Hayden on September 10, 1843. In 1850 Mr. and Mrs. Hayden moved to Sandusky and Mrs. Hayden transferred her membership to the Sandusky church. She was an invalid for the past forty years, and although shut in during the most of that time she retained a deep interest in the church, in the Sunday school and in missions. She leaves three children—Hon. Theodore Hayden, of Sandusky

and Terlton, Oklahoma; Miss Hattie A. Hayden, of Sandusky, New York, and Mrs. Mary Orr, of Sardinia, and five grandchildren. She was buried beside her husband in the Sandusky Cemetery, her late pastor, Rev. J. D. Merrell, officiating.

Union Association

The Union Association met with the church at Mahopac Falls, Rev. O. B. Kinney pastor. Mr. Kinney was elected moderator, and C. J. F. Decker, of Croton Falls, clerk. The annual sermon was preached by Rev. H. Alfke, of Patterson. Encouraging reports came from most of the churches. Systematic efforts had brought about frequent baptisms and other additions. Rev. Messrs. J. A. Wright, E. W. Rimpo, T. G. Brownson, D.D., and F. H. Divine delivered addresses. Miss Adella Martin, of Porto Rico, addressed the women at their sessions.

Rensselaerville Association

The 117th annual meeting of the Rensselaerville Association was held with the church at Gayhead on September 3. Because a notice had been sent to the several churches stating that the church at Gayhead could not entertain the delegates, and that the meeting would be put over until next year, there was only a small delegation present. A devotional service was led by Rev. M. S. Reed. The moderator, Rev. S. Carmany, called the Association to order. The following officers were elected: Moderator, Rev. M. S. Reed; clerk, Charles La Paugh; treasurer, R. S. Hilton; corresponding secretary, George M. Hallenbeck, of Preston Hollow. The letters from the churches indicated progress. Rev. S. Carmany preached an able sermon, and Rev. R. C. Penney, of Schenectady, gave a helpful address on "The Rural Church Possibilities." C. L.

Half a Century in the Ministry

The fiftieth anniversary of the ordination of Rev. Thomas Cull was observed by the church at Cambridge. He was ordained by the church at Malone, which he had already served one year as acting pastor, and which he subsequently served four years as pastor. His pastorates in order were: Adams Village, two years; Tabernacle, Albany; Stillwater, nearly four years; Middletown, Ohio, nearly seven years; Greenwich, New York, more than fourteen years; West Pawlet, Vermont, eight years, and Cambridge, eight years. He was also State missionary for Vermont two years. His work on all these fields has been of a high order, marked by additions and material and spiritual upbuilding. Just now his Cambridge church is making necessary repairs on its edifice and parsonage, putting a new foundation under the church building where it was giving way, and painting both edifice and parsonage. These repairs will cost about \$700, which sum has already been raised. A friend outside the church gave the church \$1,000, and another, likewise outside the church, gave \$4,000. Mr. Cull has wisely placed these sums in trust with the State Convention, so he feels that the future of

the church is assured after he gives up the work. His anniversary was remembered by a host of friends, and he was surprised by the gathering of the members of the church, the pastors of the village and others at the parsonage. Rev. John R. Fisher gave expression to the congratulations and felicitations of the gathering.

Hudson River North Association

Rev. Judson C. Hendrickson has been pastor of the First church, Cohoes, for five years, and his missionary spirit is felt throughout the membership. In the past two years extensive changes have been made in the church edifice, necessitating an expenditure of about \$12,000. The church is raising about \$1,000 a year for missions, meeting its apportionment each year and giving much attention to missionary education. Mission study classes, missionary pageants and missionary institutes, and visits and addresses from missionaries on furlough are features of the regular church work. A farewell service for Rev. and Mrs. A. F. Groesbeck was held on September 11, under the auspices of the Young People's Union of the Hudson River North Association. Addresses were made by the departing missionaries and by Rev. A. W. Rogers, of Schenectady, who is the moderator of the Association. The church has a large number of young people in its congregation and an aggressive Bible school, with an efficient superintendent in W. G. McCann.

Rev. A. W. Rogers is now in his eighth year with Emmanuel church, Schenectady. During his pastorate a large debt has been reduced from \$16,000 to about \$3,000, and he is planning to wipe out the remainder. The church, appreciating his services, sent him to the Sunday School Convention in Switzerland, raising for that purpose a purse of \$500. He greatly enjoyed this vacation and returned improved in health and full of purpose for the work. He is one of the most modest and lovable men of our ministry. Rev. R. C. Penny has more than met expectations at the old First church, Schenectady. Rev. W. S. Martin has been pastor of the Calvary, Schenectady, during the past two years, and has been instrumental in building a beautiful house of worship, well adapted to this field. Mr. Martin and his wife have collaborated in the writing of many beautiful and popular hymns.

The Tabernacle church, Albany, are preparing to give Pastor and Mrs. L. G. Simon a royal welcome when they return the last of the month from their vacation, spent in England and Scotland. Dr. M. V. McDuffie supplied the pulpit on the first Sunday in September. Rev. C. E. Nichols, of White Plains, and Dr. Albert Foster, of Roseville, New Jersey, both former pastors, supplied the pulpit one Sunday each in August.

Rev. H. S. Rightmire, of the Sixth avenue church, Troy, rejoices over the increasing prosperity of his work. The building, now in process of construction, will be well adapted to the field and very attractive. The Sunday school is one of the largest in the city.

Rev. G. D. Merry, of New Baltimore,

sees encouraging signs in his work and is hopeful.

M. V. MCD.

New Jersey

The Men's League of the First church, Arlington, resumed its monthly meetings last week. Between thirty and thirty-five members were in attendance. An address on "Fundamentals of Life Insurance" was given by W. C. Ingalls, one of the members of the organization.

Rev. W. W. Case, D.D., pastor of the Olivet church, Trenton, entered on the ninth year of his pastorate on September 7. He welcomed into the church that day a father, mother and two sons. His people gave him a hearty welcome on his return from his vacation. Dr. Case was ordained on November 5, 1863, at Berwick, Pennsylvania. The church has voted to celebrate this fiftieth anniversary. Among the exercises there will probably be a denominational night and an interdenominational night. Nearly forty-two years have been spent as a pastor in New Jersey. There is only one Baptist pastor at present in the State who has had longer continuous service. That pastor is the greatly beloved Rev. Thomas M. Grennell, of Glenwood.

The morning service of the church at Asbury Park on September 14 was unusually interesting. Three were received by letter, and one was baptized. The statistics and church letter for the year were read. Eighty-one additions were reported, fifty of whom were by baptism, twenty by letter, and fourteen by enrolment. The losses were only nineteen, six by death and nine by erasure, making a net increase in the membership of sixty-two. The present membership is 422. The benevolent contributions were \$469. The summer season just closed was one of the most successful and encouraging in the history of the church. Dr. W. A. Atchley, the pastor, has gone for a vacation of a month, and will visit his boyhood home in Knoxville, Tennessee.

Keyport

Samuel Winterton completed last Sunday fifty-one consecutive years of perfect attendance at the Sunday school of the Keyport church. He first began attending Sunday school at the age of three years. His first teacher was his aunt, Mrs. Mary Cailhopper, who is still a resident of Keyport. Although Mr. Winterton has been ill occasionally, his illness has never been serious enough to compel him to stay away from the school. This half century record means that he has attended 2,652 sessions of the Sunday school. He is now a member of George Day's class. His brother, Harry C. Winterton, of Keyport, until he was forced to work on Sundays,



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had an unbroken attendance record of fifteen years at the same Sunday school.

South Jersey

Rev. Harry P. Hoskins has resigned the pastorate of the First church, Hammonton, the resignation to take effect September 30. He is one of the brightest of the younger ministers.

Rev. W. N. Wessbroom has closed his work with the Rosedale church, Camden. He has the sympathy of the brethren in the death of his wife, who passed away at their old home in Toronto, Canada, on August 16. She was a noble woman, always greatly beloved and respected.

Rev. George B. Vosburgh, D.D., for many years pastor of the First church, Denver, Colorado, has been engaged in supplying prominent pulpits and in lecturing since returning a year ago from his journey around the world. He is now engaged in a long lecture tour through Western Canada, extending from Winnipeg to the Pacific coast.

H. J. V.

Pennsylvania

Rev. A. E. Finn, pastor of the First church, Rochester, returned from his vacation the first Sunday in September, and was greeted by large and loyal congregations both morning and evening. Four persons received the hand of fellowship at the August communion and two at the September communion. The record of the last fiscal year shows that \$13,500 was raised, the larger part of which has been put into material improvement. Since the opening of the new Sunday school building there has been a large increase in attendance, and many new scholars have been added to the roll. Every department of our church life is active and making progress.

McKeesport

Dr. A. A. DeLarme was in his pulpit at the First church, McKeesport, September 7, for the first time since his injury on

January 4. The house was crowded, and as the pastor stepped onto the platform the great audience arose and gave him the Chautauqua salute, and all joined in singing the doxology. The day had another significance, as it was the seventh anniversary of Dr. DeLarme's pastorate. The event was observed by special music and a decorated pulpit. Most of the families of the congregation have returned from their vacations, and all departments are looking forward to another prosperous year. Pastor DeLarme baptized 220 last year, making the church the second largest in the State, outside Philadelphia. The men of this church are taking a lively interest in the coming city election. Six of its members are candidates for important city offices. At present the mayor, city clerk, three of the nine school controllers, and two members of council are members of the First church, and Deacon William M. Woodward is the president of the city's Civic League.

New England News

Connecticut

Rev. John R. Brown, of Bridgeport, preached a thoughtful, practical and helpful sermon on "Prayer" last Sunday morning. Pastor, people and house of worship seem remarkably adapted to one another.

Rev. Luther L. Holmes, of Somersworth, New Hampshire, will begin his pastorate at Preston City October 5.

The Tabernacle church, Ansonia, which separated from the Macedonia church about sixteen years ago, has now been reunited with it, under the pastorate of Rev. J. Edward Harris.

The Second church, Bridgeport, Rev. F. C. Rideout pastor, will celebrate its fortieth anniversary in January.

Rev. W. A. Tate, pastor of the Yalesville church, has resigned, having accepted a call to supply the pulpit of the Congregational church at Marlboro.

New London Association

The Second Waterford church at Quaker Hill entertained the New London Association on September 10 and 11. The auditorium was well filled at the opening session with delegates from the twenty-five churches. The devotional service was conducted by Rev. H. P. Fuller, of Niantic. Rev. F. D. Luddington, the pastor, made the address of welcome. The following officers were chosen: Moderator, Rev. B. D. Remington, of Colchester Borough; clerk and treasurer, Rev. J. G. Ward, of Bozrah, who has faithfully and efficiently served the Association in this capacity for

several years. S. B. Palmer and Rev. F. D. Luddington were elected trustees. Six new pastors were introduced. The address on the Ministers' Home was made by Rev. George Ringrose, of Old Lyme; the usual yearly offering was taken. The annual sermon by Rev. J. G. Ward was well received. After dinner, served by the women of the church, a meeting of the Woman's Home Mission Society was held. Rev. John N. Sheldon, of New London, conducted the afternoon devotional service. Rev. Charles R. McNally, of New London, gave the missionary sermon. His theme was "The Life Giving Stream." The history of the Chesterfield church was read by John F. Brown, of Montville, a member of that church. The evening devotional service was led by Rev. George H. Strouse, of the First church, Norwich. The evening address was by Rev. Percy F. Wolfenden, of the First Waterford church. His subject was "For Christ and the Church." Thursday morning Rev. A. L. Tedford, of the Federated church, Norwich, conducted the opening devotional service. Dr. A. B. Coats, of Hartford, State superintendent, gave an address on "The New Connecticut," and Rev. J. C. Killian, of the chapel car *Evangel*, spoke of his work in the West. These two addresses were instructive and inspiring. The meeting of the Woman's Foreign Mission Society was held in the afternoon. The new auto to be used in the work of the Convention in visiting the back rural districts of the State was dedicated on the lawn in front of the church. Colporter W. F. Newton conducted a song service. Rev. Joseph P. Brown, of New London, offered the dedicatory prayer. The devotional service was conducted by Rev. John H. Dennis, of Norwich. Then followed an able address on "The Work of the Sunday Schools," by Rev. Joel B. Slocum, D.D., of the Central church, Norwich. This was Dr. Slocum's first appearance before this Association, and he made a highly favorable impression.

"The Church at Work" was the subject of a conference, led by Rev. Joseph A. Elder, of New London. The Quaker Hill people have had a good year. Extensive repairs have been made, a conference room and ladies' parlor has been built, and a hardwood floor and pews have been installed in the audience room. There was the note of courage and hope in nearly all the letters this year, and the outlook is promising.

G. C. C.

Massachusetts

Boston

At the Boston Ministers' Conference on September 15, Rev. Charles J. Jones presiding, Rev. Clifton D. Gray, Ph.D., of *The Standard*, spoke on "Baptist Journalism." It was his judgment that the denominational journals, being absolutely necessary to the prosperity of the Baptist organizations, the societies ought to assist the weekly papers financially. He also thought that pastors should recognize the importance of the Baptist journal and aid its circulation among the people.

Rev. Elmer E. Williams has resigned at the West Roxbury church, Boston, and accepted a call to the pastorate of the church in Gardner.

Rev. Arthur W. Clifford, pastor of the church at Ashland, was married on September 9 to Miss Elva Elizabeth Buck, of Cambridge. Mr. Clifford is a member of the senior class at the Newton Theological Institution.

The public services for the outgoing mis-

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sionaries of the Foreign Missionary Society, which have usually been held in the Ford Building, Boston, will this year occur in the First church, Malden, on September 18 at 7:30 o'clock. It is earnestly hoped there will be a large delegation present from the churches of Greater Boston.

At Ruggles street excellent audiences greeted Dr. Charles C. Earle on his return from his vacation, the first Sunday in September. The church is in a strong spiritual condition. At the prayer meeting last Friday night 148 were present. The Monday evening cottage meetings in the homes of the people continue with unabated interest summer and winter. The summer school and play ground was the largest and best this year of all the years. Superintendent Bentley returned from China in excellent health. He was greeted last Friday night by a large class at the teachers' meeting.

The funeral of Charles F. Byam, a prominent member of the First church, Charlestown, who died on September 7, was held at his late home, 37 High street, Charlestown, on September 10, and was conducted by Rev. E. C. Herrick, pastor of the church, assisted by President George E. Horr, D.D., of the Newton Theological Institution. The service was simple, consisting only of readings and prayer, and music by the Lotus Male Quartette.

In his will the late Charles F. Byam, of Charlestown District, Boston, left the following charitable bequests: The Newton Theological Institution, \$3,000; Foreign Mission Society, \$1,000; Home Mission Society, \$1,000; Publication Society, \$1,000; Massachusetts Missionary Society, \$1,000; Spelman Seminary, Atlanta, Georgia, \$1,000; First church, Charlestown, \$5,000; First church, Chelmsford, \$500; Judson Missionary Society of the First church, Charlestown, \$500, and to three local charities, \$1,000 each.

The First church, Boston, founded 1665, is situated on the corner of Commonwealth avenue and Clarendon street, three city blocks from the Public Gardens or the Boston Library. Students in Harvard University, Massachusetts Institute of Technology, Tuft's Dental College, New England Conservatory of Music, Simmons College, Leland Powers's or Curry School of Expression, Miss Wheelock's Kindergarten School, or any other institution of learning in Greater Boston, are within easy reach of the church. All students are cordially invited to every service. Rev. Austen Kennedy DeBlois, LL.D., preaches at 'en

a.m. and four p.m. The Sunday school at twelve o'clock has classes organized especially for students, and anyone interested in advance courses in Bible study and church history will find the work instructive and helpful. Sunday evening is given over entirely to the students of the vicinity. The young people meet at eight o'clock, and spend the first half-hour in getting acquainted. Then come special music or readings, and a short, vigorous address, or perhaps an illustrated lecture by some prominent educator of Boston. Then light refreshments are served, and the evening is closed with a half-hour of inspiring Gospel singing in which all join heartily. Hundreds of young men and young women call this their Sunday evening home. A letter from parents and pastors, giving names and addresses of students, will receive immediate attention. It should be addressed to Frederick E. Wolf, Newton Centre, Massachusetts.

Progress at the Immanuel church, Cambridge, is manifest in all departments. The fine church property has been renovated at a cost of \$2,800, setting everything in order for new life and effort. The Sunday school is taking on fresh vigor under Acting Superintendent Warner Warren. The Christian Endeavor is uniformly faithful and earnest, and trying the Tuesday evening plan of meeting, with a monthly evening for a chalk talk by the pastor, Rev. Arthur S. Burrows. Since the opening of his ministry here twenty-seven new members have been received, twenty by letter. The congregations are excellent, both morning and evening. The Friday evening prayer service is well attended. The Woman's Association, co-ordinating all women's work in the congregation, is a well-organized and effective body, directed by the president, Mrs. George W. Clapp. An old floating debt is being cleared off. This church has a considerable field to occupy and an important service to render in Cambridge.

Malden

The third annual conference of pastor and deacons of the First church, Malden, took place at Glory Hill in Hill, New Hampshire, at the summer home of Pastor C. H. Moss, D.D., August 29-September 1. Present were Dr. Moss, Frederick L. Cleveland, associate pastor, and Deacons William J. Hobbs, Ernest S. Butler, E. J. Dillaway, J. L. Crandall, W. H. Huggins, C. H. Westcott, F. S. Butterfield, J. L. Wightman, A. B. Upham. These included all the deacons except A. F. Pease, who was detained on account of important business. These men are devoted to the church, are men of vision, and believe firmly in the mission of the church, both locally and world-wide. They discussed earnestly every phase of the church work for the coming season. Morning, afternoon and evening sessions were regularly held, and a carefully prepared program was followed. The pastor led each day in helpful devotional seasons of prayer. The fellowship was delightful, and the men were brought closer together in their personal relationship. Preparation was made for a strong leadership in the church life and

work during the winter. Large plans were outlined, the working out of which will add greatly to the efficiency of the church in its varied ministry. Responsibility for the "every member canvass" was recognized and the proposed united missionary campaign was endorsed. The farewell service to outgoing missionaries is to be held in the church on September 18. Two of the outgoing missionaries, Mr. and Mrs. Currier, are members of the church, and the regular Friday evening meeting of September 19 will be a farewell reception to them. Mr. Currier is to be professor of English in the Baptist College, Rangoon, Burma. For the past year at the Sunday evening services the Morse class for men has sat in a body in the choir loft to help in the singing, and the officers desire their continuance of this service. On several Sunday evenings of last winter "questionnaire services" were held, which were so profitable to all that it has been decided to continue this method. Long and careful consideration was given to the Bible school. The preparation of a budget of current expenses and benevolences was recommended. A campaign to educate the pupils in pro-

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portionate and regular giving will be inaugurated. The Italian mission, supported by the church, was carefully considered. The pastor's Bible class, which has become a profitable feature of the church since its inauguration two years ago, will be on Tuesday evenings. The annual roll call, social meeting and supper will be held in October. Special devotional meetings will be held the week preceding Easter. The final vote of the Conference was: "Our very deep, full and loving appreciation of Mrs. Moss for her important part in connection with the conference. God bless her."

E. S. B.

Personal and Pastoral

Rev. Francis H. Davis, of Haverhill, preached for the State street church, Springfield, on August 10 and 17, and at Carew street church on September 7.

After a pastorate of six years in Fiskdale Rev. Frank L. Hopkins has resigned, his resignation to take effect on October 1.

Rev. George E. Tomkinson, formerly of Southbridge, began his pastorate in Brattleboro, Vermont, September 1.

Rev. Samuel Russell began his pastorate at the Second church, Lawrence, September 7. Mr. Russell was formerly of the staff of Ruggles street church, Boston. He then went to Manchester, New Hampshire, and built up the People's church in the State. For the last two years he has been co-pastor with Rev. Charles C. Earle, D.D., at Ruggles street, and now goes to the great People's church, Lawrence.

Rev. J. Cromwell Hughes has resigned as pastor of the Second church, Calais, Maine, and accepted the call of the Immanuel church, Boston.

Rev. A. T. Ringold, pastor of the North church, Brockton, who has been seriously ill with cerebral hemorrhage, is reported by his physician as recovering.

The First church, Lynn, recently closed an interesting series of out-door meetings held at seven p.m. on the lawn in front of the edifice. A large audience, both on the lawn and on the common opposite, listened with much evident enjoyment to the singing of familiar hymns, led by a volunteer chorus, and those within reach of the pastor's voice have given respectful attention to the message. Many have become sufficiently interested to accept the invitation, to come into the church for the evening preaching service.

In the First church, Fall River, Pastor Arthur C. Baldwin is following a custom

of several years in September of preaching an evening series on "God's Out-of-doors." The series this year deals with summer experiences in Nova Scotia. The subjects are "The Tides of the Bay of Fundy, or Filled Unto the Fulness of God," "Headwaters and Sources That Never Fail," "Following the Guide, or Impulse vs. Authority in Life," and "Sunset Glories and the Path to Peace."

Rev. Arthur C. Archibald, of the First church, Brockton, surprised his church last Sunday by submitting his resignation. He has been in Brockton about seven years and has during the entire period been in the midst of a wonderful work. The new church building has been erected under his guidance at a cost of \$120,000. Of this amount \$100,000 was raised by Mr. Archibald. The annual budget of the church has risen from \$3,300 to \$7,200, and the benevolent offerings of the church have doubled. A vigorous men's work has been maintained and the Sunday school made efficient on modern lines. Three hundred persons have united with the church through the usual services. Mr. Archibald has accepted the call of the First church, St. Joseph, Missouri, one of the strongest churches of the Middle West. He closes his work at Brockton on the last Sunday in October.

The Lincoln Square church, Worcester, Rev. Edward M. Saunier pastor, will receive \$400 from the estate of the late Mrs. Almira Pierce, who was a member of that church. During the summer repairs to the house of worship were made. A strong campaign is already arranged for fall and winter work. This church will report this year sixty-six additions to its membership, thirty-seven of them being by baptism.

Rev. Benjamin D. Hahn, D.D., the retiring pastor of the State street church, Springfield, will retain his home in Springfield and devote himself to lecturing, literary work and occasional preaching.

Deacon Horace Polly, of Pittsfield, died September 11, after a short illness, at the age of eighty-three years. He was born in Savoy in a log house his grandfather built on land he redeemed from the wilderness. Until 1896 Mr. Polly was an important member of the church in Savoy, holding every office in the gift of the church. Since that year he has been an esteemed member of the First church, Pittsfield. Rev. Charles P. MacGregor, the pastor, conducted the funeral service on September 14.

During the summer the church building in Palmer, Rev. J. H. Palmer pastor, has been improved by building a new entrance and by a large memorial window in the names of Mr. and Mrs. F. M. Eager. This window takes the place of five smaller windows in the front of the church.

Rev. C. E. Parker closed his pastorate at Lanesboro on September 14.

Ordination

HOGUE, W. H.—At the church in Chili, New York, September 2, 1913. Moderator, Rev. L. E. Ford, of Brockport; clerk, Rev. E. E. Knapp, of Rochester. Sermon by Professor David Bovington, of the Roches-

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ter Theological Seminary. Other parts by Rev. Messrs. Joseph Weston, L. E. Ford and Frank Palmer.

Watertown

A gathering of unusual importance and interest took place on September 14 in the First church, Watertown. It is worthy of note to record the thirtieth anniversary of a faithful Sunday school teacher. David W. Kinsman has been the teacher of the same class in the same school for this long number of years. The class celebrated the occasion by having open house. Forty-six of the lady members, with husbands and invited guests, attended the gathering. Mr. Kinsman was presented with a bouquet of thirty large asters and two fine volumes. In reviewing the history of the class it was learned that 155 women had been members, and forty-two had been baptized since its first session. Addresses were made by Mr. Kinsman, Deacon H. V. Meyer, Mr. F. E. Pinkham, superintendent, and Pastor H. Day. Readers of *The Watchman* will remember Mr. Kinsman, and the interest he took in the ordination of five young men that took place in the church in years gone by. The influence of his beautiful Christian life is stamped upon them. Many letters of appreciation were read. Among them were letters from Rev. James Grant, of New Haven, a former pastor, and from the five young men mentioned. They are Rev. R. B. Capen, of China; Rev. H. S. Pinkham, of Washington, District of Columbia; Rev. James E. Norcross, of Pittsburgh, Pennsylvania; Rev. Alexander Abbott, of Albany, New York, and Rev. Charles W. Gilky, of Chicago, Illinois.

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The renovation of the interior of the Broadway church edifice, Providence, was completed for the opening on September 14. The exterior of the building was cared for less than two years ago. A remodeling of the heating system, an improvement in the plumbing and lighting, have been made. A new floor has been laid, and painting and decorating have been done throughout. The cost of nearly \$5,000 has been provided. This expenditure has put the property in better condition than it has shown for years. A large parish gathering was held on Tuesday evening, at which neighboring pastors, Rev. John Stewart, of the Convention, and Rev. C. M. Gallup, of the Central church, were the speakers. Rev. Bowley Green, the pastor, has seen prosperity crown his earnest work.

On September 7 Rev. H. K. Vye, pastor of the Pawtuxet church, read his resignation, requesting that his pastorate close with September. Mr. Vye has served but two years on this field, and from the beginning has found the climate trying to his health.

The Narragansett Association voted to meet next year with the First church, Newport. Rev. Brown E. Smith, of Allenton, was appointed to preach the annual sermon, with Rev. C. H. Palmer as alternate.

The Central church, Newport, spent \$500 in the renovation of the vestry while Pastor F. G. McKeever, D.D., was on his vacation, and everything was in readiness for the fall work when he returned. Never has this church showed more interest in every branch of its work. Something is going on nearly every evening, and both the pastor and his wife are in sympathetic relations with all branches of the work.

Another Providence pastor, Rev. J. A. Jones, of the Mt. Pleasant church, has been sick a long time. Perhaps too soon he attempted to begin work, for after preaching one Sunday in August he was obliged to take to his bed again. After several weeks of rest he is again improving rapidly, and good hopes for recovery are now entertained.

Rev. W. H. Bowen, D.D., of Providence, has spent months of suffering from a rheumatic trouble which causes great pain and confines him much of the time to his room. Dr. Bowen finds it hard to be shut in when so much work is in progress. No man among us has a deeper interest in State missions.

Rev. H. W. Watjen, pastor of the Warren church, spent several weeks in the hospital during August. Two operations resulted in a marked improvement, and he is now gaining in vigor. His loyal church extended his vacation a month. At the end of this month he will probably be in better health than for several years past.

Secretary Stewart sent out to both Baptist and Free Baptist churches an urgent call for the remainder of the apportionment for State missions. The fiscal year closes September 30, and it has been decided that no contribution sent after that

date can appear in the treasurer's annual report. A goodly number of the churches have already sent in the full amount. Others have sent a part, while others have thus far overlooked the matter, but Mr. Stewart is counting on a cheerful and generous response from these during the next few weeks.

Maine

The church in Oakland met with a great loss in the death on September 7 of Miss Jeanette Benjamin. She was a liberal supporter of the church and a large giver to religious, missionary, educational and philanthropic work.

The First church, Portland, gave a warm welcome to Rev. and Mrs. M. J. Tomey on their return from a two months' trip to Europe. They have never been more ready for their work than they are to-day. Mr. Tomey gave the hand of fellowship to five on September 7.

The old church edifice at Paris Hill has been renovated and repaired at a cost of \$551. The interior has been renovated and redecorated. The pastor, Rev. G. W. F. Hill, preached the dedicatory sermon on August 31, and Rev. G. M. P. King, D.D., of Richmond, Virginia, gave a helpful address. Mr. Hill is also pastor of the West Sumner church, and here the people have repaired and beautified the edifice. A new steel ceiling has been placed in the auditorium and the pews repaired.

At Mechanic Falls Rev. D. W. Kimball recently baptized two. A young man was baptized at Washburn. He intends to give his life to Christian work and to make special preparation. Rev. F. B. Haggard and his wife have been cordially welcomed by the church at Livermore Falls. G. M.

Northern Maine Free Baptists

Rev. Benjamin Beatty, for four years the successful pastor of the Mars Hill and Blaine churches, resigned on September 7. The people would have been glad to retain Mr. Beatty, but he will remove to Presque Isle and give himself to the work of an evangelist among the Baptist and Free Baptist churches of this State.

The new church building at East Hodgdon was recently dedicated. The building is neat and commodious. It will be used by the people of the community as a union church. Rev. F. C. Hartley, of Houlton, conducted the dedicatory services, assisted by Rev. Messrs. McDonald and W. F. Davis.

Rev. Z. M. Millar has removed from New Limerick to Crystal. He will have charge of the church at that place and the one at Belvedere. Mr. Millar's health is somewhat improved, and he hopes to be able, assisted by his efficient wife as a co-laborer, to maintain regular services in both these churches and at nearby out-stations.

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church at Fort Fairfield, recently baptized six. The work of the church moved along successfully during the summer, and the people are much encouraged at the marked improvement in temporal and spiritual affairs.

The church at Littleton is without a pastor, but is maintaining regular services. The Young People's Society is proving its worth at this time. They take charge of the service each Sunday evening. At the August Conference meeting four offered themselves for baptism, and at the request of the church Rev. F. C. Hartley, of Houlton, visited the church, preaching to a large congregation and baptizing two men and two women.

The church at Mapleton is without a pastor. Rev. A. D. Paul, of Presque Isle, has been supplying on Sunday afternoons. At Houlton the Baptist and Free Baptist churches worshiped together on Sunday evenings during July and August.

Crops in Aroostook county are large this year, and the prospects are for a year of increased prosperity.

F. CLARKE HARTLEY.

New Hampshire

September 7 was set apart by the People's church, Manchester, as memorial day, in honor of Rev. David P. Ekvall, a member of the church who died in Western China May 18, 1912, where he had been a faithful missionary for eighteen years. A stirring missionary address was given by Rev. R. H. Glover, D.D., a member of the Board of the Christian and Missionary Alliance, who was also missionary in China for about seventeen years. At the afternoon service Rev. H. C. Whitcomb presided. Letters, expressing appreciation of Mr. Ekvall's work, were read from Rev. A. B. Simpson, Rev. Samuel Russell, former pastor of the People's church, Mr. Austin Stearns and Mr. George Kiblee. Mrs. S. C. Fletcher spoke on behalf of the church. Other members also spoke feelingly and lovingly. The closing address was by Dr. Glover, a long-time co-

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worker with Mr. Ekvall. In the evening Mrs. Ekvall, who was present with her two children, spoke of her husband and his work in which she had a share much of the time. Miss Galbraith, a sister of Mrs. Ekvall, his brother, Rev. Martin Ekvall, and his wife, all of whom have been missionaries in Western China, also gave brief addresses. As an appropriate closing Dr. Glover gave another powerful missionary address.

Good reports come from Rumney, Rev. N. A. Wood pastor. All the services of the church are well attended and a good interest prevails. Their budget has been provided for, and the home expenses for the last year fully met. On July 20 the pastor baptized five young men, whose coming into the church will be a strong addition.

Rev. J. S. Lewis, pastor at Amherst, baptized six persons on August 31, including a whole family—father, mother, son and daughter. This makes thirteen who have been baptized by Pastor Lewis within the last four months.

Rev. T. J. Cate is doing good work at Chester. Two new chandeliers have recently been placed in the auditorium, the expense of which was chiefly met by the efforts of the Young People's Society. This church is fortunate in having received by letter from the Derry church P. E. Goodrich. He is an earnest Christian worker wherever he finds himself. He is doing good work in Chester as superintendent of the Sunday school.

Pastor C. L. Eldridge, of the Greenville church, is to baptize his two daughters as soon as the interior of the church edifice, which is now undergoing quite extensive repairs, is ready for use.

On September 11 Rev. and Mrs. J. Bruce Gilman, who have just returned from a two months' European tour, were given a reception. A good number were present, and an interesting musical and literary program was enjoyed, as was also a story of their travels by Mr. Gilman.

Mr. Clare D. Goodell, grandson of the ex-Governor, gave an interesting account of the National Convention of Christian Endeavorers in California before the local Christian Endeavor. J. H. N.

Newport Association

The Newport Association met September 4 and 5 with the church at Cornish. Rev. J. K. Miller served as moderator and Rev. Winfield G. Hubbard as clerk. The annual sermon was preached by Rev. Frank M. Swaffield, of Claremont. The attendance

was good and the interest well sustained. Rev. W. B. Parshley, D.D., presented the missionary interests of the denomination. Rev. O. C. Sargent represented the New Hampshire Convention. Colporter George H. Watt exhibited the gospel wagon and spoke entertainingly concerning his work. Principal Wellman told of the growth and needs of Colby Academy, and Mr. Swaffield enforced the claims of the Northern Education Society. Rev. J. H. Robbins, of the Anti-Saloon League, and Miss May Huston, district secretary of the Woman's Home Mission Society, spoke for their respective organizations. Addresses were delivered by Rev. Messrs. J. K. Miller, J. H. Blackburn, Winfield G. Hubbard, and by Deacons A. E. Derby and Walter A. Pierce. Rev. Messrs. Frank I. Sargent and E. C. Sargent conducted devotional exercises. A small gain in membership was reported, the largest number of baptisms being in the thriving village of Lebanon and at New London, the seat of Colby Academy. All of the churches are supplied with pastors except Meriden, which recently become vacant, and Canaan, which for many years has been weak. CLERK.

Windham County Association

The seventy-ninth annual meeting of the Windham County Association was held at Putney, September 1-3. A preliminary service was held on Monday evening in the interest of the Young People's Societies, at which Rev. J. Wesley Rafter presided. Stirring addresses were given by Rev. T. C. Brewster, of Jamaica, and Mr. George E. Fisher, a senior in Colgate Theological Seminary, but who acted as pastor of the Heartwellville church during the summer. Rev. W. A. Davison, D.D., urged the necessity of consecration of life and ability to the service of Christ. Rev. E. C. Clarke, of South Newfane, was elected moderator for the third term, and Rev. J. Wesley Rafter, of Wilmington, clerk and treasurer for the second term. Addresses of welcome were delivered by the pastor of the Putney church, Rev. Anthony F. Trice, and L. H. Bugbee, M.D. Rev. Messrs. W. R. Tinker, of West Halifax; Anthony F. Trice, of Putney; H. I. Kemp, of Guilford; George E. Fisher, of Heartwellville, were welcomed to the Association. The annual sermon was preached by Rev. C. E. Gould, of Readsboro. The letters from the churches showed a small decrease in membership, but otherwise a healthy and steady growth. Nearly all the churches report improvements and repairs on church property, and an increase in gifts for benevolences to the amount of \$1,521, making a total for the seventeen churches of \$4,245. The women's hour was presided over by Mrs. J. A. Greenwood, of Chester, and Mrs. Cheney and Miss Kate Wheeler gave short addresses. The principal addresses was by Miss Martha Troeck. This Association claims as its own one of the foremost laymen in America, Mr. Henry Bond. Mr. Bond, who had just returned from Europe, gave an address in which he told some of his impressions of the Second European Baptist Congress held in Stockholm. Other addresses were



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given by Dr. Anna Degenring, of Nellore, India; Rev. P. H. J. Lerrigo, of Philippine Islands; Rev. Joseph McKeen, of Townshend, and Rev. T. C. Brewster, of Jamaica. The Association closed with a symposium on the rural problem, addresses being given by Rev. Messrs. E. C. Clarke, H. I. Kemp and J. Wesley Rafter.


Woodstock Association

The 130th annual meeting of the Woodstock Association was held at Weston September 3. Owing to the disastrous fire which visited Weston the previous night, destroying the Baptist parsonage and eight other buildings, the opening of the session was delayed. After devotional service conducted by Rev. F. W. Buck, of East Wallingford, Rev. A. J. Hopkins, of Perkinsville, was chosen moderator, and Rev. R. H. Tibbals, of South Londonderry, clerk. Seven of the fifteen churches reported a total of thirty-two baptisms, one less than last year. Seven churches reported a net gain in membership, five reported a net loss, and three no change. Twenty members had died during the year, among them Rev. Luman Kinney and Mrs. O. C. Winestock. The annual sermon was by Rev. R. H. Tibbals. The claims of the Northern Baptist Education Society were presented by Rev. O. N. Bean, of Cavendish. Rev. J. S. Lyon, D.D., of Holyoke, Massachusetts, gave an address on "Human Efficiency." Rev. W. A. Davison, D.D., spoke for the State Convention. At the woman's hour Mrs. J. A. Greenwood, State president, was in the chair, and Miss Martha Troeck and Dr. Anna Dejenring gave addresses. The Association voted in favor of more aggressive work in evangelism. Rev. S. P. Perry, of Fair Haven, delivered an address on "A Civil Service Commission in the Kingdom of God." In the evening Rev. P. H. J. Lerrigo, M.D., spoke on "The Philippine Islands."

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Michigan

Mrs. M. G. Davis, pastor of the Manton church, began her work five months ago. A Christian Endeavor Society of twenty-six members has been organized, and seven persons have been baptized. The Sunday school and Sunday congregations are good.

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SUMMARY OF ASSETS:	Market Value.
Cash in Banks and Trust Cos.	\$1,759,494 71
United States Bonds.....	164,000 00
State and City Bonds.....	6,270,246 00
Rail Road Bonds.....	8,888,700 00
Miscellaneous Bonds.....	1,522,400 00
Rail Road Stocks.....	10,702,230 00
Miscellaneous Stocks.....	1,558,000 00
Bank and Trust Co. Stocks.....	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate.....	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents.....	2,327,747 89
Accrued interest.....	226,566 00
	\$33,406,434 60
LIABILITIES:	
Cash Capital.....	\$3,000,000 00+
Reserve Premium Fund.....	12,341,420 00
Reserve for Losses.....	1,263,997 33
Reserve for Re-Insurance, and other claims.....	349,261 99
Reserve for Taxes.....	200,000 00
Reserve for Miscellaneous Accounts due and unpaid.....	100,000 00
Reserve as a Confagration Surplus.....	1,800,000 00+
Surplus over contingencies and all liabilities including capital.....	14,351,755 28+
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28+

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Received premiums thereon to the extent of.....249,388,081.88

Paid losses during that period.....189,630,074.43

Issued certificates of profits to dealers.....88,606,870.00

Of which there have been redeemed.....81,310,840.00

Leaving outstanding at present time.....7,296,030.00

Interest paid on certificates amounts to.....22,147,878.45

On December 31, 1912, the assets of the Company amounted to.....13,623,851.38

The profits of the Company revert to the assured and are divided annually upon the premiums terminated during the year, thereby reducing the cost of insurance.

For such dividends, certificates are issued subject to dividends of interest until ordered to be redeemed, in accordance with the charter.

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G. STANTON FLOYD-JONES, Secretary.

The church is in harmony and the work prospering.

At North Casnovia, following the quarterly meeting session, Pastor Hawkins continued the sessions with two weeks of evangelistic effort, assisted by a young man from the Moody Institute, Chicago. Thirty were brought to Christ. More than twenty have been baptized. During Mr. Hawkins's two years' pastorate at North Chester and six months at North Casnovia he has done excellent work, baptizing more than fifty into the churches. He resigns here, to take effect January 1.

At North Reading Pastor McCarty, assisted by Mr. Hawkins and Singer Larraway, are now in the second week of evangelistic services. Several have started the Christian life.

The Sherman church, Rev. J. W. Tolley pastor, is one of our churches in the woods. Mr. Tolley has been there six years and has done a large work with scarcely any financial help. At this time they are rebuilding the old church, having the foundation complete, with the new frame well under way. They need financial help. One man from the Temperance church has sent them \$25. Mr. Tolley gives his entire salary this year for the new church building. Others should soon follow the example of the Temperance Christian. From one dollar up from anyone will help this work. Send it to Rev. J. W. Tolley, Gladwin City, Michigan, R.D.

Deaths

NICHOLS.—At White Plains, New York, August 22, 1913, Mrs. Lavinia P. Nichols, mother of Rev. C. E. Nichols, in the eighty-third year of her age. The interment was at Weston, Connecticut.

BROWN.—At Northampton, August 25, 1913, Albert Brown. He was born in Wells, New York, sixty-seven years ago, and had been an honored member of the Wells church for thirty-five years.

MRS. VIRGINIA G. FOGG.

Mrs. Virginia Groff Fogg, widow of Rev. Miller Moore Fogg, a minister in New Jersey for forty years, whose death occurred at Patenburgh, New Jersey, in 1901, died at the home of her son-in-law, Frank Ewer Kerr, Port Richmond, Staten Island, New York city, August 23, 1913. She had been in her usual health until stricken by apoplexy a moment before her death. Mrs. Fogg was a native of Ohio. She moved to Hunterdon county, New Jersey, in the early '60s, and was a teacher until her marriage in 1867. The burial was in the family plot at Rosemont, New Jersey. Her pastor, Rev. J. Haverall Shepherd, of the Park church, Port Richmond, officiated at the services. Two children, Mrs. Lida Fogg Kerr, with whom she made her home, and Professor Miller Moore Fogg, of the University of Nebraska, at Lincoln, survive her.

REV. S. R. BELYEA.

Rev. S. R. Belyea was buried in St. Stephens, New Brunswick, Maine, September 10, 1913. He was pastor at Cherryfield. For a number of years he has served with conspicuous faithfulness and success churches in the Washington Association. He was a man of evangelistic gifts. He was a member of the executive committee of the State Convention.

MRS. THOMAS DAVIS.

Mrs. Elizabeth Wheeler Davis died August 21, 1913, at East Orange, New Jersey. She was born at Aston, England, January 27, 1841, being the daughter of Rev. Benjamin Wheeler, a Baptist minister, who with his family came to the United States in 1853. Her father held several pastorates in this country, including Caldwell, New Jersey; Athens and Piermont, New York; Yaphank, Long Island, and Graniteville, Staten Island. She was married September 6, 1863, to Thomas Davis, and in 1866 made her home at Port Richmond, Staten Island, uniting by letter with the Park church. Since 1888 she has lived at East Orange, New Jersey, being there a member of the First church. For a time she served as a member of the board of managers of the New Jersey Baptist Home for the Aged, in Newark, and became a life member of the society maintaining that institution. She is survived by a brother,

Jethro W. Wheeler, of Northport, Long Island, by her husband, four sons and two daughters, all married, and fourteen grandchildren. Her Christlike character and sweet personality endeared her to all who had the privilege of knowing her, and her utter devotion to her family won her an immortality of influence in the lives of her children and her children's children.

REV. BENJAMIN F. TURNER.

Rev. Benjamin Francis Turner died at Jonesport, Maine, after a month and a half of serious illness. Since 1910 he had been pastor of the North Berwick church. Early in August he went to Jonesport for his vacation, where he was soon stricken down. He died September 9, and was buried there. Mr. Turner was born in Dover, Maine, December 24, 1855. He was graduated from Colby College in 1884, and from Newton Theological Institution in 1887. At North Middleboro he was ordained October 6, 1886. In that year was appointed a missionary in Burma. In 1890 he became the pastor of the Buxton Center church. His succeeding pastorates were in Norridgewock, Buckfield and East Sumner, Rumford, Brunswick and Topsham, Hallowell and North Berwick.

HELEN S. MCKAY.

Mrs. Helen S. McKay, wife of Rev. S. A. McKay, D.D., died at her home near Gasport, New York, September 2, 1913. She served faithfully with Dr. McKay in pastorates in Lyons and Canandaigua, New York, Owatonna, Minnesota, La Crosse and Wauwatosa, Wisconsin, Bloomington, Illinois, and Franklinville, New York. From 1900 to 1905, while Dr. McKay was president of Shurtleff College, she was interested in all the affairs of the institution, and was constantly looking after the welfare of the students. Mrs. McKay was a good woman and faithful to her master in every relationship. Her husband, two brothers and a sister survive her. H. Q. M.

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Men and Things

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, writes: "Heartiest congratulations on THE WATCHMAN-EXAMINER. May God give you the hearts of the brotherhood as you enter the great field now opening to you and crown your work with abundant success."

* * *

Dr. Donald D. Monroe, of Kansas City, Missouri, writes: "I want to congratulate you and the brethren associated with you on your splendid achievement, and I feel sure that you will make the combined papers a glorious 'go.'"

* * *

Dr. Warren G. Partridge, of Troy, New York, writes: "We are all delighted with the first copy of THE WATCHMAN-EXAMINER. It is a manifestation of the new and changing order and gives promise of the largest things for the Baptist denomination. The ministers and laymen will rally to the support of the man who has had the daring and courage to make this bold stroke in religious journalism."

* * *

The death of Rev. Louis Meyer is a great loss to the Christian church in America. Dr. Meyer was the foremost Christian Jew in this country.

* * *

William B. Wheelwright, a Harvard graduate and lecturer on the art of printing and paper manufacturing in the Harvard Graduate School of Commerce, says: "I have hitherto considered *The Churchman* the finest of the religious papers in mechanical work, but it is not finer than the new WATCHMAN-EXAMINER in makeup and appearance."

* * *

Rev. W. Allan, of Australia, is on a visit to the United States. He comes with the finest introductions. He is counted among the ablest preachers of Australia. We hope that he will receive a cordial welcome in America.

* * *

Professor A. W. Anthony writes: "I wish to congratulate you on the initial issue of THE WATCHMAN-EXAMINER. It is a fine paper of fine appearance, of which we may all be proud."

* * *

Rev. Leander A. Palmer died at Kamloops, British Columbia, August 21. He was a native of Dorchester, New Brunswick, and a graduate of Acadia College. He was pastor at Swampscott, Massachusetts, nine years; at Pittsfield, Massachusetts, five years, and at Hudson, New York, three years. He went to Kamloops for the benefit of his health, and leaves there a wife and three daughters.

* * *

Rev. W. C. Sale, of Richmond, Virginia, has become State evangelist for Western Kentucky. His new home will be at Henderson, Kentucky.

* * *

Harper and Brothers, the publishers, in writing us about THE WATCHMAN-EXAMINER, say: "Dr. Olmstead, of *The Watchman*, and Dr. Bright, of *The Examiner*, were old friends who frequently

visited our office. Our relations with these two papers go back for more than fifty years."

At the First church, Detroit, on September 7, fourteen new members were received. As this was the first service after the return of Dr. Villers from his vacation, it was regarded as a good beginning for the fall work. The pastor spoke on "A Crucified Man" (Gal. 6:14)—it was the monthly communion—and summoned the membership to a sacrificial life. The people have a mind to work, and there is a widespread feeling that the church is about to enter into an experience of great blessing and enlarged usefulness.

On August 24 Rev. George H. Chambers resigned his pastorate of the First church,

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Adams, New York, and will close his work October 12. He has accepted the unanimous call to the Third church, North Stonington, Connecticut.

* * *

Rev. F. S. Kenyon, of Fairport, and Rev. E. Herbert Dutton, of Glens Falls, had the pleasure of tramping for two weeks through the most interesting scenery of New Hampshire, beginning at Mount Washington and continuing to Proctorsville, Vermont, by way of Lakes Winnepesaukee and Sunapee. During Mr. Dutton's absence from his field the work was cared for by Rev. J. H. Miller, of the Reed Memorial church in Buffalo, whose rare ministry was gratefully appreciated by the church in Glens Falls.

* * *

Dr. Len G. Broughton, shorn of his hair, is not like Samson, shorn of his strength.

* * *

Dr. Cortland Myers, of Tremont Temple, writes: "The first number of THE WATCHMAN-EXAMINER is a splendid prophecy. Wisdom is already justified by this one of her children. Our Baptist pride is increasing, and righteously so. Heaven bless you and your associates."

* * *

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* * *

Rev. W. T. Stackhouse, D.D., finds himself improved by his stay in Nova Scotia, and is proceeding to Winnipeg, Manitoba, where he will make his headquarters for the present. He has identified himself with the Western Mausoleum Company, one of the large companies engaged in building mausoleums, designed to supplant the old and unsanitary practise of burying the dead in the ground. While recovering his health, overtaxed by his strenuous labors in the missionary campaign, Dr. Stackhouse will devote such attention to this business as his strength will allow, ultimately proposing to return to strictly Christian service.

* * *

Rev. Paul Hayne, of New Brunswick, New Jersey, writes us as follows: "I have been away on my vacation and have not seen the August numbers of *The Examiner* until now, and I had no inkling of the con-

solidation of *The Watchman* and *The Examiner*. But I am delighted. I have never enjoyed a religious journal as I have enjoyed *The Examiner* the past year, and now we have in prospect a still better one. Our dreams of a worthy denominational paper are surely going to be realized, a paper we can honestly and enthusiastically commend and recommend to our people. And we are going to do it."

* * *

Dr Stephen A. Northrop, who has been critically ill, returns to his great work in Kansas City with renewed health.

SPECIAL NOTICES.

Massachusetts Baptist Charitable Society, John F. Barnea, treasurer; Ford building, Boston.

Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.

Woman's Baptist Foreign Missionary Society, Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.

Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.

Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.

Boston Baptist City Mission Society, Rev. F. W. Padelford, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.

Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.

American Baptist Foreign Mission Society. The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 500 Tremont Temple, Boston, Rev. F. W. Padelford, secretary; Dwight Chester, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main, and Frank G. Howard, treasurer, Room 710, Ford building, Boston, Mass.

New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

The New England Baptist Hospital (incorporated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making wills consult Emory B. Gibbs, legal secretary, 794 Tremont building, Boston.

The twenty-fourth annual session of the Michigan Association of Freewill Baptists will be held at Elsie, Michigan, October 29-30. The

annual session of the Minister's Conference will be held October 27-28, at the same place.

B. H. TAYLOR, President.
H. B. LARRABEE, Secretary.

STATE ANNIVERSARIES.

State.	Place.	Date.
Vermont	Poultney	Sept. 22-24
New Hampshire	First Nashua	Sept. 30-Oct. 1
Maine	Bangor	Sept. 30-Oct. 2
Connecticut	First Meriden	Oct. 18-15
Rhode Island	Stewart St. Providence	
New York	Oct. 14 (Education Society, evening)	Oct. 13
Massachusetts	Prospect St. Buffalo	Oct. 20-23
	First, Brockton	Oct. 28-30

MASSACHUSETTS ASSOCIATIONS.

Association.	Place.	Date.
Franklin	Greenfield	Sept. 23-24
Millers River	Greenfield	Sept. 23-24
Westfield	Westfield	Sept. 17-18
Boston South	Clarendon St.	Sept. 24
Boston West	Jamaica Plain	Sept. 23
Boston North	Broadway, Cambridge	Oct. 1
Wachusett	Gardner	Oct. 7
Boston East	Trenton St.	Oct. 8
Farmingham	Marlboro	Oct. 8
Merrimac River	Methuen	Oct. 8
Salem	Gloucester	Oct. 8
Taunton	Swansea	Oct. 8
Old Colony	No. Scituate	Oct. 8-9
Worcester	North Xbridge	Oct. 9-10
Berkshire	North Adams	Oct. 7-8

RHODE ISLAND ASSOCIATIONS.

Association.	Place.	Date.
Providence	United church, Providence	Sept. 17
Warren	Pawtucket	Sept. 24

CONNECTICUT ASSOCIATIONS.

Association.	Place.	Date.
Hartford	Bristol	Sept. 23-24
Fairfield	First, Bridgeport	Sept. 23-24
Ashford	So. Willington	Sept. 23-24
New Haven	Essex	Oct. 1-2

VERMONT ASSOCIATION.

Association.	Place.	Date.
Lamoille	Montgomery	Sept. 9-10

NEW HAMPSHIRE ASSOCIATIONS.

Association.	Place.	Date.
Meredith	Meredith	Sept. 16-17
Portsmouth	Hampton Falls	Sept. 17
Rockingham	South Berwick	Oct. 15

MAINE ASSOCIATIONS.

Association.	Place.	Date.
Penobscot	Freeport	Sept. 16-17
Bowdoinham	Lyman	Sept. 18-19
York	Hancock	Sept. 23-24
Hancock	South Waterboro	Sept. 25-26
Sumnerland	United church, Prov.	Sept. 2

NOTICE OF MEETINGS.

The twenty-fifth annual meeting of the Maine Free Baptist Association will be held in the Essex street Free church in Bangor, commencing September 30, at two o'clock: (1) To choose the officers of the Association; (2) to take any action that may be deemed necessary to carry out the plans and purposes of the Association.

J. P. ROBERTS, Clerk.

The platform meetings of the Maine Free Baptist Association will be held jointly with those of the Maine Baptist Convention in City Hall, Bangor, September 30-October 2. This will be a meeting of special interest to all Free Baptists in Maine and it is hoped that a full delegation will be present from all the churches. Those intending to go should notify the pastor, Rev. A. B. Hyde, 82 Essex street, Bangor, and inquire of their local ticket agent for special rates on the railroad.

J. P. R.

The Michigan Branch Quarterly Meeting will hold its next session with the Algonquin Free Baptist church, October 10-12. Opening sermon by Rev. O. S. Martin, of Kinderhook.

MRS. RILLA VAN HOOSEAR, Clerk.

The Sandwich Association will hold its fall session with the Free Baptist Church, Center Sandwich, New Hampshire, September 23 and 24, 1913.

N. A. AVERY, Secretary.

IMPORTANT NOTICE.

The Minutes of the General Conference of Free Baptists have been printed and have been quite generally distributed. With them have been sent out "The President's Address," by President J. W. Mauck, which is a clear statement of the union movement, and the address by Rev. C. E. Cate, D.D., on "Free Baptist Gifts to the World." If copies of any, or all of these are desired, they may be had by addressing Alfred Williams Anthony, corresponding secretary, Lewiston, Maine.

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What Leading People are Saying

Robert Stuart MacArthur:

Do not think for a moment that the suffering of Jesus on the Cross was merely apparent or a trifle. In defeat the general suffers more than the common soldier, because there is more of him. Jesus suffered supremely because he was the largest in capacity for suffering.

* * *

Lyman Abbott:

I remember, when a young man in New York city, meeting a man who had been a fireman, and who, on a cold winter night, when a fire broke out on Broadway, fought it all night, holding the hose; and as he stood and fought those flames his hand was alternately frozen and thawed, frozen and thawed, frozen and thawed, frozen by the cold water chilling it and thawed by the reflected heat of the flames when he worked close to them; and he never knew what had happened until he came forth from the battle with the flames, and his arm was dead and had to be amputated. A great soul is master of the body, and the very physical pains do not touch us when we are lifted up above them by a

noble and divine enthusiasm. Many a mother, many a wife, has sent son and husband forth to war, saying to them, if not in words, at all events in her heart, this: Go; God be with you and protect you from the bullet, protect you from the bayonet, protect you from the fever, but, above all, protect you from cowardice, from failure, from falsehood, from shame! Many a mother has shared the enthusiasm of the Spartan mother who would welcome her son back from the war on his shield rather than with a wound in his back.

Francis E. Clark:

I keep the Quiet Hour in many ways. First I try to realize the presence of God *then and there*. Would that I always succeeded better! Then I read a few devotional passages, often from the Psalms. A page from Dr. Maclaren or Phillips Brooks, a prayer of Hannah More or Dr. Tomkins or Henry Ward Beecher, often helps me. When at home I frequently look up to a series of pictures of the great Master that hang on the wall of my study, and pray, as I see Hofmann's rich young ruler turning away from Jesus, "Lord, may I never forsake thee"; as I see Christ teaching in the temple, "Lord, teach me"; as I see the "Christus Consolator," "Lord, comfort me"; as my eye falls on Christ in Gethsemane, "Lord, forgive us for adding to thy agony"; as I behold the arms of Jesus outstretched in benediction as Thorwaldsen portrayed him, I ask in my heart, "Lord, bless me, even me."

Dr. Henry B. Williams:

The extension of Christ's kingdom will run parallel with the devotion and piety of Christ's people. It will not outrun it; it

will not lag behind. There is a divine ratio between consecration and conquest, between sowing and saving. "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Shall we accept the challenge and conquer, or shall we put in our dribblets and lengthen the time that the devil shall reign and Jesus Christ be crucified afresh? Men are giving their millions for education, but education is not salvation. Men need the message of the Saviour more than they do the message of Socrates. Education will make an Athens, but it cannot make a Jerusalem. It can make a Plato, but it cannot make a Paul. Jesus Christ and he alone can save the world.

Professor Alfred W. Evans:

For years the Massachusetts Legislature has been notoriously hostile to advanced temperance legislation. For years the united temperance forces of the State have come away with almost empty hands. Last winter the treatment they received was such that self-respect compelled a public withdrawal from the hearings of the Committee on Liquor Laws. We can easily change all this. At our pleasure we can turn insolence to deference. We need never petition; it is ours to demand. We can at any time make the legislature eager to do our bidding. Fifty thousand honest, earnest, God-fearing, saloon-hating men united could make this change at any time. Fifty thousand votes cast against the saloon would spell *power* for every temperance organization in the State.

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also

THE NATIONAL BAPTIST,
THE CHRISTIAN INQUIRER
and
THE CHRISTIAN SECRETARY.

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Acknowledgments.—Within two weeks the date following name on "yellow label" will show to the first of what month subscription has been paid. No other receipt is given unless stamp is sent.

Change of Address.—When a change of address is ordered, both the old and the new addresses must be given.

Discontinuance.—Subscribers wishing their paper stopped should notify us to that effect at the expiration of their subscription. Otherwise we shall consider it their wish to have it continued.

The Editor will endeavor to return unavailable manuscripts that are accompanied by a stamped and directed envelope, but he will not hold himself responsible for the safety of manuscripts.

No article of any kind will be used as a "paid article" unless the sender states that remuneration is expected.

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Men and Things

The fall meeting of the city mission secretaries will be held in New York city December 2-4. At the same time the State secretaries will meet and joint conferences will be held in regard to the work of the cities. City mission secretaries and superintendents are urged to attend this meeting. The Home Mission Society heartily endorses the meeting and will assist in the expenses of the men coming from west of Indiana. The Erie railway has granted half fare from Chicago and return.

* * *

Large preparations are being made for the jubilee convention of the Anti-Saloon League, which will be held in Columbus, Ohio, November 10-13. Among the Baptist speakers will be Joshua Levering, Clinton N. Howard and Dr. J. Q. A. Henry.

* * *

Professor Lawrence E. Gurney, Ph.D., after seven years service in the department of physics in Idaho State University, has resigned and will spend a year in special investigations in Europe.

* * *

Mrs. Woodrow Wilson is the seventh minister's daughter to preside over a White House administration.

* * *

Dr. J. L. Campbell, of Cambridge, Massachusetts, says in a recent issue of *The Sword and Trowel*, of London: "The religious skies are brightening with us here in America. Though the clouds in many places yet hang low and are dark, still there is a change for the better. One of

the evidences of this is found in the fact that the various evangelical denominations are beginning frankly to face the situation. There is searching of heart. There is inquiry into causes. There is confession and a seeking after the sources of power. . . . The tide is turning. Confidence in the Bible is coming back."

* * *

The many friends of the Rev. John M. Foster, D.D., of Swatow, China, will be pleased to know that his son, John H. Foster, who was graduated at Colby College last June, will enter a medical college in Philadelphia in October.

* * *

Baptists both in New England and New York State will be interested in the resignation of Rev. Drew T. Wyman at Arlington Heights on September 7. Mr. Wyman has held pastorates at Lewiston, Maine, Spencer, West Somerville and Brockton, Massachusetts, and at the Pilgrim church, Borough of Brooklyn, New York. He has also labored extensively and successfully as an evangelist throughout New England, and was for two years the evangelist of the Black River and St. Lawrence Association, New York. He proposes to again take up evangelistic work.

* * *

Rev. Francis W. O'Brien, D.D., and wife, of the Union Square church, Somerville, Massachusetts, had an interesting tour abroad this summer. They spent some time at Mrs. O'Brien's ancestral home, Castle

Dockrell, then visited Dublin, Paris, Brittany and Wales. Dr. O'Brien preached four Sundays in the East Tabernacle, London, and is authorized to represent the mother church at Swansea, Wales, at the coming two hundred and fiftieth anniversary of the church in Swansea, Massachusetts, the oldest Baptist church in that State. Mrs. O'Brien is a sister of Rev. J. Grattan Dockrell, pastor of the church in Nottingham, England.

* * *

Rev. Daniel F. Rittenhouse, Ph.D., of Middletown, Ohio, has received a unanimous and urgent call to the pastorate of the Seventh church, Baltimore, Maryland, whose last pastor was Dr. John Roach Stratton, says *The Baptist Commonwealth*. This is a mistake. No one has been called to the Seventh church, nor has the pulpit committee gone so far as to decide to recommend any particular man.

* * *

Wornall Hall, of William Jewell College, Missouri, was struck by lightning and burned to the ground. This is next in size to the college's new dormitory, and contained the administration and the scientific departments and the chapel.

* * *

From the report of the United States Commissioner of Internal Revenue for the fiscal year ending on June 30, it is learned that the Government received the largest sum of money in its history from this source—\$344,424,453. The cost of collecting this enormous sum was \$5,483,000. Some of the items give cause for solemn reflection: The 143,220,000 gallons of whisky and brandy consumed during the year brought in \$157,542,000; the 65,246,000 barrels of beer, porter and ales, \$65,246,000; the 14,276,771,000 cigarettes, \$17,846,000; the 7,699,038,000 cigars, \$23,097,000; the chewing and smoking of 404,363,000 pounds of tobacco, \$32,349,000; taxes on 33,209,000 pounds of snuff, \$2,657,000, and the sale of 32,764,155 packs of playing cards, an increase of 1,952,475 over the previous year, brought \$655,283.

* * *

The editor of THE WATCHMAN-EXAMINER has removed from 768 Greene avenue, Brooklyn, to 476 Clinton avenue, Brooklyn. Personal letters not connected with the business of THE WATCHMAN-EXAMINER should be addressed to him there.

* * *

Dr. Charles L. Seasholes has rendered two weeks of acceptable service to the Greenwood church, Borough of Brooklyn. Dr. Seasholes is to become pastor of the Falls of Schuylkill church, Philadelphia, which he has been supplying for several months.

* * *

President Wilson appointed fourteen delegates to the International Congress on Alcohol, which met in Milan, Italy, on September 22. Among those named are representatives of various denominations and of different temperance affiliations, including Rev. Edwin C. Dinwiddie, of Washington, District of Columbia, superintendent of the National Temperance Bureau; Mr. Ernest H. Cherrington, of Westerville, Ohio, editor of the *American Issue*; Dr. Arthur J. Barton, of Waco, Texas, chairman temperance committee of the Southern Baptist Convention; George F. Cotterill, Mayor of Seattle, and Miss Marie H. Brehm, of Los Angeles, California, lecturer on scientific temperance and ex-president of the Woman's Christian Temperance Union of Illinois.

* * *

The secretary of the Pastors' Conference of New York State, Rev. D. E. Sprague, of Salamanca, has noted during the year the death of the following ministers who have held pastorates in the State: S. M. Lindsley, Jabez Ford, P. K. Sheldon, Jeremiah Judson Keys, Jesse Evans, George H. Charles, Summer W. Stevens,

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and C. M. Tower. The secretary would be grateful to any one furnishing information, if the list is not complete.

* * *

In accepting the resignation of Rev. Arthur C. Archibald, the First church, Brockton, Massachusetts, adopted a resolution expressing their sorrow and regret, and an appreciation of his notable pastorate with the church. The church has given him the most cordial love and support, and sincerely prays for a great blessing on his new pastorate at St. Joseph, Missouri.

* * *

Rev. Henry C. Mabie, D.D., and Mrs. Mabie left Switzerland for Italy September 16. He may be addressed "Porte Restante, Cairo, Egypt," until October 20; then at "Baptist Mission House, Bombay, India"; then "Care Rev. W. L. Ferguson, D.D., Tondiarpet, Madras, South India," until December; after that "Care American Baptist Mission Press, Rangoon, Burma."

* * *

Rev. D. G. Whittingham and Mrs. Whittingham, of the Baptist mission, Rome, Italy, are visiting in America, and the Boston office of THE WATCHMAN-EXAMINER enjoyed a call from them September 17. They are to be in St. Joseph, Missouri.

* * *

Rev. Fred E. Marble, Ph.D., will reside at 41 Hawthorne street, Cambridge, Massachusetts, after several months' travel on the Continent and in Great Britain, during which he has seen the best Europe has to offer. He can be addressed as above by churches desiring a preacher as supply.

* * *

Mr. M. Fernand Cattlelain was ordained to the ministry at Roxton, Quebec, August 27.

* * *

Rev. Robert S. MacArthur, D.D., will make the address at the Garrison Memorial Tablet, in connection with the celebration of the 250th anniversary of the founding of the church at Swansea, Massachusetts.

* * *

Dr. J. Herman Randall, of New York city, sends us this much appreciated note: "I have just returned from my vacation to learn of the consolidation of *The Watchman* with *The Examiner*. I want heartily

to congratulate both you and the denomination on effecting this union. Both papers have been familiar to me since boyhood, and I rejoice now that they are both to be conducted by your very able force of editors. THE WATCHMAN-EXAMINER has a splendid opportunity of representing the whole denomination, and I trust it may be the minister of light and truth to a much larger constituency than ever before."

* * *

Dr. J. Q. A. Henry began his year's work with a campaign in the First church, Vancouver, British Columbia, Rev. H. Francis Perry, D.D., pastor. This will be Dr. Henry's third series of meetings in connection with this church. The mission will extend to September 28.

* * *

Rev. Harry Taylor is to be an evangelist of the Maine State Convention. He has removed from Andover, Massachusetts, to Castleton, Maine.

* * *

Twelve hundred students, representing thirty-five different countries, registered at the Northfield schools, which were formally opened on August 26 and September 10. This is the largest enrolment in their history, and in point of numbers they are the largest preparatory institutions in this country. More than 1,000 applications for admission were refused, because of lack of accommodations.

* * *

Rev. Vernon S. Phillips, formerly pastor at Madison, Wisconsin, spent the summer in study at the University of Chicago. On September 1 he became pastor of the Tenth avenue church, Columbus, Ohio. The church edifice is new, and is located one block from the campus of the Ohio State University. The Baptist constituency at the University will be included in Mr. Phillips's parish.

* * *

Rev. Franklin Johnson, jr., has been granted a leave of absence by the First church, Laporte, Indiana, on account of the health of his boy, who was seriously affected by the malaria of that region. Mr. Johnson placed his resignation in the hands of the church officers, but they did

not accept it, extending a leave of absence instead. Under his pastorate the church, one of the strongest of the State, has made marked gains, both in membership and finances, recently completing arrangements for clearing off its long standing debt. Mr. Johnson was urgently sought last spring by one of our Chicago churches, but the pulpit committee could not secure his acceptance. He will spend the leave of absence in the East with his family.

Rev. F. W. Bakeman, D.D., pastor of the First church, Chelsea, Massachusetts, will receive great sympathy because of the death of his daughter, Mrs. Mansfield. The funeral service was in the church on September 17, conducted by Rev. Hugh A. Heath, D.D., of Wakefield. The house was crowded with sorrowing and sympathizing friends.

Professor Alfred H. Evans, of Northampton, Massachusetts, is the candidate of the Prohibition party for Governor. He is the son of a Baptist minister and a live Baptist himself, a teacher and lecturer, and an earnest advocate of religion and all moral reforms.

Rev. Alexander Blackburn, D.D., of Belmont, Massachusetts, recently permanent supply at North church, Orange, New Jersey, will become the permanent supply of the Woodlawn Park church, St. Paul, Minnesota, for four or five months, during the absence of the pastor, Rev. William A. Hill, who goes to the Judson centennial celebration in Burma.

Nathaniel Butler, jr., son of Professor Butler, of the University of Chicago, narrowly escaped drowning in the sinking of the schooner *George Temple*, off Sequin Island, Maine. He was taking the voyage from Salem, Massachusetts, to Walpole, Maine, on the schooner.

President E. Y. Mullins, of the Southern Baptist Theological Seminary, writes: "The more I think of the combination of *The Examiner* and *The Watchman*, the better it pleases me. The immediate constituencies of the combined papers are homogeneous, and with such concentration and reinforcement the paper should have many readers throughout the world. You occupy a position of great and strategic importance with a strong, conservative-progressive Baptist paper. Our Baptist message is fundamentally high and great in our modern civilization. I predict great success for you in the combined paper."

Rev. Thomas H. Sprague, of Troy, New York, writes: "We have been so limited in horizon that each of us has wanted his own little paper, thus preventing the more potent influence that could be exerted by a strong, sane, progressive newspaper. Under the leadership of the present editors there can be no question but that the *WATCHMAN-EXAMINER* is destined to be THE Baptist newspaper of America. Here we pledge our fealty and offer our most sincere congratulations."

Dr. Fred P. Haggard writes: "I am exceedingly happy, as every Baptist should be, over the development of our new paper, *THE WATCHMAN-EXAMINER*. You have set a new standard for a denominational paper. You deserve the hearty support of our people; you may count upon me for any service that I may be able to render."

Rev. Edmund D. Webber has resigned at Wolfville, Nova Scotia, after five years of happy and able service. He will seek a milder climate.

Dr. Emory W. Hunt writes: "Both *The Watchman* and *The Examiner* came regularly to the parsonage in Western New York, in which I was born. Both of them have always come to my own home since I have had a home of my own. I am glad

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that I am going to lose neither, and I anticipate a gain for both. The consolidation of two such papers as *The Examiner* and *The Watchman* is an event of wide significance."

* * *

Rev. J. Fred Jenkins begins his pastorate in Prosser, Washington, next week. Mr. Jenkins has been regaining his health in Colorado and Missouri during the past year while serving churches there. He simply returns to the Pacific Slope, where he and his wife have done good work in Oregon and California, and where they like best to work.

Dr. C. J. Baldwin recently retired from the pastorate of the church at Granville, Ohio, after a notable pastorate of twenty-seven years. In these years he preached 4,445 sermons, made 9,123 pastoral visits, baptized 897, married 301 couples and at-

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tended 586 funerals. And he is as strong and able to minister as he was twenty-seven years ago.

Important Notice

The sermon of Dr. L. A. Crandall before the Northern Baptist Convention in Detroit was ordered printed by the Convention. The sermon is ready for free distribution upon the payment of postage according to the accompanying schedule.

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THE WATCHMAN-EXAMINER

THE WATCHMAN
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VOL. 1. NO. 4

THE EXAMINER
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Office Editor, { HOMER D. BROOKINS

Contributing Editors, { THOMAS O. CONANT
JOSEPH S. SWALM
CHESTER F. RALSTON
GEORGE E. HERR
ROBERT STUART MacARTHUR.

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Editorial Comments on Current Events

WITH due solemnity the High Court of Impeachment of the State of New York convened in the Senate Chamber on the 18th instant, and organized for business. Chief Judge Cullen, of the Court of Appeals, and his nine associates, all arrayed in black robes, were sworn as members of the Court, and the oath was also administered to the forty-eight Senators present by Judge Cullen, who presided. The proceedings thereupon began, after a fashion much more decorous than usually obtains in the Senate Chamber when the political body is in session. Governor Sulzer did not appear in person, his chief counsel, ex-Judge D-Cady Herrick, announcing that he would be represented by counsel alone.

* * * * *

EIGHT articles of impeachment were presented by the Assembly against Governor Sulzer, which are, in substance, that he filed with the Secretary of State a false statement of the money received and expended by him in aid of his campaign for the governorship, thereby committing perjury, that he bribed witnesses to withhold testimony from the legislative investigating committee, that he committed larceny in speculating in stocks with money and checks contributed for his campaign, that as Governor he threatened to use his office and influence to affect the vote or political action of certain public officers, and that while Governor he corruptly used his authority or influence to affect the current prices of securities on the New York Stock Exchange, in some of which he was at the time interested.

* * * * *

WITH a woman on the throne of the little kingdom of Holland, it is perhaps not surprising that the new Dutch Cabinet has announced its intention of granting to women the right to vote. The statement was made in the speech from the throne at the recent opening of the States General. This is another instance of the triumph of moral suasion over militant tactics in securing the desired end. Of course, Dutchmen are not Britishers. Still, it hardly seems necessary to set fire to famous inhabited dwellings, as in the case of Penshurst Place, the historic fourteenth century country seat of Lord De L'Isle and Dudley at Tunbridge, Kent, as wanton a piece of folly as has yet been perpetrated in England. Fortunately the fire was discovered in time, and the household servants were able to extinguish the flames before much damage was done. The mansion

is a treasure house filled with unique antiques, priceless Vandykes and Holbein portraits, among them one of Sir Philip Sidney, the famous English poet-general of the sixteenth century, besides old tapestries and articles left there by Queen Elizabeth, who frequently occupied the house during her reign. We trust the women of this country will continue to keep their heads level, in spite of some foolish counsel, and win the ballot, if at all, by sane and honorable methods.

* * * * *

IT is cheering to learn that the new management of the New York, New Haven and Hartford Railroad has promulgated a new set of rules regulating the advancement of firemen and engineers. These rules put ability and competence above seniority in the promotion of these employes. In announcing the rules the company stated that there was no desire to impose hardship on the men, but that the safety of the traveling public must be considered paramount to any other consideration whatever. Now let the company rigidly enforce the rules and the declared purpose against both employes and the reckless traveling public, and this unfortunate railway will soon become reasonably safe—after the rolling stock has been replenished.

* * * * *

ONE of the clauses in the Banking and Currency bill, as adopted by the Democratic caucus of the House of Representatives, provided for the redemption of the notes issued by the Government under the new bill "in gold or lawful money of the United States." This, it was pointed out by the minority leader, Mr. Mann, might be construed as permitting the redemption of these notes in "greenbacks." He therefore offered an amendment making these notes redeemable specifically in gold. Mr. Glass disclaimed any such purpose, but finally consented that the amendment, in principle, be incorporated in the bill. His position was endorsed by President Wilson and Secretary Bryan, and thus strengthened the bill was passed by the House by a vote of 286 to 84, and sent to the Senate. The *New York Times* (Democratic) thinks it well that the amendment was adopted, as it removes all doubt on the subject, but says that this action does not make the bill either sound or safe. "The radical vice," it explains, "lies in making the circulating notes an obligation of the Government instead of the banks."

The Watchman-Examiner

BY H. L. CAULKINS.

Fair fall the wedding chimes
Antiphonal, that ring
Salute and answer,
Pealing, echoing,
Across the borders of our kindred States.

And in the hush of prayer
May benediction fall,
Seal of the King,
While He who ruleth all
The close knit bond hallows and consecrates.
Littleton Common, Massachusetts.

Baptist Headquarters

We should have a Baptist building in New York to serve as headquarters for our denominational enterprises, and in the not distant future we believe that such a building will be erected. Perhaps it will be an office building, with a store on the ground floor, like the Publication Society building in Philadelphia. Perhaps it will be a combination church and office building like Tremont Temple in Boston. But some kind of a building capable of housing our several societies we must have. An office building could be erected as an investment, and, perhaps, our business men may some day see their way clear to do this. Or, better still, the building could be erected by wealthy Baptists, who might present it to the denomination with the provision that the income should be used perpetually for certain of our missionary societies or denominational institutions. More practicable still would be the erection of the building in connection with some church, and in New York we have one or two churches able to do this, and somewhat inclined to do it. We need not enlarge upon the advantage of such a building. New York needs a Baptist center. The city is so huge, our Baptist work is so organized, and our forces are so scattered that Baptists have never yet gotten together. The Metropolitan Baptist Union is a step in the right direction, but as yet it has accomplished little, and has aroused no enthusiasm among the churches. THE WATCHMAN-EXAMINER urges a Baptist building for Baptist headquarters in New York.

Already the Baptist societies have been drawn together by a kind of affinity. Without plan or intention we have already established a headquarters on a small scale. On the tenth floor of the Neptune Building at 23 East Twenty-sixth street, Borough of Manhattan, you will find prominent Baptists from New York and from all over the land every day in the week. Here are situated the offices of the American Baptist Home Mission Society, a comfortable meeting place for many of the general committees of the Northern Baptist Convention. Here are the local offices of the American Baptist Foreign Mission Society and the American Baptist Publication Society. Here the secretary of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention and the secretary of the Laymen's Missionary Movement have their offices. Here the Depart-

ment of Missionary Education has just established its offices, and from here it will distribute tons of missionary literature of every kind. On the same floor THE WATCHMAN-EXAMINER has its New York office, and here it is our delight to welcome Baptists from all over the world.

This Baptist floor ought to be the rallying place of New York Baptists, and yet thousands of our prominent Baptists have never visited one of these offices. The several Baptist societies with a local habitation at 23 East Twenty-sixth street, have been awaiting an opportunity to have "a house-warming." This opportunity has come in the union of *The Watchman* and *The Examiner*. On Monday afternoon, September 29, from four to six o'clock, a reception will be given at 23 East Twenty-sixth street to the Baptists of New York and vicinity, and to the Baptists of the country who happen to be in New York at that time. All the Baptist offices will be open, and we promise that they will be "tidied up" for the occasion. Our ministers, our leading laymen and our elect women will throng the rooms. Baptists will become acquainted with one another, and become familiar with the rooms in which our denominational work is being done. A few brief addresses will be made, and light refreshments will be served. Every Baptist of this vicinity who loves his denomination ought to attend this reception. Come, even if you can remain but a few moments.

We are grateful that THE WATCHMAN-EXAMINER is to be honored on this delightful occasion. Our appreciation will be shown by an enthusiastic service to the denomination which we love. We hope that this gathering will emphasize the need of a permanent and adequate denominational headquarters, and until the new building is erected let it be understood that there is room enough at 23 East Twenty-sixth street for the offices of the New York City Mission Society, the Church Extension Society of Brooklyn and Queens, the New York State Convention, the Ministers' Home Society, and all other Baptist organizations.

Notable Christian Officials

THE WATCHMAN-EXAMINER has no interest in partisan politics, but it is certainly pertinent for a Christian journal to call attention to a fact that is impressing itself on the people of the United States. That fact is that we have at the present time a Government which is more positively Christian than any before in the history of this country. There have been Christian Presidents and Christian Cabinet officers before, but their Christianity was of a more personal nature. It was genuine, but not aggressive. But so many members of the present Government are not only personally, but actively, Christian that it is something for which Christian citizens should be thankful, and something well worthy of note in a Christian journal.

In President Wilson we have the former Christian president of a Christian college, and one who in all situations has proved true to his Christian profession and principles. A keeper of the Sabbath, a total abstainer from intoxicating liquors, a regular attendant at divine service, nothing which he has done since becoming President of these United States has been inconsistent with the highest Christian

ideals and character. We may gladly assert that his conduct in the high and honorable office to which he was chosen has been entirely worthy of his Christian character and has reflected honor on the Christian name, without agreeing with him politically or without approving all his decisions.

Vice-President Marshall is also a pronounced Christian. It is a political joke that the office of Vice-President of the United States is without influence, if not without honor; but however unimportant he may be politically, Mr. Marshall is proving himself a friend and an advocate of religion, of temperance and of beautiful family life. His recent address at a Methodist camp meeting in Virginia was a sermon of practical pith and point, emphasizing the duty of parents to train their children. "It is high time," he asserted, "for American fathers and mothers to have opinions on religion. You wonder why the turkey trot, the tango and the slit skirt exist. I say it is because the mothers of the country are not interested in training their children."

Secretary of State Bryan is too well known as a Christian of pronounced character to require extended notice here. But it is worth while to call attention anew to his greatness as a preacher of the Gospel. His five lectures recently published by many of the daily papers are alone sufficient to prove that if he had given himself to the Christian ministry he would have stood in the front rank among the preachers of Christianity in all the world.

It is worth noting also that the present Government has made total abstinence respectable in high official circles in Washington. Those who remember the ridicule heaped upon President Hayes and Mrs. Hayes for their unswerving adherence to their temperance principles well realize how great an advance has been made by the present highest officials in Washington in compelling the journalists and politicians of the country to respect their temperance principles and practise.

Then there is Franklin K. Lane, Secretary of the Interior, son of a Methodist minister, a Christian in life and deed, and one who has always stood for honesty, purity and religion in all his private and public life. Some think him the ablest man in the Government. Outside the Cabinet Mr. Champ Clark, Speaker of the House of Representatives, the man who is next to the President in power in Washington, is a pronounced Christian and a licensed preacher of the Disciples of Christ. Mr. Underwood, the chairman of the House Committee on Ways and Means, standing next to the Speaker in power, is likewise an out and out Christian.

Doubtless there are other members of the Government, high in office and influence, who might be mentioned in this list; but our object is not to give a catalogue of the Christians in the Government, but to call attention to its distinctly Christian character and to the decided religious atmosphere in which it lives and works. It is not necessary, we repeat, to agree with the Government politically in order to rejoice in its Christian character and influence. And Christians will find in this an explanation of the fact that the present administration, after six months in office, has succeeded in gaining the respect of the people of this country irrespective of party political affiliations.

Right here it is also worth noting that the King and Queen of Great Britain and the Emperor and Empress of Germany are all pronounced and active Christians, standing for purity of family life, honesty and uprightness in official service, and for devout worship of God. The world is fortunate at the present time that the governments of the three most powerful nations of the earth are aggressively Christian, not only in name, but in life, in act, and in influence.

Our State Conventions

Our State conventions are about to be held in New York, New Jersey and the New England States. These meetings will be of vast importance to the work of our denomination, and they ought to be attended by ministers and laymen alike. The territory covered by these conventions has become home mission territory, because of the influx of foreigners and because of the rapid growth of our cities. We are under obligations to assist our smaller and weaker English-speaking churches, but a responsibility larger and more far-reaching has been flung upon us by the incoming of millions of foreign peoples. These people must be won to Christ, or our churches will perish, and our civilization will be destroyed. The need for generous and noble giving to the work of our conventions has never been more insistent than at the present moment. It will be a calamity if the year closes and our State conventions are in debt.

The New York State Convention has had a notably successful year. The officers of the Convention have traveled far and wide over the State, studying the situation first hand and from every point of view. The work of the missionaries has been blessed, and baptisms have been frequent and numerous. The financial situation is exactly as it always is at this season of the year. Unless there is large and generous giving by many churches we shall close the year with a crushing and humiliating debt. The budgets of the general societies have the right of way until after the meeting of the Northern Convention. Then summer is upon us, and nothing can be done. Thus many of the churches postpone their offering for State missions until after the vacation. Then, again, the churches are slow in getting their forces together, and often unforeseen difficulties have arisen. Altogether it seems that the State conventions scarcely have a fair show. The only remedy is in systematic weekly giving to all our mission interests, but until our churches learn to give in this Scriptural and sensible way State missions will suffer, because of the season of the year at which the conventions meet.

What proportion of the churches have made their offering to State missions? Will not every pastor give his immediate attention to this matter, see that a generous offering is made, and see that all State mission money is forwarded at once to the treasurer of the Convention? We must not close the year with a debt, and we shall not do so if the pastors and churches do their duty. Let the pastors in all of our States take this matter to heart and realize the vast issues at stake. Let us remember that in the providence of God the world has been brought to our very doors, and we cannot escape the responsibility thus thrust upon us, nor would we escape it if we could.

Editorial Notes and Comments

A Wedding Reception

THE AMERICAN BAPTIST HOME MISSION SOCIETY
AND
OTHER ORGANIZATIONS AT BAPTIST HEADQUARTERS
REQUEST THE PLEASURE OF YOUR PRESENCE AT THE
WEDDING RECEPTION
OF

The Watchman-Examiner

FOUR TO SIX O'CLOCK, MONDAY, SEPTEMBER 29,
ROOMS 1001-1010, 23 EAST TWENTY-SIXTH STREET,
NEW YORK CITY.

We are still obliged to ask our friends to be patient if their papers come a little late. We are doing our best to hasten the completion of our new mailing system.

Dr. Edward Judson during a visit to Canada caught a lake trout weighing eighteen and a half pounds and measuring thirty-six and a half inches in length. Dr. William M. Lawrence has seen the fish and testifies that this is not a "fish story." If anybody still doubts the story, Dr. Lawrence says that the mounted fish may be seen as further evidence.

"Bless the boy," says Uncle Sam in the *Boston Globe*, meaning Francis Ouimet, of Brookline, Massachusetts, twenty years old, who won the open golf championship from two veteran English professionals. This makes the third championship won from Great Britain this year—polo, tennis and golf, and we already had the yachting cup. The poet's question is now answered, "Why should the spirit of mortal be proud?"

The morning mail brought us an urgent invitation to attend and to use our influence in urging others to attend a certain so-called "religious" play that is being given in a local theater. It is highly recommended by "ministers of the Gospel." The same mail brought an invitation to attend a lecture given by a notorious thug and gambler in one of our local churches on "The Underworld in New York." Both invitations are declined, and we shall await the next mail with interest.

Dr. O. P. Gifford, of Brookline, Massachusetts, will be the convocation speaker at the Bible Teachers Training School, Lexington avenue and Forty-ninth street, Borough of Manhattan, New York, at four o'clock on Wednesday, October 1. He is announced to speak on "Adoniram Judson." We congratulate Dr. White, the president of the school, on securing Dr. Gifford for an address on the great Baptist missionary. It would be well if many of the brethren in New York and vicinity should avail themselves of this opportunity to hear our honored brother from the Bay State.

The centennial edition of Dr. Merriam's *History of American Baptist Missions* has just been issued by the Publication Society. The centennial supplement contains an essay on Adoniram and Ann Hasseltine Judson as "Two

Heroic Missionary Pioneers," a list of centennial dates for Baptist missionary celebrations, sketches of the development of the missions on all the fields since the first edition was issued in 1900, and a survey of Baptist missions during the century. It will be found helpful in arranging and carrying out missionary centennial services in the churches.

Dr. Robert H. Pitt has completed twenty-five years of service as editor of *The Religious Herald*, Richmond, Virginia. He succeeded the venerable Dr. A. E. Dickinson, the father of our own Dr. James Taylor Dickinson. Dr. Pitt is a prince among editors. A great thinker, a graceful and forceful writer, a counsellor of rare judgment, a friend of every good cause, he has made *The Religious Herald* invaluable to the Baptists of the Old Dominion. May God spare him yet another quarter of a century to Baptists of Virginia and the South, and to his friends everywhere.

It is significant that the announcements that China had fully acceded to the peremptory demands of Japan and that she had secured German officers to drill her troops came the same day. Three Japanese were killed in a riot in a Chinese city. At once the government of Japan sent an ultimatum demanding an apology, the punishment of the murderers and an indemnity. Conscious of its inability to fight Japan, the government of China acceded to all of the demands of Japan, but proposes to develop the effectiveness of the army. China is helpless now, but does not mean to be so always.

The new marriage law in Pennsylvania, which went into effect recently, forbids the issuance of marriage licenses to imbeciles, the insane, to persons under guardianship, or those having transmissible disease, or under the influence of liquors or narcotics. First cousins are not allowed to marry, and to obtain a license a man must show that he is able to support a family. In theory this law will generally be admitted to be just, but objection is made to it because people can evade it by deception. This objection, however, lies also against all other laws. If no laws are to be made except those that cannot be evaded few laws would go on the statute books.

An astonishing situation is revealed by the death of George E. Williams, for years the general agent of the Connecticut Mutual Life Insurance Company in Boston, Massachusetts. It is declared that, taking advantage of the confidence reposed in him as a representative of the company, he issued many forged and fraudulent policies. The public has always supposed that in dealing with the general agents of an insurance company they were dealing with the company itself, and that the companies were responsible for the acts of its agents. It appears that this is not the case, and scores of persons, who supposed that they had their lives safely insured, have been deceived. This revelation has dealt a heavy blow at public confidence in life insurance agencies, and created a situation that companies must meet quickly and adequately to restore confidence.

Rev. Ambrose M. Bailey, D.D., of Peru, Indiana, has prepared an interesting list of daily Bible readings for use in family prayer and private devotions. They are called

"The Greatest Chapters." They consist of 365 carefully selected readings, generally embracing a single chapter, but occasionally covering a group of chapters like the Eighty-fourth, Ninetieth and Ninety-first Psalms. We commend them to our readers. They can be secured from Dr. Bailey at \$2 per hundred, or five cents each. Dr. Bailey intimates that in his opinion the ten greatest chapters in the Bible are the Twenty-third Psalm—on God; Isaiah 53—on Christ; Matthew 6—the best sermon; Matthew 15—the greatest chapter on man; John 14—on comfort; Romans 8—on redemption; 1 Corinthians 13—on love; 1 Corinthians 15—on death; Hebrews 11—on faith; Revelations 21—on the Christian's heaven.

Dr. Clifton D. Gray, of *The Standard*, paid a fraternal visit to our New York office last week, and was heartily welcomed. He was returning from Boston, where he had addressed the Ministers' Conference on "The Religious Paper." The editor of THE WATCHMAN-EXAMINER is to address the same conference on the same subject on October 13. Everywhere a new interest is being shown in our denominational papers, and we are being overwhelmed with invitations to speak on this subject at ministers' conferences and associations. Denominational leaders in New York and vicinity are invited to the New York Ministers' Conference on September 29, when the subject for consideration will be "Some Problems of Religious Journalism," the discussion to be opened by the writer of this paragraph. We believe that the time is at hand when the denominational paper will be given the place of honor that it deserves.

A subscriber asks what is the position in a church of one who has been chosen pastor *emeritus*, and to what rights and privileges does this entitle him, when the church has a pastor and when it has none. As we understand the matter, an election as pastor *emeritus* is purely complimentary, and the position is merely an honorary one. It does not entitle the one so honored to any rights and privileges in the church, except such as the church, or the pastor, if there is one, may voluntarily and specially confer on him. To be chosen pastor *emeritus* by a church is a charming tribute of love and esteem, and one who has received such an evidence of the regard of the church will, of course, be exceedingly careful that no act or word of his shall embarrass the active pastor in any way. At the same time the fact that the church has conferred this honor will make the pastor careful to show due respect and deference to the one who has received so marked an expression of affection from the church.

Far and near there are signs of an awakening concerning the religious paper. Awhile ago we heard the head of a great advertizing agency say that the worst days of the religious papers are behind them. We believe it, and we showed our faith by giving up one of the best churches in America to cast in our lot with a religious paper. Brethren ever the land are speaking their mind on this subject. Indeed, we are crystallizing a sentiment in these days which will be influential in the days to come. In Dr. E. Y. Mullins the Southern Baptist Theological Seminary has a great president. He is a teacher of young ministers, and a student of all religious and denominational problems. His words are worth thinking about always, and what he says about our denominational papers is especially wise:

For a long time it has seemed to me one of the strangest and most self-contradictory things in the world for a Baptist pastor to neglect to put forth active efforts for the circulation of the

denominational paper. I have sometimes tried to imagine what would be the state of the kingdom if our denominational papers were all suddenly blotted out of existence. Anyone whose imagination is capable of even a feeble flight would not require long to picture to himself a most somber result if such a thing should occur. The denominational paper keeps the churches and pastors in vital touch with each other and the ongoing of the kingdom, and comes as a heaven-sent influence each week into the homes of the people to uplift, to inspire and to reinforce everything the pastor is trying to do.

A new and delightful feature has been introduced into modern life by the revival of the ancient pageants. The difference between a pageant and a play is that the aim of the latter is simply to amuse, and it is usually simply fictitious in its ideas, while the former is intended chiefly for instruction, and is always based upon historic truth. The Passion Play at Oberammergau was for centuries almost the only true survivor of the ancient pageants, and the serious purpose, the character of the participants, and the effect on the spectators supply the best possible illustration of the wide contrast between the pageant and the ordinary play of the theater. Pageants are now common both in Europe and in America. They are usually devoted to the reproduction of some notable event in the history of the town or of the community where they are given. Some of those of this summer have been elaborate and costly, hundreds of persons in historical dress and with correct reproduction of historical scenes participating. Immense throngs have witnessed them, the interest being centered not in the dialogue as in a play, but in the historic scenes.

The world is demanding "union" of every kind. The "get-together-movements" are innumerable. The desire for Christian unity is Christian in spirit. Christ expected it, desired it, prayed for it, but the expectation of church union in our generation is foolish in the extreme. The Harvard church, in Brookline, Massachusetts, had last winter a series of addresses on "Church Union," six in all, by an Episcopalian, a Presbyterian, a Baptist, a Unitarian, and a Methodist. Dr. George A. Gordon, pastor of the Old South church, Boston, delivered the last in the series, speaking for the Congregationalists. He said some brave things and he said them in a manly way. He was speaking against the popular conception of the day, but he spoke the truth, and we are glad to quote his words here. Some day we may all get together, but we cannot do so now with unholy compromise. Says Dr. Gordon:

"There is a kind of unity represented by the old fable of the lion and the lamb; I think we should see at once that the Christian church is not poorer, but richer and more powerful, because of these different denominations. Efficiency and latent power are developed in different ways, among different sets of human beings. You bottle up in your communion an inevitable Methodist, an inevitable Episcopalian, an inevitable Baptist, and an inevitable Presbyterian, and see what a time you will have. I often pity a small community with one church, where are included all the sane people, and all the insane. Such a state is tragic.

"One Commander, our Lord Jesus Christ; all sects and denominations and communions, different regiments in his grand army; that is my idea of church unity. He alone can command and bind his followers into the unity of the Spirit; he alone can keep distinct, manly, brave, free. Let us make over the problem of a split and vexed Protestantism to the great Captain of our Salvation. Let us fight each in our own regiment, under his guidance, with good will and good wishes to all the others. The church was united once, the holy Catholic church, throughout the world, and what was it? An ineffable tyrant, denying freedom over its whole broad domain, and crushing the intellect and the spirit into a dead uniformity."

Some Interesting Letters

FROM THE PRESIDENT OF THE NEW YORK CONVENTION:

TO THE EDITOR: Through the columns of THE WATCHMAN-EXAMINER I want to speak to the Baptists of New York. Within a month we expect to close the most prosperous year since the writer has been connected with the work. Too many of our churches, some of the largest, care for nearly every other interest, leaving that which is fundamental to all else till after vacation. In some cases their pastors and many of their largest givers do not return before October, when other claims are pressing, and we are likely to be slighted or entirely overlooked. Plans are being made for a great convention in Buffalo October 20-23. If we go there with colors flying and a clean sheet financially there must be a generous response from many quarters in the next few weeks. Statements of the amounts asked of each church and the response thus far made were recently sent out by Secretary McAlpine to all the pastors or treasurers. If our Baptist people believe in this work and the way in which it is being done, now is the time for a hearty indorsement.

W. A. GRANGER.

FROM THE PRESIDENT OF THE SOUTHERN CONVENTION:

EDITOR WATCHMAN-EXAMINER: I have been a subscriber for *The Examiner* for thirty-six years. My beloved friend of former days, Professor Charles L. Cocke, of Hollins, Virginia, when I became his pastor in August, 1877, paid a year's subscription to the *Examiner and Chronicle*, as it then was, for me. I have taken the paper ever since then. It has been through these many years a valued help in my thinking, as well as for the information it has weekly brought. I want to tell you how much joy I have had in the marked improvement in the paper under your editorship. I am also greatly pleased at the union with *The Watchman*. I wish for the combined paper the greatest possible success.

With every good wish for you personally and your fellow-workers, I am, cordially yours,

E. C. DARGAN.

Macon, Georgia.

FROM THE PRESIDENT OF CROZER THEOLOGICAL SEMINARY:

Permit me to congratulate *The Watchman* and *The Examiner* upon the union of their forces for advancing our denominational life. We owe to both these papers a debt of endless gratitude for their services in the past, and we owe to the present management a debt equally great, which can be paid only by enthusiastic support.

The new name of our paper pleases me—THE WATCHMAN-EXAMINER, with its sub-title, "A National Baptist Newspaper"—and perpetuates names and influences that are dear to me personally. From earliest boyhood Drs. Bright and Vedder, through *The Examiner*, and Drs. Moss and Wayland, through the *National Baptist*, were my instructors. In later years Drs. Horr and Merriam, through *The Watchman*, were added to the list of my teachers. Now, all of these are united in THE WATCHMAN-EXAMINER. What these papers did for me in the past our new paper will do more effectively in the future, because of changed conditions. Such an ably edited denominational paper can be made a most effective educative influence. It can carry the noblest Christian ideals into the home and constantly shape life.

To support such a paper is to support a Christian university. Every subscriber to such a paper is helping endow an institution whose instruction is of the highest worth and

given at the lowest cost. THE WATCHMAN-EXAMINER should go into one hundred thousand homes to carry the Baptist love of truth and freedom. I am hoping to be at the wedding reception, in which I am much interested.

MILTON G. EVANS.

FROM A PROFESSOR IN COLGATE:

Please accept my heartiest congratulations upon the auspicious union and the forthcoming WATCHMAN-EXAMINER. When two Baptist churches *ought* to unite and *do* unite it is time to sing the doxology; not less so, surely, when two strong Baptist papers unite to become not merely stronger, but clearly the strongest. Strength and sweetness, sound conservatism and sane progressiveness be yours in amplest measure.

JOHN GREENE.

Colgate University.

Farewells to the Missionaries

One of the most interesting occasions in Baptist circles in Boston every September is the series of events connected with the departure of the annual outgoing missionaries of the Foreign Mission Society. This year the usual series was somewhat broken because of the exercises of the Judson centennial celebration in Burma, a number of the missionaries having departed August 26. But the rest of the appointees and returning missionaries were gathered in Boston last week, where the usual conferences with the officials of the Society were held, lasting from the 15th to the 19th. The purpose of these conferences is to acquaint the missionaries with the officials, and to instruct the newly appointed missionaries in their duties as far as it is possible to do so in advance by these conferences with the officers and missionaries of experience.

The series of events culminates in a public farewell service, which is always largely attended, and which is the most representative gathering of the active, devoted members of the Baptist churches of Boston and vicinity held during the year, except when the Massachusetts Missionary Society meets in this part of the State. This year the service was held on September 18 in the elegant house of worship of the First church, Malden. Rev. Charles H. Moss, D.D., pastor of the church, and also a leading member of the board of managers of the Foreign Mission Society, presided. The house was filled, and the platform was crowded with the departing missionaries, who made an exceedingly interesting group. Four of them are members of this church. The devotional service was conducted by Rev. William Reid, pastor at Hyde Park church, Boston, and Rev. F. L. Carr, of the Roslindale church, Boston. A thrilling feature of this farewell service is always the presentation of the missionaries to the audience. They respond in a few words expressive of their devotion to Christ and his kingdom. This was done by the home secretary of the Society, Rev. F. P. Haggard, D.D., and reminded the audience that the day of the romance of missions is not past. Dr. Emory W. Hunt, the newly elected general secretary, spoke the final farewell words to the missionaries, and Rev. Hugh A. Heath, D.D., of Wakefield, led in a tender prayer. The benediction was by Rev. H. E. Hodge, of Winchester.

The newly appointed missionaries of this year number thirty-five—fourteen men, eleven wives, and ten single women—and fifty-two missionaries are returning to their fields, making a reinforcement to the missions of eighty-

seven. One party of missionaries sailed from San Francisco on August 26 for China, Japan and the Philippines. Another party for the same fields left Boston on September 20, and will sail from San Francisco October 7. The missionaries

for Burma, Assam and India will sail from Boston on September 23 on the *Arabic*. Let the prayers of God's people follow these devoted servants of Christ on their journeys and in their work.

Our British Letter

By Gwilym O. Griffith

THE BRITISH-AMERICAN ENTENTE

Dr. Chester F. Ralston in a recent article in *The Examiner* suggests that at the Northfield Summer Conference your strong American preachers are in danger of being passed over in favor of visiting brethren from across the sea. There is a sense in which we on the British side of the ocean could "take up the strain and send the echo back again." One hears an occasional good-humored complaint that our own provincial pastors have little opportunity of being heard in the metropolis during the vacation for the reason that the best London pulpits in increasing numbers are reserved every summer for our American visitors! Of course, the situation is hardly analogous; and in any case, British folk receive too much inspiration from these American brethren to wish their number less. One notices, by the way, that a British Congregational minister recently carried out a three months' exchange of pastorates with the minister of a sister church in the States. This is an interesting experiment. You have already instituted a widely organized professorial exchange as between your own and the European universities. Why not a pastoral exchange? Three months of Dr. Woelfkin at Ferme Park, for example, and three months of Dr. Charles Brown at Fifth avenue would bring blessing both to London and New York.



GWILYM O. GRIFFITH.

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JOHN McNEILL AT THE CITY TEMPLE

Dr. J. L. Campbell, who, let it be added, greatly impressed his British congregations this summer as a preacher of remarkable expository power, has already referred in your columns to Rev. John McNeill's vacation ministry at the City Temple—the reference is, of course, to "John the Baptist," not "John the Presbyterian." Mr. McNeill has gained the ear of London in a way that recalls the early visits of Dr. Broughton. At the concluding service, on a hot August evening, the great auditorium at the Temple was crowded to its utmost capacity. *En passant*, the same was true of Dr. Weeks's farewell service at Ferme Park. "One thing I can say," writes Mr. McNeill in a private letter which, with doubtful taste, has been publicly quoted, "I have not shirked to proclaim Christ the Son of God, crucified, as the only Saviour, and they seem to like it. Why not?" "Why not?" indeed! If there is an implied suggestion that the evangelical message is "strange doctrine" in the City Temple these days the suggestion is misleading. To-day there is no one who proclaims the evangel of the cross more fervently than Mr. Campbell.

THE PASSING OF THE NEW THEOLOGY CONTROVERSY

And this tempts one to add a word concerning the present

phase of the so-called New Theology movement. The fact is, there are, or have been, two distinct New Theology movements, and one does not need the detective eye of an advanced higher critic to discern the difference in their genius and tendency. The one movement, proceeding along the lines of expert scholarship and patient investigation, makes for a gradual and constructive reinterpretation of religion in terms of modern knowledge and modern thought. Perhaps its greatest living lay representative is Sir Oliver Lodge—just as, a few decades ago, the man who did most to popularize its processes was Professor Drummond. This movement is making steady and unobtrusive headway.

The other movement began with a startling flourish of trumpets when Mr. Campbell gave out his famous interview to the *Daily Mail*, now some years ago. With a little band of devoted enthusiasts he started his whirlwind campaign in the interests of a somewhat nebulous new idea in theology. This campaign has in a measure exhausted itself. Its leaders possessed spiritual enthusiasm and magnetic personalities, but magnetism and enthusiasm cannot supply the masonry for a new Temple of Faith. These reformers were too rash, too impatient, too headstrong, too poorly equipped to become the constructive theologians of a new epoch; and the remark of Dr. Inge, now known to fame as "the gloomy dean," met their case at the time with stinging appropriateness, "*Sirs, ye have nothing to draw with, and the well is deep.*"

Still, this minor movement, ill advised and ill considered though it was, has done good. It has broken through a crust. It has cleared the air. And while it lasted it encouraged a number of eager reformers, with gospelets that were all their own, to find vent for a brief, heroic hour in polemic deliverances, who otherwise might have restrained themselves too long and exploded. And the greater spirits of the movement, like Mr. Campbell himself, have emerged from the controversy with liberated personalities and a firmer hold upon the abiding certitudes. The mood of the British churches to-day is away from intellectual conceits and metaphysical disputations. The urgent need for retrenchment, evangelism and social work summons leaders and people to other fields.

The first edition of Walton's polyglott was much helped by Cromwell's admitting the paper needed for the five huge folios duty free. In the preface Cromwell is not named, though he is alluded to as His Serene Highness and Lord Protector. There was no dedication in this issue of 1657, but in the second edition, 1661, the reference to the friendly act of the Protector is omitted, and he is called that great dragon, the usurper of royalty, who was not entitled to a dedication, though he threatened to suppress the book unless it was dedicated to him. On the other hand, Charles II., who in exile had declared "if means had not been wanting I would have supplied the costs of the polyglott," receives four pages of adulation as mighty and glorious King.

Do not desert your work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy.

Two European Conferences

By Henry C. Mabie, D.D.

I refer to two notable meetings, the one in Blankenburg, Thuringia, Germany, and the other at Morges on Lake Geneva, Switzerland. Both conferences I lately attended, giving several addresses in each. But quite apart from this participation, these conferences have impressed me with their rare significance. I did not know of their existence before I left America, yet the one at Blankenburg has just held its twenty-eighth annual assembly, continuing for five days. The attendance numbered more than 2,000 people, coming from widely separated parts of all Germany. They were mostly adherents of the National Church, yet so evangelical in faith and catholic in spirit that they cordially unite with real believers and regenerate souls of every name and of no name in this convention. Many of them are Baptists, and great numbers of them immersed believers.

The presiding officer was a layman, Baron von Thümmeler, of Saxony. He was supported by an efficient committee, including General von Viebahn, a retired officer of the army and close to von Moltke and Bismarck in the Franco-Prussian war, but for years past an effective lay evangelist, and Rev. Karl Mascher, our Baptist missionary secretary of Berlin, and other men of light and leading from various walks of life, including a prominent Düsseldorf engineer, Mr. Klein, who for two years superintended the raising and rebuilding of a portion of Galveston, Texas, after the destructive flood of some years ago. The work was done under contract by a German company.

This conference had its beginning under the influence of two women of rank—Miss Anna von Weling and a Miss von Blücher, a descendant of the renowned general of Waterloo. The latter lady also served for a time as president. The burial place of Miss von Weling is in a cosy corner of the grounds, ivy-covered and garlanded with flowers. These people all are the logical descendants of the early pietists, the Franckes, Speners, Zinzendefs, and Schwartzes, and the meetings are closely akin to conferences held in Northfield, Keswick and Mundesley. The chief emphasis is on the regenerate life and the guidance and power of the Spirit. They embrace counts and countesses, barons and baronesses, pastors, evangelists, deaconesses, visiting missionaries from several lands, colporteurs, managers of rest homes, teachers, ruddy-faced frauleins and peasants, men and women, presenting a spectacle quite unlike that seen in the scholastic or fashionable centers of Germany. The conference possesses a valuable property of several acres on a terraced hillside. It embraces a half-dozen beautiful buildings, including an auditorium seating more than 2,000 people, two great dining halls and administration buildings. Speakers from England, like Rev. F. B. Meyer, Rev. Fuller Gooch, Rev. Samuel Wilkinson and the late Hudson Taylor, have frequently participated. It was a novelty this year to hear one from America whose messages on "The Divine Life in the Soul," "Soul-Winning" and "Missions" were received, although interpreted, with surprising appreciation.

THE MEETING AT MORGES

Although an annual, the meeting at Morges has not been in existence for so long a period, nor has it a landed property of its own, the meetings being held in a great tent, and the smaller ones in a board tabernacle. This conference is preceded by an institute or Bible school, carried on for three continuous weeks. It is an incipient seminary for

pastors, evangelists and Christian workers of both sexes. Some of the themes studied were these: "The Prophets," "The Apostles," particularly St. Paul and St. John, "The Truth" and "Finality of the Scriptures," "Christ as Prophet, Priest and King," "The Acts of the Apostles," "The High Priestly Prayer," "The Bible and the Primitive Church," "The Moses of History," "Evangelization in Our Age," "Science and Revelation," "Missions, Home and Foreign," especially missions as extended to the French colonies.

Both the institute and the conferences are conducted by our long time Baptist friend, Rev. R. Saillens, D.D., of Paris, although in this institute and conference he appears in complete sympathy with all evangelicals in Belgium, France, Switzerland, North Italy and Algeria. He is the principal lecturer and the foremost preacher, especially at the Sunday and evening services, when crowds overflow the accommodations in the great tent. As is known by many Americans, Dr. Saillens is a consummate orator as well as Christian interpreter, and he rises to his highest and best in his own language and before this cosmopolitan constituency. Indeed, if Dr. Saillens should become more and more absorbed in this form of work his many Baptist friends in England and America may not regret it. They may only feel that the Baptist work, so long in large part directed in southern France and Switzerland by him, is but assuming a far wider range than was originally contemplated. Baptists can well afford to trust the ever-increasing influence of their leader to return with fructifying power on their own denominational work. Moreover, Baptist financial support of such a leader from America or England will prove a superior investment for the general furtherance of the kingdom on the Continent of Europe and even beyond. During the summer just closing Dr. Saillens conducted a campaign in tent evangelizing in a Paris park, preaching for seventy-six successive evenings—a Moody-like procedure, which probably no other man in France could have conducted so successfully. Many conversions came from it. And this is an annual affair.

At the Morges conference there were present forty missionary workers from Algeria alone, some from Waldensia, some from Brazil, and Germany. America, for the first time, was represented by the writer in three addresses, and by Dr. Catherine Mabie in a stirring presentation of how medical missions work in Africa, she being here en route to the Congo.

The significance of this meeting for the French-speaking world is apparently quite as great as that of Blankenburg for Germany. The great Swiss reformers, Calvin, Zwingli and Farel, still live in the work of the people congregating at Morges. These people are the spiritual successors of the later Evangelists, Adolph Monod and Alexander Vinet. The Reformed Church of France, in its most spiritual and gifted pastors, finds large expression here. Such men as Pastor Besson, Tophel Malzac, Morel and D. Lortsch, of the Bible Society, find hearing here. Several gifted professors from the universities, like Professor Naville and Professor Henri Devaux, were heard in able presentations. Professor Henri Devaux, of the department of science in Bordeaux University, particularly is an outstanding man on themes like "Science and Revelation" and "Evolution and Christianity." I was favored with a detailed private account, tenderly given, yet scientifically analyzed through a whole evening, of the various stages of his conversion,

which occurred twenty-two years ago at Northfield. Details of it cannot be given here, but I have scarcely ever in my whole life heard a more moving account of God's dealings with a soul, long confessedly agnostic, but who was brought at length to a positive certainty that God is, and that in Jesus Christ he saves.

A remarkable thing in the experience was that the moment the divine presence of the living, risen Christ made itself known to him there came also the simultaneous assurance that his Christian father, at whose death a long period of doubt respecting his immortality came to him, was also living in the unseen world.

A striking comment this to my mind on the remark of Jesus to Martha, "*I am the resurrection and the life*"—that is to say, "If you have me, you need not wait till the last day to know that your brother shall rise again. You can have that assurance *now*." I also got fresh light on Christ's

words to the Saducees. "Have you not read that which was spoken unto you by God saying, *I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living.*"

Great meetings like these mentioned, although not held under the auspices of any single existing denomination, gave me fresh assurance of the certainty of the divine movement beneath the surface in these old countries. They do not represent necessarily separatism, or break of fellowship with more closely organized bodies. They do represent new beginnings which are always occurring in the life of mankind, and must occur where ecclesiastical life becomes stereotyped or moribund, as it has so widely in the church establishments in Europe. Are we quite free from it at home? While dangers are possible to them, yet, in the hands of good men, they hold large promise for the kingdom of God.

Christ or the Christian Consciousness?

By Thomas J. Villers, D.D.

One of the really great books in these last days is that of Dr. Edgar Y. Mullins on *Freedom and Authority in Religion*. The considerations that led to its writing were the disquietude and mental unrest of many ministers and thoughtful Christians, and the one-sidedness or inadequacy of many volumes on this subject.

The treatise is especially timely in view of a tendency to repudiate all external religious authority, and make the Christian consciousness alone authoritative. By rigidly applying to theology the scientific criterion of continuity or transformation of energy, a principle of explanation applicable and adequate in a universe of matter, but wholly inapplicable and inadequate in a universe of personal relationships, these writers, whose theological father was Schleiermacher, with Clement of Alexandria as their grandfather, have reduced Christianity to a minimum gospel—a gospel dealing solely with our spiritual intuitions; and by their rigor and vigor in trying to reconstruct our faith according to a criterion which obtains in physical science only, they have given emphasis to the tendency to eliminate the Biblical miracles partly or entirely, to the many compromises or evasions in explaining the resurrection of Christ, and in general to the whole movement against the supernatural in our Lord's person and work.

In discussing the modern ideal of freedom the author exposes the fallacy of such writers as Sabatier who in religion reject every kind of objective authority and place its ultimate seat in the Christian consciousness. They make the mistake of holding that there is no middle ground between Romanism, which cancels individual freedom, and the subjective criterion, which produces an exaggerated individualism. The Romanist assumes man's spiritual infancy; the subjectivist, man's full maturity. Both are in error. One asserts that religious beliefs are rightly imposed by an ecclesiastic; the other assumes that they must all be evolved by our rationalizing process. Neither is correct.

The champions of subjectivism undertake to show that the consciousness of Jesus is reproduced in the believer, and that this is the sum of religion. But a careful study of the synoptic records discloses the fact that our Lord was conscious of being more than "the prince of saints," as Martineau called him, and that he did overstep the limits of the purely human, contrary to the assertion of Bousset. If we admit as genuine only the Gospel of Mark and a non-extant source referred to by Papias as *Logia* or

"sayings," from which certain critics suppose that Matthew and Luke drew their common material, the transcendent Christ remains untouched. That the Christ of faith is the Jesus of history we are assured when we recall the conclusion of men like Harnack that the *Logia* are rich in Messianic teaching, and of other scholars like Weiss who affirm that there is no proof that the earliest sources were corrupted by later ideas. The objections to this Christ of faith are not scientific objections. They do not arise as the result of applying the principles of criticism to the phenomena or thought of the evangelical records. They come from a philosophic world-view. The objectors so far depart from the humility of all genuine science as to assert a universal negative, namely, that the events such as the Gospels narrate could never have occurred anywhere. The debate therefore is no longer a battle of critical theories, but of world-views. It is the mechanical against the moral. Do we live primarily in a universe of matter where everything is explained by the principle of continuity, or in a universe of personality where everything is explained by the principle of interaction?

SCIENCE INADEQUATE AS A BASIS OF RELIGION

That the current world-view which requires the scientific mediation of all religious truth is inadequate is seen when we consider the fourfold foundation of religion—the soul, freedom, immortality, God. From the point of view of exact science Descartes' famous dictum, "*I think, therefore I am*," is untenable. Science would admit only that thought exists. That a thinker exists or that the thought is the product of a thinker is a metaphysical deduction and scientifically unwarranted. Physiological psychology confines its observations and assertions to the stream of consciousness. It does not allow itself to assert on scientific grounds the existence of a soul behind the phenomena of consciousness. Such an independent *ego* is beyond the range of observation, and hence is unverifiable by any methods now known to science. Besides, such an independent *ego* is only one of several hypotheses which might explain these phenomena. For example, materialism asserts that consciousness is simply a refined sort of matter. Science, therefore, as such, has no message whatever as to the existence or non-existence of the soul. Likewise with freedom and immortality and God. These four foundations of religion are the intractable residues of science. They resist

all the efforts of exact science to deal with them. They lie beyond the scientific frontier. Science applies the principle of causation horizontally rather than vertically. Causes and effects are on the same plane. Religion deals with causes which are above phenomena.

PHILOSOPHIC BASIS INADEQUATE

Nor can philosophy supply the basis of religion. Religion is a life adjustment which creates social systems and civilizations, and antedates the rational explanation of the forces which produce these results. In every general world-view the philosopher selects some one phase of truth, some one unifying principle, to explain all the remainder. To refute his philosophy one needs only to start with another assumption. Höfding in his *Critical Monism* starts with continuity, and ends with a denial that the soul or even personality in God is an established truth. He is illogical in making the conservation of value the essence of religion, since no value can be a value to any other than a personal being. Rationality is the starting point of Caird's idealism. He assumes that mind and matter are manifestations of a single spiritual principle, but does not prove it. Things are not identical because they are related. Bergson rejects rationality as the key to the world's meaning, and makes instinct or vital impulse the ultimate fact. Thus we see the inconclusiveness and non-finality, the unstable equilibrium of philosophy, when conducted as a process of pure reason. Religion cannot subsist upon postulates and assumptions. In his desire to keep close to the facts of life and experience, Bowne begins and ends with personality. Physical continuity really explains nothing. Causation in nature is an endless regress, like a row of bricks falling against each other. The only initial cause we know is will. The universe is more than a universe of things. Life is a fellowship of persons, not a play of blind forces, nor merely a logical or biological process.

The central truth of Pragmatism is that the will is a factor in all knowledge—not will in the abstract, but man's total nature in its reaction against the world. The rational principle alone is incapable of fully teaching us. There is another form of knowledge which we obtain not by reasoning, but by living. We know in the richest and truest sense not by means of logical deduction, but by actual experience with the realities of the universe. There are two spheres of knowledge—the scientific and the religious. In the mechanical sphere of law and energy we have to do with physical causation. In the sphere of divine and human fellowships we have to do with free causation. Continuity or the transformation of energy, which serves as an adequate explanation in physical science, is inapplicable here. The method of proof in the religious realm is that of immediate experience of the power we crave. We learn here by an act of the will. We find that the best way to assimilate some truths is to act upon them. So we go on verifying, in our life-experiences, the truth of what we have accepted. We then come to know the truth, and the truth makes us free. True knowledge, therefore, arises from actual experience. This rise of truth through life-adjustments is fundamental for the doctrine of authority in religion.

THE BASIS OF AUTHORITY

Authority arises as the result of the interaction of the individual with the universe. Environment and consciousness in their inter-relation create and validate external standards. The efficiency of our adjustments and struggle for life is conditioned upon the winning of definite conclusions expressed in judgments, generalizations, or laws. All our progress is social as well as individual. The common

experience is funded. Truths are crystallized into canons, ideals, axioms. The laws of science are the crystallized results of the study of phenomena. Scientific men do not stop to verify the formula for the action of gravitation. They accept that formula as the consensus of the scientifically competent, and proceed with their tasks. So the verified experiences of the spiritually competent become authoritative as working rules in religion. Subjectivism, which ignores the crystallized results of the experience of the race, and makes inner assimilation by the individual the sole criterion for the acceptance of religious truth, is the most reactionary doctrine ever propounded.

Schleiermacher defined religion as the feeling or sense of absolute dependence. This would make a dog the most religious of beings. According to Professor Foster, religion is the conviction of the achievability of universally valid satisfactions of the human personality. The indefiniteness of this definition is fatal to it. It includes much that cannot rightly be called religion. Besides, a man like Haeckel would hold that universally valid satisfactions may be achieved and religion totally rejected. Religion is rather the experience of a particular group of values (such as victory over the world and self; purity, blessedness, eternal life) through alliance or intercourse with a superhuman personal power. That the contents of religion must be determined by the criterion of physical science is an assumption which has caused endless confusion. As a life-adjustment of intellect and emotions and will in the sphere of personality, religion is not validated by the principle of causation which obtains in the sphere of matter. This does not mean that science deals with facts and religion with mere beliefs. Religion also has to do with realities. It, too, is empirical, in that it starts from actually given data of experience.

PERSONAL INTERACTION A SOURCE OF KNOWLEDGE

The method of physical science is not the only way of knowing. Personal interaction is a source of knowledge as truly as the transformation of energy. In Christian experience we know a power not ourselves; we know that this power is spiritual—it has none of the marks of material realities, and it acts upon our spirits; and we know that this power is redemptive—it achieves in and for us a salvation, a moral transformation coupled with a lyric joy in the sense of deliverance. This form of knowledge is not deduced from abstract reasoning. It is empirical in character, and in this sense is scientific. There is no real conflict between science and religion. They operate in independent spheres.

JESUS AND RELIGIOUS AUTHORITY

Jesus embodied the ideal form of religious authority. His program is emancipation, his method is lordship. The cosmos, with its relentless law of continuity, forever impends, ready to crush us or quench our personal life until he emancipates us into the glorious liberty of the children of God. He creates the kingdom of freedom over against the necessitarian reign of physical law. He combines in himself all the essential authoritative qualities, such as moral loftiness, universality, nearness, benignity, inspirational value, dynamic power, and finality. Yet he is so deferential in his approach to our personality that his revelations of truth to us are so given as to become discoveries of truth by us. He never sought to impose a dogma of his person upon the unwilling minds of his disciples. He dawned upon them. He appeals to the judicial faculty in men. He calls on them to pass judgment upon his message. In the soul's response to him there is an awakening of the entire nature—reason, will, emotions. It is a life-adjustment, not a logical

process merely. He exerts his authority over men by making them free. Paul gloried in the fact that he was both a bond-servant and a free man. The Reformers swung away from Papal and priestly authority, then straightway gathered up the broken fragments of shattered thrones and erected another more absolute than any the world ever saw, and seated Christ upon it. His authority is so absolute, yet so considerate of individuality, that men rise up in their joy and run to meet it. Thus his lordship is not imposed upon men, but discovered and chosen by them, and proclaimed as the true secret of being and defended as the final goal of life and pursued with passionate devotion.

This absolutely final and irreproachable authority of the supremely spiritual religion is mediated to us through the Scriptures. These sacred writings arose as the expression of the life-adjustments and life-experiences of men in their interaction with God and the spiritual universe. They found God in a living experience, and must needs record what they saw and felt and knew. The Bible is the result. It is the funded experience of the spiritually competent, just as the laws of physical science are the funded experience of the scientifically competent, and is therefore authoritative. It helps us measurably to repeat the experiences of the men who wrote it. It is not a book interposed between the soul and God. Its function is to carry men beyond itself. It is a pedagogue that leads to Christ. It is an authoritative literature because it is a record of the thoughts and truths and descriptions of the life-adjustments required to give us a vision of God and relate us to his redemptive forces.

The foregoing paragraphs, expressed as far as possible in the author's own words, may give some idea of the course of thought which he pursues with tremendous energy. For fearless approach and fair treatment, for broad scholarship and clear statement, for packed phrase and striking antithesis, for illuminating definition and penetrating analysis, for stimulating suggestion and spiritual helpfulness, the book is an outstanding masterpiece. What the author says of Dr. Forsyth's *Positive Preaching and the Modern Mind* is true of his own volume—it is "a fine tonic for a faltering pulpit." In these days, when the seminary is being moved to new and larger quarters, the trustees will do the church and the kingdom an irreparable injustice if they permit President Mullins to give any considerable time to the material side of the Seminary's life. Other men can plan buildings and superintend their construction. Few can write as he can write. Others can serve tables. Let him give himself to this larger ministry of the Word.

Rochester Theological Seminary

The formal opening of the Seminary occurred on the evening of September 15, the real opening having occupied Wednesday of the previous week, with classes the next day. The principal address was by Professor Cross, of the chair of systematic theology. His subject was "The Call of the Age to the Christian Thinker." While there are the same unsolved problems and difficulties, with their inevitable accompaniments of doubt and unbelief, the Christian thinker must aim to speak some authoritative message for the guidance of those who look to them for light and leading. New discoveries and new currents of thought create new difficulties and dangers for men, and this constitutes a challenge to the Christian thinker. He must have a definite and adequate message in view of the disturbance of confidence in the Bible, caused by the newer criticism; in view of the new apprehension of the vastness and mystery of the universe, and of man's place in it; in view of the insistent demands of "social service," and of the tremendous pressure of the demands for missionary

endeavor at home and abroad, which has given rise to a proposition to undertake the establishment of the kingdom of Christ on earth by united, as distinguished from independent, denominational effort. The theologian of the present should respect and revere the forms of thought in other ages, but the call of his own age requires that he adjust his thought to new conditions, and relate his science to the new truth and new views, which the ever restless mind of man is constantly presenting. The task of the present age is the building of structures suited to the times, in which a living man can be at home with his God and do his work.

The welcome to the new students on behalf of the Rochester churches was given by Pastor Elmer E. Knapp, of the Parsells avenue church. The address on behalf of the upper classes was given by Mr. Harvey Funk, of the senior class. The informal reception to the new students and friends of the Seminary closed a pleasant and profitable evening.

The year opens auspiciously. Forty new students are enrolled, and a new chair, that of the philosophy of history and missions, has been added, with Professor Henry B. Robins, late of the Pacific Coast Baptist Theological Seminary, as the incumbent. Professor Robins is a graduate of Rochester, class of 1905, and a son of Dr. Henry E. Robins, formerly a member of the Seminary faculty, and prior to that president of Colby College. E. P. L.

Have You Seen the Glory?

BY JOSEPH H. BEALE.

Have you seen the matchless glory in the fall, in the fall,
Wrought by autumn's king all hoary in the fall?

Frosty fingers touching lightly
Leaves that grew so green and sprightly,
Splashing them with colors brightly in the fall?

Have you seen these leaves all turning in the fall, in the fall,
Like the hues of morning burning in the fall?

Brown and purple, red and yellow,
With the tints so soft and mellow,
Fading each into its fellow in the fall?

Have you seen the frost king painting in the fall, in the fall,
When the summer glow was fainting in the fall?

With his palette all a-glimmer,
With the tints that fairly simmer,
When the starry lamps burn dimmer in the fall?

Have you seen the spreading maple in the fall, in the fall,
In our northern clime the staple in the fall?

First to catch those hues all golden,
In its leafy chalice folden,
From our human skill withholden in the fall?

Have you seen the oaks and birches in the fall, in the fall,
Which this prince of artists searches in the fall?

Seeking there the secret hidden,
With the touch that comes unbidden,
Where the frosty hoof hath ridden in the fall?

Have you seen the scarlet blushes in the fall, in the fall,
On the alders and the rushes in the fall?

Telltales of a secret meeting,
With a lover's kiss so fleeting,
And the frost king's icy greeting in the fall?

Have you seen the sunset linger in the fall, in the fall,
Pointing back with glistening finger, in the fall,

To the hillside bathed in splendor,
Where the colors, soft and tender,
To the trees their beauty render in the fall?

Thus the forest tells its story in the fall, in the fall,
Clothes the landscape all in glory in the fall;

All the leaves are brightly tinted,
As if heaven's own glory glinted,
And of crowns eternal hinted in the fall.

New York State Convention

MR. TOOLEY DISCUSSES THE CONVENTION MEETING AT BUFFALO, OCTOBER 20-23, 1913.

By C. A. Mc Alpine

(Martin O'Toole is a cousin of Mr. Dooley and bears the sobriquet "Mr. Tooley." He is a frequent visitor at Mr. Hennessy's Archery Road Emporium.—C.A.M.)

"Hinnissy," said Martin O'Toole as he greeted the veteran Archery Road proprietor on a warm August morning, "Dooley's bin tellin' me about his Baptis' friends."

"Has, eh?" grunts Hennessy in response. "Goin' timprance agin', is he?"

"Oi don't know," replies Martin. "Guess not. We just met up wid his missionary frind on the train the other day on the way from Noo Yorruck. An' he told us that the Baptis' was goin' ter have their meetin's in Buffalo this faal, same's they had in Uticy last year."

"Buffalo, is it?" says Hennessy. "That's wan av thim towns where they sell san-wiges an' chooin' gum on the trian betwain Chicagy an' Noo Yorruck, ain't it? Wan hoss place wid only two tracks in the daypo, eh?"

"You mustn't judge the town by that sixteenth century daypo, Hinnissy," protests Tooley. "They're goin' ter have a noo station some day whin they git through fightin' where it'll be. Thin they'll be in it wid Chicagy."

"Tain't as big as Chicagy," replies Hennessy, jealous for the Western metropolis.

"It don't look so big, shure," answers Martin, "but yer can't tell about feelin's. An' Buffalo is some town, ayven if they can't play ball loike Rochester can."

"An' why are they goin' ter Buffalo, Tooley?" inquires Hennessy.

"For rayvinge oi guess," answers Martin.

"Rayvinge, yer say, what d'yez mane by that?" continues Hennessy.

"Waal, there's a man in Buffalo named Larrukin, yer see," says Tooley. "He makes soap. An' what the Baptis' praychers ain't suffered from him ain't worruth taalkin' about. Fer twinty years or more iviry praycher's had ter buy soap an' bakin' powder an' coffee an' nobody knows what else from little girruls an' buys in their congregashuns who've ben gittin' up orrders so's to git a proize. An' iviry praycher's had ter buy, or git out av his job. If oi was wan av thim, oi'd go roight up ter him an' oi'd say, 'look here, yer owld spalpeen, ain't oi bought aynuff shavin' soap from yer ter lather a polar bear, an' ain't my woife bought aynuff av yer extracts ter make Lake Erie taste loike liminade, jus' so Daycon Smith's woife cud have a noo sewin' table or a marrble clock? Now, if yer don't put up this gang av long-sufferin' praychers at the best hotel fer a wake, wid fried chicken an' oice crame iviry male, oi'll sind yer ter purgatory fur tin years.'"

"Oi thought the Baptis' didn't have anny purgatory, Martin," puts in Hennessy.

"That's roight, oi forgot, so they don't," confesses Tooley. "Waal, thin, oi'd tell him oi'd make him come ter the meetin's an' listen ter the sicitary's rayport. That wud be poonishment aynuff."

"An' d'yer think he'd do it, Martin?" asks Hennessy.

"He moight," replies Martin. "He's a Baptis' himself. Oh, these Baptis' are great soap maakers, Hinnissy. Colgate's now—thim's Baptis'. An' Pyles Pearline—he's a Baptis', too. Didn't know that, did yer?"

"Naw, niver heard av that befurre. An' how does that happen, yer suppose?" responds Hennessy.

"Couldn't tell yer, Hinnissy," answers Tooley, "onless water nacherally suggists soap."

"Aw, cut it out, Tooley," protests Mr.

Hennessy. "Quit yer foolin' now, an' tell me what fur thim Baptis' are goin' ter mate in Buffalo."

"Well, thin," says Martin, "to be sober—which ain't always the roole in this establishment."

"Phwat's that yer say?" snaps Hennessy.

"Now thin, man, don't git excited," replies Martin. "Oi was just sayin' that layin' aal jokin' ter wan side, the Baptis' is goin' ter have their State Convinshun in Buffalo, the last av October. That's phwat fur they're goin' ter Buffalo."

"Oi thought the doirect primaries abolished State Convinshuns," puts in Hennessy.

"That's politics, Hinnissy, an' ain't youze bin told aynuff that Baptis' ain't no perlitical parruty? They ain't goin' ter nominate a governor, though ivirybody knows if they cud have wan more Baptis' governors loike Mr. Justice Hughes, the Impoire State cud begin ter howld up her head agin."

"Phwat do they do thin at their convenshun, if they don't nominate anny governor?" asks Hennessy.

"Well," answers Martin, "they have their rayports—short wans about phwat they have done, an' long wans about phwat they ain't done; they sing a lot an' pray a gude dale an' shake hands aal around, an' have considerable spaycheyfin, an' tell phwat they're goin' to thry ter do nixt year. The young payple has their hullabaloo Monday, the ministers on Choosday, the wimin go off by thimselves whoile the ministers are gassifyin', an' cackle about their worruk an' the nooest stoyles, an' thin on Wensday an' Thurresday they aal git together agin an' plan ter do big things the comin' year."

"Plan phwat big things?" inquires Mr. Hennessy. "Don't they have ter do phwat the bishop tells thim?"

"Hinnissy," replies Martin, "ain't youze larned yit that the Baptis' don't have no pope an' no bishop? A Baptis' bishop wud be as great a cooriosity as a prohybishun saloon kaper. Iviry Baptis' churruch is as indipendint as Mexico, an' some av thim are as scrappy, they say. If they don't want a minister anny longer, they just say to him some day, 'Sorry we don't loike yer anny better,' they says, 'but we've daycided we want somewan else, so youze better look fur annother job.' An' the sooner he looks, the sooner his misery is over. An' if annybody thrys ter tell a Baptis' churruch phwat ter do, they will tell him where ter git off so quick it makes him dizzy. Oh, no, Hinnissy, they ain't got no use fer bishops. Sometoimes they call the secretary bishop just fer the joke av it an' because he is so vinirable in appearance, but if he took the joke serious they'd love him about as hard as they do Cholly Murphey an' Billy Barrnes."

"What do they git together fer, then?" asks Hennessy. "How can they worruk widout a boss, oi don't see?"

"Listen, Hinnissy, it's loike this," replies Tooley. "Raymimber whin we had that little rough an' tumble wid Spain aal about Cuby? Well, Prisident McKinley (the saints praysarve his soul) dayclared war, an' thin iviry State sint solgers ter foight his counthrees battles, Massachusetts an' Noo Jersey an' Missouri didn't aal dayclare war separate by thimselves. They all dayclared war through the Prisident av the United States, an' thin they sint min to foight. Now there's a thousand Baptis' churches in Noo Yorruck State. They are aal as self-governing as Pennsylvania or Illinoy or Rhode Island, though not so rotten in their govermint, oi hope. But they agree ter worruk together

an' foight some battles fer the Lorrud under the laydership av min they have chosen loike we choose our Congressmin an' Sinitors—or have thim chosen fer us."

"So they git together wance a year an' taalk it aal over, and' tells what they want done an' what they'll stand fer, an' all that. Last year they said they'd thry ter see that iviry pastor servin' a Convinshun churruch shud git a salary av at laste \$600 an' house rint."

"Six hundred dollars, yer say, Tooley?" asks Hennessy. "That's over \$7,000 a year. Oi'd loike ter be a Baptis' minister."

"Oh, you loon, it's \$600 a year, not a month," says Tooley.

"Is that so, now?" says the astonished Hennessy. "Well, perhaps they can git along, not bein' allowed ter marry loike sinsible min."

"They do marry, Hinnissy," asserts Martin. "Siviral toimes, some av thim, though not all to wanst. The Baptis' ministers ain't no bachelor gang, not mooch. They ain't no prastes."

"An' who supports their wives an' childer, thin?" inquires Hennessy.

"They do thimselves, av coorse," replies Martin. "An' kape a horse baysides. But oi have heard av ministers' kids in Noo Yorruck goin' ter bed widout full stomicks, an' ministers most breakin' their hearts 'cause they cudn't git a noo dress fer the woife, an' goin' most crazy 'cause they got inter debt wid sickness an' hard luck in the family. Oh, yes, lots av payple think \$600 is big wages whin they don't have ter live on it thimselves."

"Six hundhred a year?" says Hennessy. "Well, well. No wonder yer niver hear av thim braakin' the spade laaws wid their automobiles, or dyin' av the gout. But oi suppose books are chape, annyway, so they can git plenty av thim."

"Not bein' a literarry man, oi don't know very well," says Martin. "But oi guess they'd have ter be chape fer thim ter buy manny, onless the childer wore iron shoes that wud last foriver."

"Don't they have anny votin' at aal, at aal, at their Convinshun?" inquires the political-minded Mr. Hennessy.

"Oh shure, they do, iviry year," replies Martin. "They'll have a toime av it this year, cause the sicitary told thim ter git busy an' foind some wan else ter take his job."

"Why, don't he loike his worruk?" asks Hennessy.

"Yes, he loikes his worruk aal roight, an' he's growin' thin over givin' it up, he do loike the churruches an' the gang av ministers that mooch," answers Martin.

"Well, thin, phwat's his rayson?" says Hennessy.

"He hes siviral raysons, Hinnissy. Two av thim is twins, an' wan is a buy an' wan is a girrul. This sicitary business ain't no lead poipe cinch, they do tell me, loike sittin' in an arrum chair an' growin' fat an' wheezy. A man has ter pick up his duds anny old toime an' hike aff two or three hundhred moiles ter hellup some churruch or spake at some maytin' or mate some committee or save some churruch or some other irrard. An' this sicitary is wan av thim ole-fashioned guys phwat thinks a fayther's place is at home some av the toime. No absentee faytherhood fur him."

"Why, is his mother dead?" questions Hennessy.

"No, praise the Lorrud, she ain't," replies Martin. "But d'yer think a woman can bring up childer all alone?"

"Moine did," answers Hennessy.

"Yes, an' perhaps if your ole man hadn't

left it aal fer her ter do, yer moightn't be fellin' rum—"

"Phwat's that yer say?" breaks in Hennessy with some heat.

"Oh, don't be so sensitive, Hinnessy," says Mr. Tooley.

"If oi was as thin skinned as youze are, oi'd quit sellin' whiskey ter take the smiles out av the mother's faces an' buy a merry-go-round ter make the buys an' girruls have a gude toime."

"Well, does this ninny think if he stays at home some more he'll get a guarantee that his kids will be saints? He must have a moighty opinion av himsel'," retorts Hennessy.

"No, he ain't so grane as aal that, Hinnessy," replies Martin. "But he knows that if he skidoos from his dooty he says to his childer, he says, 'Go to the devil fer aal av me.' An' suppose they shud take the invitashun, how d'yer think he'd fale?"

"That's so, Tooley; that's so," replied Hennessy, hanging his head and looking vacantly at the floor. After a moment he continued with the trace of a break in his voice: "Mebbe it's just as well that Danny died whin he was foive years ole. Oi thought me hearrut wud break whin he said, 'Gude-bye, daddy,' an' closed his little eyes an' niver woke up agin. But mebbe it's better. He moight have taken the invitashun av me business instid av warnin' av me worruds. Oh, God," groans Hennessy, his head in his hands; "why didn't yer take me, too?"

Mr. Tooley didn't break in on the journey of the sorrowing Hennessy back to that sad bedside of a quarter of a century ago. In a few minutes Mike Corcoran came in fer his ten o'clock "cooler." After he had gone out again Hennessy sat silent a moment or two, and then said quietly, "Me fayther was a gude man, Tooley. He niver drank an' he niver sold whiskey. Oi wonder why he didn't chum wid me instid av lavin' me ter grow up wid the Archery Road gang av toughs."

"Perhaps he didn't think av it, Hinnessy," replied Martin.

"Mebbe not, Martin. But oi wish he had. Say, but that sircitary is a wise man, belayve me," continued Hennessy.

The bulky form of Expressman Flynn showed up in the doorway, and Hennessy, knowing that he would stay at least a half an hour, brought the conversation to an end.

"Whin did yer say these doin's come off, Tooley?" inquires Hennessy.

"In October, beginnin' on the twintie. Oi'm goin' ter thry ter stop off an' go to some av their matin's. They had such a gude toime last year at Uticy. An' they thry ter do better iviry year," answers Tooley.

"Where do they mate—in the Armory?" asks Hennessy.

"No, they don't nade anny smooth floor fer dancin'. They mate in the Prospect avenoo churruch. Oi wint there wan Sunday marnin' last month (don't yer tell Fayther Ryan, Hinnessy). The pastor is named Rhoades, oi belayve. He's eight fate tall."

"What yer givin' us, man?" breaks in Hennessy.

"Shure, six fate above his shoes an' two fate in thim, Hinnessy. Excuse me joke. Six an' two is eight. An' his smole it do yer gude ter see. Makes yer say, 'Fine marnin', ain't it?' ayven if it's rainin'. An whin he looks yer straight in the eye yer say, 'Oi guess oi am somebody—or oi ought ter be.' An' whin he shakes yer han' yer say, 'Well, loife is worth livin' afther aal, ain't it? Oi was failin' blue whin oi come here, but oi fale better now, thank ye.' Oi guess no wan will think he ain't welcome there."

"Well, Tooley," concludes Hennessy, "yer Baptis' frinds same ter be purty gude folks, an' oi shud think they had some foine toimes. If oi was a Baptis' an' lived in Noo Yorruk State, I'd shure thry ter go ter Buffalo in October."

The New Education Secretary

One of the most important events in Baptist circles is the resignation of Rev. F. W. Padelford, D.D., as general secretary of the Massachusetts Baptist Missionary Society to become secretary of the new Education Board of the Northern Baptist Convention. Dr. Padelford has done a remarkable work in developing and advancing the work of Baptists in the State of Massachusetts, and his letter of resignation so well summarizes the situation in Baptist education that we present it in full.

TO THE BOARD OF DIRECTORS OF THE MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

I have called you together to-day to present to you a formal notice that, having accepted the position of corresponding secretary of the Board of Education of the Northern Baptist Convention, my relation with the Missionary Society will terminate at the close of our present year, November 1.

I have come to this decision with great reluctance. During the five and a half years of my service I have become increasingly interested in the work of this Society, and I had expected to give the rest of my life to the missionary work. I have become deeply attached to the group of men who have been my fellow-workers and those who have made up the constituency of this Board. The work, while hard and at times exceedingly trying, has been most congenial to me, and I have greatly enjoyed these years in your service. I regret more than I can express the necessity of this decision.

I am undertaking the new work not because I regard it as more important, but because it is more difficult, and I hope to render you a more valuable service than I can in my present position. I do not think there is any work in the kingdom more vitally important to-day than such work as we are doing. The success of this work is the basis for all optimistic hope for the America of to-morrow. But I believe that we now have our work so established and organized that it can easily be carried forward with increasing success.

The new work to which I am called is distinctively pioneer. It is a most difficult task. It remains to be seen whether anyone can do much that is worth while in this most important field so long neglected by the Baptists. My study of the problem for the last year leads me to feel that for us as Baptists the situation is exceedingly critical. We cannot maintain our position nor make our contribution to the coming of the kingdom unless we have a leadership, both lay and clerical, that is thoroughly trained and educated. Many of my brethren in whom I have confidence have laid it upon me that it is my duty to see what can be done in the direction of creating a new interest within our denomination in the subject of Christian education. I could not refuse the call of duty to a hard task. The decision is costly both to myself and my family. It were infinitely

better for me to remain with you. I trust that you will appreciate the deep regret with which I sever this relationship.

I have tried to render you as faithful a service as God would enable me. Of the success of my work you must be the judges. I undertook this task with certain strong convictions. To these I have tried to hold. I have believed that the problem of the missionary church is the problem of a man, and I have constantly sought to secure for these churches the ablest men I could find. I have had the satisfaction of seeing the standard decidedly raised. We have a body of strong men in our force of pastors and missionaries to-day. I have believed that the salvation of our New England towns depends upon the recreation and vivification of the Christian spirit and life. More important therefore than the mere perpetuation of a weak Baptist church is the unification of Christian forces that can make an impression upon the community. We have made progress here, and I have had the satisfaction, not only of seeing many of our churches strengthened, but of seeing in several cases our people reunited with other Christians in the establishment of a vital Christian church. I was led to accept your position very largely because of a strong conviction that one of the great necessities in New England is the creation in the hearts of our own people of a strong and warm interest in the Christianization of the multitude of new Americans who are coming to us. I have devoted myself assiduously to this task. I have had the joy of seeing a new interest created in many a congregation and a response that has manifested itself in constantly increased offerings to our treasury. I trust that some of my work at least will abide.

I want to express to you my sincere thanks for the confidence which you have reposed in me during these five and a half years. You have treated me most generously and permitted me the greatest liberty in developing this work. This I deeply appreciate. If I can render assistance to this Board in any way, it will be a pleasure for me to serve you. I shall retain my residence and office in Boston, and if I can assist you out of the knowledge and experience which I have gained in these years, I shall be glad to place them at your disposal.

I have called you together to-day that you may have ample time to consider the question of selecting my successor. That duty ought to remain with this Board, and not with some small nominating committee. It is not your duty to-day to elect, since no vacancy occurs until the annual meeting, when we all go out of office, but you may very properly to-day nominate to the Society the man whom you wish to serve you as general secretary. He should have time to make his arrangements to assume the duties of the position on November 1.

With all confidence in the final success of the great work which we are undertaking in this ancient state, I am,

Yours respectfully,
F. W. PADELFORD, General Secretary.

The Home Circle

Babies

WATCH the babies. There is more unadulterated human nature on free exhibition in a baby than anywhere else in the world. What is more humanly natural than the way babies grasp everything bright and pretty that they can reach? With what self-reliant poise and control they respond to your greeting! A king or queen could not be more graciously royal. Babies are a cure for the spirit that has become soured and sore in contact with the older and worse world. Their unfeigned delight in your smiles, and their ardent return of your affection sweeten life and restore faith in our fellows. Biologists assert that every baby has naturally an equal chance for a life of health and happiness; and I am glad to believe that God has made it so, and that the great differences of after life are all of human making. This places a vast responsibility upon those who have the care of babies. The uncut jewels are placed in their hands, and they can cut them or break them as they will. The most beautiful sight in the world is a young mother with her first baby. The adoring wonder of her eyes and the tender solicitude of her arms warm the heart and brighten the eyes. What the Parthenon is to architecture, what the Venus de Milo is to sculpture, what Beethoven's *Seventh Symphony* is to music, that Raphael's Sistine Madonna is to painting, and it is a picture of a young mother with her first baby.

FRANKLIN.

At the Door

BY LIDA C. TULLOCH.

The Paul Revere Society, Children of the American Revolution, was enabled, because of the wealthy parents of its members and their generosity, to rent a handsomely appointed room in a fine bank building for its headquarters, and on a June morning had gathered therein for the final meeting of the season.

The weather was warm, and perhaps that was the main reason why the sound of a high, monotonous crooning, which was heard through the open window, got on the nerves of Selma Roome, one of the oldest and richest of the girls, who felt she had reached the age when she might copy the airs of her lady mother.

"What is that disagreeable noise!" she exclaimed in a tone of irritation. "I thought we would be free from such annoyances up here. I must certainly speak to papa about it. Oh, dear; it's so hot! Where is Miss Goode! Will she never

come? We want to get through and go home."

Selma's restlessness communicated itself to her companions, and when Miss Goode, the lady who directed their meetings, arrived she found the girls so heedless and inattentive that she despaired of making any headway with the business, which was somewhat important that day, because of an approaching convention of the National Society, for attendance on which arrangements had to be made.

"Young ladies," she remonstrated, "I must have your attention!"

She spoke to all, but chanced to look directly at the restless Selma, so that young lady impulsively said, "It's so noisy here to-day, Miss Goode, that I cannot even think! It seems a pity, too, when we pay so much for this room that we should be disturbed."

Miss Goode required that all business of the meetings should be conducted in an orderly, formal manner.

"Miss Roome," she corrected, "you must rise when you address the chair, as I have so often instructed you."

Selma flounced out of her chair, muttering "foolishness" under her breath.

"Madam President," she said in the proper manner, "there is a very annoying sound from outside, which makes me nervous."

"I am sorry, Selma," said Miss Goode, "but you must try to calm yourself. You only add to the heat of the morning by allowing yourself to be so restless. What is the noise? Perhaps you can put a stop to it if you look from the window and find the cause."

The window was high, but with the help of her companions, and a chair on which to climb, Selma managed to reach the sill and look out.

"Oh, Miss Goode!" she cried, "it's a little girl out on the fire escape, and she looks poor and sick. I didn't know anyone lived in these business blocks."

"Oh, yes," replied Miss Goode. "The undesirable back rooms are frequently rented out for living purposes, but they make very poor homes, with little light and air."

The girls crowded up to the window and looked down into the narrow court between the wings of the high building. They chattered so incessantly that Miss Goode, in despair, adjourned the meeting for twenty minutes.

Selma, who had a warm heart in spite of her foolish airs, continued to look down at the child, and finally called, "What is the matter, little girl?"

At her words a slatternly looking woman came out on the fire escape, and appeared somewhat embarrassed when she looked up and saw so many stylishly dressed girls regarding her from the window.

"What is the matter with you, little girl?" asked Selma as the natural spokeswoman.

"Nothing," replied the woman, "except

the heat. I let her come out on this fire escape to try to get a little air, the room is so close."

"But she was making such a funny noise," persisted Selma.

"She was only singing to her doll, miss," explained the mother. "Poor baby! She gets so lonesome. There's no one round here for her to play with, and no place to play, either," she added, with a sigh.

The girls leaned out as far as safety would permit to get a glimpse of the doll, a name which touches the heart of every "little woman." But all they could see was a bundle of dirty rags, which the sad looking child was hugging in her thin arms.

"Doll!" they cried to each other. "Does she call that a doll?" And their minds reverted to the becurled and overdressed darlings their little sisters so carelessly fondled. The child meanwhile was looking up wistfully into the faces at the window.

"What is your name?" asked Selma.

"Mildred Thomas," replied the little girl.

"Well, Mildred, see if you can catch this," and Selma tossed a pretty little fan into the child's lap. The other girls followed her lead with anything they could find in their wrist bags which they thought suitable.

The little girl deftly secured all that was thrown to her, her face growing brighter and brighter with each token until, when the shower of gifts was over, her lips were smiling happily, and her eyes were bright, notwithstanding the heat.

But the change did not manifest itself in Mildred alone. The girls, pampered as they were by luxuries of every kind, got a new viewpoint of life from this casual contact with one less fortunate than themselves. Selma forgot her nerves and irritation, and when the weary looking mother said to them gratefully, "Thank you, young ladies; you have made my child very happy, and me, too," their hearts swelled with generous feeling, and they were as happy as little Mildred and her mother, thereby proving again that it is "more blessed to give than to receive."

"Let us get her a real doll!" suggested one. "Let us adopt her as a ward of the Paul Revere Society!" cried another, "and give her clothes and a good time this summer." "Second the motion!" "All in favor say 'Aye.'" "The ayes have it." "It's a vote!" were some of the exclamations which arose.

"My dears," said Miss Goode, forgetting in her motion that she was not using parliamentary language. "I am glad that your hearts have responded so nobly to this call at your very door, as it were. To be sure, the object of this society is to extol deeds of the past, to keep ever before us the memory of those men and women who lived and died to establish this, our beloved country. But our duty is also to the living, and I heartily approve the desire you have expressed to do all that you can for the welfare of little Mildred. The meeting

will please come to order, and we will include the matter in our business of the day."

Washington, District of Columbia.

The Berkshire Hills

BY E. HARWOOD NEAL.

We love thee, dear old Berkshire Hills!

Thy steeps our souls inspire,
Thy kingly grace with rapture thrills,
And near-prophetic fire.

Thy tender power shall aye endure,
Savage and sage t'enthrall;
Nor name nor fame our hearts allure
From thy sweet, silent call.

The purple of thy cloud-kissed hills,
Thy autumn-deepened hues,
Elude the genius and the skill
Of artist, bard and muse.

In Nature's harmony thy theme
Insistent permeates
The beautiful, consistent scheme
Of all that God creates.

Love

BY ANNIE S. WALLIS.

Love is such a winning grace:
Love—the smile on some kind face;
Love—the helping hand in need;
Love—the blinded soul to lead.

Give it me. It seemeth all
Thus, to heed my Saviour's call;
Thus, to make this earth-time blest;
Thus, to enter into rest.
Troy, New York.

Some Sayings of a Child

A TRUE EXPERIENCE.

He was only four years old, a vigorous, playful, happy child, at time thoughtful, serious.

One night after retiring he had this strange conversation with his father:

Child: "Father, what would God do with me were I dead?" Without waiting for an answer he continued in a more positive tone, "He'd take me to heaven, wouldn't he, papa?"

Father: "Yes, dear."

Child: "I'd be an angel, wouldn't I?"

Father: "Yes."

Several months later the boy was stricken down with a deadly disease. Early in his sickness and while perfectly rational he talked thus with his mother:

Child: "Mamma, what is the matter with me?"

Mother: "You have the scarlet fever."

Child: "Then I'll die, won't I, mamma?"

Mother: "I hope not, darling."

He mused a little, and then added in a matter of fact way: "It will only take two men to carry me."

The nature of the disease, the laws of the State, and time of death made the burial necessary in twenty-four hours. No bearers were provided. Two men came forward and carried the little casket from the hearse to the grave.

Dreary weeks passed. The bereaved

family journeyed 1,000 miles to a new home. Sweet sleep and short nights were in blessed contrast with long, lonely days, and a dream brought untold relief.

The grief came to be almost unbearable, was on the point of deepening into despair, when the child came and said:

"Papa, don't cry any more, I'm all right."

He was familiar, loving, sympathetic, as in days gone by, but there was an added calmness, dignity, authority that comes of larger experience, fuller knowledge.

The words of the child, so confident and assuring, completely assuaged the grief of the parent for the moment. It was a foretaste of that time when all tears shall be wiped away, and there shall be no more crying.

Waking was painful. Sorrow still filled the heart. But the experience in dream-land had taken much of the poignancy out of the grief.

JOHN G. STANTON.

Buda, Illinois.

For the Men

Said Mrs. A. to Mr. A.:

"I called on Mrs. B. to-day, And, oh, she has such lovely clothes I wish I had them, heaven knows! I've hardly got a thing that's fit To crawl around in. Think of it! I try to make my old clothes do Because I've some regard for you. I often wonder what you'd say If I should go and spend the way That others do," said Mrs. A.

Said Mrs. B. to Mr. B.:

"You're mighty lucky to have me To be your wife. Poor Mr. A.! His wife gets clothes most every day. I like new suits and house gowns, too, But I'm considerate of you. She doesn't seem to care a bit How hard her husband's purse is hit. I stint myself as you can see; You're mighty lucky to have me; I try to save," said Mrs. B.

Moral.

'Twas ever thus, and so it goes;
The other woman has the clothes.

—*Woman's Home Companion.*

Proficient

Mrs. Casey: "Joost see little Mary makin' love to little Moikey."

Mrs. Kerrigan: "God hilp the poor men when she grows oop! She makes love loike a widdy already!"—*Puck.*

For the Children

The Horse at the Crossing

"Babe," a black horse connected with the Pittsburgh, Pennsylvania, mounted police force, is the guardian of the children of the Third Ward School of that city. The parents of the 1,375 boys and girls in this school no longer fear the dangerous crossing in front of the building for the children since the advent of Babe.

Before Babe and Patrolman Gallagher

were stationed on the crossing near the school there were on an average three fatalities a year, but during the two years of their service at that point, there has not been a single accident.

If any child lingers in the middle of the car tracks, Babe's first warning is to poke his muzzle in its face. If no attention is paid to this, he gently picks up the child by its loose clothing, and carefully takes it to safety. If a child attempts to cross the street when a trolley-car is coming, Babe will stand across the track in front of the car, and will not move until the child is safely over. The children all know and love the big, gentle creature, and usually heed his first warning.

One day last winter a little boy attempted to cross the street in front of an oil wagon. The street was slippery, and the driver could not stop his team. Babe dashed in front of the heavy wagon, seized the boy in his teeth, and tossed him aside. The pole of the wagon struck the brave horse, however, and inflicted a severe wound, the result being that he spent six weeks in the hospital. Another time Babe intercepted a little boy who was chasing a swiftly-moving car. This time the horse's rider was injured.

When the Third Ward School has its picnic, Babe and Patrolman Gallagher are to go with the pupils, to avoid accidents. For this skillful care of the children the officer gives all the credit to his horse. In speaking of Babe, not long ago, he said: "He thinks and acts just as quick, whether I am in the saddle or not. Since he first joined the force he has been the guardian of the children, and many of the things he does he has worked out for himself."—*Herald and Presbyterian.*

Cloud Magic

BY MARY CAROLYN DAVIES.

Beneath the comfortable sky
All afternoon I love to lie,
And think about the books I've read
And all the things I dream in bed,
When I am not quite sleeping yet—
The things that day makes me forget.

The white clouds looked like ships one day,
And then like lambkins strayed away,
And, as I look, I understand
Just where it is that's Fairyland.

It's only lying down, you know,
The clouds make pictures for me, so
When I stand up to see them, why,
There's nothing there but clouds and sky!
—*The Continent.*

Agnes, aged three, had just heard a graphophone for the first time. She described it thus to her mother: "It was the funniest thing; there was an old man sitting behind a table where we couldn't see him singing for us, and the woman was feeding him with tin plates."

Definition of a boarding house strawberry shortcake: A circular solid, every point in whose perimeter is equidistant from the strawberry.—*Everybody's Magazine.*

Books and Their Makers

Good Books Immortal

By George Dawson

It is difficult to say when a book ceases to be new; some have considered as old books all previous to Goethe, but it almost impossible to draw the line. Good books, like gentlemen, have no age or time. Shakespeare was a man of all time, one of the immortals of the earth, one of the Catholics of the world, whom no country can claim, of whose biography we know little, and that little is not needed; he was a dateless man, an immortal man, always young and always old, and belonging to every generation.

Reviews

Things that Endure. By J. R. Miller. Thomas Y. Crowell Company. \$1 net.

This book was prepared from manuscripts left by the late Dr. J. R. Miller. This work of love was done by Dr. Faris, the editorial associate of Dr. Miller. There is about the book the rare spirit of the author whose devotional writings have contributed so largely to the progress of the Gospel. A paragraph from the opening chapter will show what manner of book this is: "Our work will last only when it is inspired by love and is wrought in the name of Christ. Nothing that we do for ourselves will endure. There is no immortality for vanity and self-seeking. The glory of self-conceit is only a bubble that bursts and leaves but a wrack of froth behind. But what we do in love for Christ and our fellow-men will live. . . . The only threads in the web of life which will endure are the gold and silver ones which love for Christ and love for men put in."

The Person of Christ. By the late Bishop Schaff, D.D., LL.D., with Foreword. By Rev. Cortland Myer, D.D. American Tract Society. 75 cents net.

An admirable discussion of the humanity and deity of Christ is here made from monumental works by Dr. Schaff on this subject. The original works were published in 1865 and 1883. This book is of present value, for it discusses a subject of vast importance. The theme of the book is "The Perfect Humanity of Christ a Proof of His Divinity." The book should have a wide reading.

The Secret of Love. By J. R. Miller. Thomas Y. Crowell Company. 50 cents net.

This little gift book tells the secret of the art of living together happily. If the world would learn this art many difficult problems would be solved. Dr. Miller makes a noble contribution toward the solution of these problems. His book deserves many readers, for all who read it will be profited. The only thing that we do not like about the book is the binding.

The Sight of the World. A Brief Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. The Central Committee on the United Study of Missions, West Medford, Massachusetts.

Ten study books have been published in the series; and about seven hundred thousand copies have been sold through women's boards of missions. *The Light of the World* deals with the great religions of Hinduism, Buddhism, Animism, Confucianism and Taoism, and Mohammedanism. The fifth chapter tells what the Christians

of Asia think of the non-Christian religions, while the concluding chapter sets forth Christ as the only Light of the World. It will be no holiday task to master this book. It contains, however, information of great importance, and beyond doubt will command diligent study and wide reading.

The Life and Mind of Paul. Lectures to the Students of Vanderbilt University. By Rev. Alpheus W. Wilson, senior Bishop of the Methodist Episcopal Church, South. Publishing House of the Methodist Episcopal Church, South, 1912. 75 cents net.

The author reveals intimate knowledge of his theme. He is *con amore* with the thought and method of the great apostle. These lectures do not betray rigid analysis, but are rather the outpourings of a soul thrilled with strong conviction and with Apostolic ideals. They will furnish stimulating reading, and excellent fabulum for a series of Biblical and practical sermons.

The King's Business: A Study of Increased Efficiency for Women's Missionary Societies. By Maud Wotring Raymond. Central Committee on the United Study of Foreign Missions, West Medford, Massachusetts. 30 cents in paper; 50 cents in cloth; postage added.

This is the text-book for 1913, announced by the Central Committee on the United Study of Foreign Missions. It discusses the organization and methods of women's boards for State, district and local societies, the educational work, the finances, and the interdenominational work. It is put forth in response to the requests from several boards for a text-book giving knowledge of their own board work.

The Holy Land of the Hindus. With Seven Letters on Religious Problems. By Robert Lee Lacey, for twenty-one years a missionary to India of the Baptist Missionary Society. R. Scott, London.

This is one of the most attractive missionary books recently issued, describing Orissa and the mission founded by James Peggs, Charles Lacey, grandfather of the author; Amos Suttin and others. It gives a good description of the country itself and of the people and their religion, and has a map, with stations plainly marked. All who desire to know the record of Baptist work in that part of India would do well to possess this volume.

The Biology of the Cross. By J. Benjamin Lawrence, M.A. Fleming H. Revell Company. 75 cents net.

This admirable book contains a series of able lectures delivered at the Southwestern Baptist Theological Seminary on "The Science of the Life of the Cross." The viewpoint is modern, but the teaching is as

old as Christ and the Apostles. It treats the cross not in its relation to abstract theological dogma, but in relation to the life of victory unto which the disciples of Christ are called.

Lucian—The Greek Text with an English Translation. By Professor A. M. Harmon. The Macmillan Company, New York.

Another series of the now famous Loeb classical library will be *Lucian*, in eight volumes, of which this is the first. Finely printed, beautifully bound, ably edited, intelligently translated, this series will delight the lover of the classics.

Social Duties: From the Christian Point of View. By Charles Richmond Henderson. The University of Chicago Press. \$1.25 net.

At this season of the year many Bible classes and men's clubs are planning to take up the study of social Christianity. For such study no better text-book could be found than this volume, prepared by a University of Chicago professor, who is at the same time a distinguished sociologist and

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a devoted Christian of our own denomination. It is one of the series of "Constructive Bible Studies." The discussions are broad-minded, fair and sane. Authoritative writers on economics are freely quoted, and at the end of each chapter there are ample references to the best literature, as well as suggested "Topics for Study and Discussion."

The Theban Eagle and other Poems. By Chester Allyn Reed, Sherman, French and Company. \$1.25 net.

A daintily bound and printed volume of verse is here, in which there is much of literary excellence. The author has poetic fire and poetic expression.

Fifteen Years with the Outcast. By Mrs. Florence Roberts. The Gospel Trumpet Company, Anderson, Indiana.

The story of a noble woman's experience as a home mission worker is always thrilling reading to those interested in "the down and out." This story is well told, and will do good.

Happy-Go-Lucky. By Ian Hay. Houghton Mifflin Company. \$1.25 net.

Here is a jolly love story in which Happy-Go-Lucky, the romantic hero, falls in love on the top of a 'bus. This excellent story is after the manner of the earlier books of Mr. Hay, such as *The Right Stuff*, *A Man's Man* and *A Safety Match*, and that perhaps is enough praise.

The Catfish. By Charles Marriott. The Bobbs-Merrill Company. \$1.35 net.

The Catfish is a curious name to give to a rattling good love story, full of subtle insight into human nature and written with the fire of genius. We fear that the title will mislead readers and cause them to expect a treatise on piscatology. Instead, they will find a treatise on courtship, love and marriage, and this will, of course, be far more interesting.

Gertrude. By Edward Hungerford. McBride, Nast and Company. \$1.25 net.

This is not a great novel, but it is a pretty good one. It is, in fact, a clean, wholesome, interesting, well-told story that is sure to have many readers and be a big seller. Though in no sense realistic, it is very up-to-date. The New York that it depicts is the Hebrew dominated, skyscraper metropolis; and through the Hudson Valley, to which the scene of the story shifts, one can fairly hear the incessant tooting of the autos. A middle class family having reached the end of the New York rope, as so many families are all the time doing, finds domestic salvation in the running of

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Reaching Up and Out. By Amos R. Wells. Thomas Y. Crowell Company. 50 cents net.

This is an inspirational book for young people, with a bugle call to nobler living and larger achievement. The author is at his best. The book will do good service to those into whose hands it falls.

The Adventure of Reddy Fox. By Thornton W. Burgess. Little, Brown and Company. 50 cents net.

This is a bedtime story book for boys and girls of from six to eleven years of age. Its jolly little stories about the fox family, in our judgment, keep children wide awake, instead of inducing sleep.

The Adventures of Johnny Chuck. By Thornton W. Burgess. Little, Brown and Company. 50 cents net.

The story of the woodchucks is here told in an interesting and informing way. Children will like it, and grown people may be instructed by it.

A Sunny Life. The Biography of Samuel June Barrows. By Isabel C. Barrows. Little, Brown and Company. \$1.50 net.

A remarkable life is here portrayed in a remarkable way. Business man, editor, congressman, penologist, philanthropist, Mr.

Barrows was one of the leading men in the Unitarian denomination. The fact that this biography is by his wife makes it all the more interesting.

Blackfeet Indian Stories. By George Bird Grinnell. Charles Scribner's Sons. \$1 net.

The lovers of Indian habits and adventures will have a feast of fat things in this book, for here the real Indian is introduced, and wonderful things are related about him. Of course the Blackfeet Indians were hunters and the stories partake of the nature of the chase. The book is as informing as it is interesting.

History of the North American Y.M.C.A. By Richard C. Morse. The Association Press, New York.

This little book gives a survey of the rise and progress of one of the most remarkable institutions of modern times. Mr. Morse, the general secretary of the International Committee, was selected to write the book, and he did his work in a masterly way. The frontispiece is a picture of Sir George Williams, the patron saint of the Young Men's Christian Association.

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Sunday School Lesson

LESSON I. OCTOBER 5.

Moses's Cry for Help. Numbers 11:4-33.

Golden Text: The earnest prayer of a righteous man avails much. Jas. 5:16.

By Thomas O. Conant

The Book of Numbers, says Professor John R. Raven, "takes up the history of the Wilderness wanderings where the Book of Exodus left it . . . and carries it on to the verge of Israel's entrance into the Promised Land." The narrative would not, however, be complete in some important particulars if the Book of Leviticus were left out of the Pentateuch, although Leviticus is mainly devoted to a detailed statement of the law as declared through Moses. The touches of history introduced, and the mention of contemporaneous persons (as in chapter 10), show that it was not a product of later centuries, but of the period to which it is assigned, by the Jews generally and by our Lord himself.

I. THE CRY OF THE PEOPLE.

Vers. 4-9. *The motley crowd*—the camp-followers who had joined themselves to the escaping slaves. These *longed with earnestness* for the good things they had left behind them in Egypt; and *even the sons of Israel wept again* as they recalled the fish, the cucumbers, the melons, leeks, onions and garlic they had had in plenty in the land of their captivity. The oppression under which they had groaned seemed light in comparison with the present distress, and they cried, *Now our soul is dried away; our eyes have nothing at all to look to except the manna*. How human that is! If "blessings brighten as they take their flight," so do curses and affliction lose their poignancy as they recede from view. As already observed, this wilderness journey is not only history, but an allegory of all human life, personal and national. The effort to find a natural product that will eliminate the miraculous in the supply of manna has not been successful. The best that can be said is said here, namely, that it *was like coriander seeds, and its appearance like the appearance of bdellium*. The grains of manna were like coriander seeds; but that is not saying that they *were* coriander seeds. This heaven-sent food (Ex. 16:4) was too abundant and its qualities too peculiar to be natural in origin.

2. THE CRY OF MOSES.

Vers. 10-15. Long afterward it was said of Moses that he chose *rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season*. Here is an illustration of this devotion. As once before he had asked to be blotted out of God's book if by that the nation might be saved (Ex. 32:32), so now he declares their affliction his own, and their loss of the divine favor his loss. But in the bitterness of his soul, he even dares to charge Jehovah with being the cause of his sorrow. *Did I conceive all this people . . . that thou shouldst say to me, Carry them in thy bosom . . . to the land which thou swarest to their fathers?* The cry of the people for flesh was more than he could satisfy. *I am not able, myself alone, to*

carry all this people, for it is too heavy for me. Ah, Moses, great and consecrated man as thou art, thy heart hath forgotten, though thy lips confess it, that it is impossible that God should forget his oath to Abraham (Gen. 17:8). In all this he is but dealing with them as with sons (Heb. 12:14-11).

In the furnace God may prove thee,
But to bring thee forth more bright;
He can never cease to love thee;
Thou art precious in his sight.

Rather than see the evil which he feared was coming upon his people, Moses desired God to kill him, a desire which revealed the intensity of his grief. *Let me not see my evil*. Have we not here, in this profound personal identity with God's people, a lesson for the Christian people of to-day? A peculiar tie binds the members of a church of Christ together, first to him, then through him to each other. "We know," says John, "that we have passed out of death into life, because we love the brethren" (1 John 3:14). The test of our regeneration is whether or not we love those who have the same precious faith. Judged by that test, how many of us would measure up to the full requirement of the Gospel? How many of us are willing to sacrifice ease, comfort, life itself if need be, for the sake of the brethren?

3. JEHOVAH'S ANSWER.

Vers. 16-30. The first answer was in the form of a plan for relieving Moses of the heavy burden of administration by the appointment of seventy elders to share it with him, in this following the temporary recommendation of Jethro, Moses's son-in-law (Ex. 18:13-26). It is believed by many that this appointment of the seventy was the beginning or germ of the Sanhedrin, the great court of the Jews. The second answer was the promise of abundance of flesh, but under such conditions that it should prove, not a blessing, but a punishment. And so it was.

Moses told the people what Jehovah had proposed, and selected seventy men from among the elders—only sixty-eight of whom, it appears, went out to the "tent of meeting." These Moses caused to stand around the tent. Then *Jehovah came down in the cloud*, and after speaking with Moses in their presence, *took of the spirit that was on him, and put it upon the seventy elders*, thus consecrating them to the service for which they had been chosen. This enabled them, for the time being, to prophesy, that is, to speak in the name of Jehovah; *but they did not continue*—their authority was only temporary. On two of them, however, who had not gone out to the tent, Eldad and Medad, *the spirit rested . . . and they prophesied in the camp*. The youthful Joshua, Moses's assistant, was for forbidding them, as were the over-zealous disciples in our Lord's time (Mark 9:38, 39); but Moses, like Jesus, rebuked this critical spirit, saying, *Oh, that all Jehovah's people were prophets!*—a spirit very different from that which, in some of our churches, would forbid any but a chosen few to minister in holy things.

4. UNWORTHY CRAVING REBUKED.

Vers. 31-33. The miracle here recorded, unlike that of the manna, was wrought through natural causes, but as the result of the direct exercise of the divine will. The coming of vast flocks of quail on the east wind has been observed in our own day. Two modern writers, Dr. F. E. Hoskins, of Beirut, and Mr. Edward Fothergill, have recorded such experiences. But the Biblical incident was also miraculous by reason of its long continuance—an entire month—during which the supply, though so enormous, did not fail. But the gluttony of the people brought the natural result of eating ravenously of raw game. They came to loath the flesh they had so earnestly craved. This was no uncommon experience. A relative of the writer was once compelled to eat raw mule-meat for several days on a journey in Mexico, and was so nauseated by it that he could never afterward endure even the sight of rare meat. But this gluttony of the sons of Israel brought not only nausea, but pestilence—a *very great smiting*—which gave a name, *Kibrothbattaavah* (graves of desire) to the locality, *because there they buried the people that desired*.

Young People's Prayer Meeting

Topic (Oct. 5).—The Ideal Christian. X. His Co-operation with Others. Col. 4:1-18. (Consecration meeting.)

During the first Pentecostal days the disciples were of "one heart and of one soul." But very soon divisions crept in, and as the years multiplied to centuries the growing corruptions of the church led to reformatory movements which took various forms in different countries and under different leaders. Some of these were only partial reformations, retaining many of the erroneous teachings and practises of the Roman Church; others went to unfortunate extremes. This condition still continues, and even to-day we find Christians of the reformed churches warring against each other with unseemly animosity because of certain differences of doctrine, some of which have no basis either in Scripture or reason. We Baptists, notwithstanding our fundamental doctrine of freedom of conscience and of worship, have often lacked the spirit of fraternal co-operation with our fellow-saints of other communions. Happily, we are coming to see that, without yielding any vital principle or condoning any wrong practise, we can love all Christian brothers and join hands with them in many forms of Christian service.

Such co-operation between Christians of different names is not incompatible with the most loyal fidelity to the teachings of our own denomination.

B.Y.P.U. DAILY READINGS.

Monday, September 29.—The holy city coming down from heaven (Rev. 21). (Naomi's sad journey in Moab. Ruth 1.) Tuesday.—Final testimony—benediction. (Ruth center of the drama. Ruth 2.) Wednesday.—Genealogy and birth of Jesus (Matt. 1). (Shrewd device of a mother-in-law. Ruth 3.) Thursday.—Tragedy domesticity of Jesus' childhood (Matt. 2). (Boaz redeems an inheritance, takes Ruth. Ruth 4.) Friday.—John the Baptist baptizes Jesus (Matt. 3). (The burden of Hannah's prayer. 1 Sam 1.) Saturday.—Jesus rebuffs the tempter (Matt. 4). (Hannah's song of thanksgiving. 1 Sam. 2:1-11.)

New York City News

Borough of Manhattan

The Neighbors' Union Fraternity is the name of a new society being formed at the Washington Heights church, Rev. Harold Pattison, D.D., pastor. The organization comprehends within its scope plans for the deepening of the spiritual life, and for the extension of social service and local church support—"a ministry for health, wealth and wisdom." Information concerning this new organization can be obtained from Mr. C. W. Holton, 7 Maiden Lane, New York city.

The new year of the Bible Teachers Training School, 541 Lexington avenue, opens October 1. The address will be given by Dr. O. P. Gifford, of Brookline, Massachusetts, at four o'clock. The public is cordially invited. The prospects for the school are encouraging. During the summer the newly acquired buildings adjoining the main building on the east were remodeled. In this way the school gains much better office facilities, additional library space, a lecture room, several class rooms, an additional dining room, and a considerable number of new rooms for the accommodation of students. These are now ready for use, and will greatly add to the comfort and convenience of all concerned.

Ministers' Home Society

The third quarterly meeting of the Baptist Ministers' Home Society was held on September 15. The Society is doing much the greatest work in its history, caring for eighty-two beneficiaries. One application was accepted, and one benefit was increased.

Service Pension

A special committee was appointed to consider the advisability of adopting a standard of relief which, though conditioned by need, should be based on service and, to a certain extent, graduated according to service. A strictly service pension for our ministers is probably some ways ahead, but the Society aims as rapidly as possible to put the emphasis on the service rather than on the poverty of the applicant, and so place the whole work more and more on a thoroughly self-respecting basis both for the beneficiaries and the churches. The Society has all the machinery necessary for establishing a real system of service pensions. It only needs adequate income. With each increase in its income, it desires to take another step toward the ideal goal.

Endowment

The treasurer reported a gift of \$400 for endowment from the same New Jersey friend who last year gave \$600. The present total endowment producing income is now nearly \$40,000. The immediate aim is to reach \$50,000. All legacies received by the Society are now set apart for the endowment in special funds bearing the name of the donor.

Going Behind—Slowly!

The contributions from the churches tend to come largely at the very end of the year. Last year more than half came in the last quarter, most of this in the last few weeks. The story of each year is therefore much the same, the steady running behind for eleven months, with the wild but uncertain rush in the last few weeks to catch up. The treasurer's report showed that the total receipts for the first three quarters were about \$11,000, that while expenditures for beneficiaries had largely increased, other expenses were considerably reduced, and that on the whole the Society had run behind about \$3,000,

rather more slowly than during the same period last year. There is some small comfort in this, but it does not alter the fact that \$11,500, or more than half of the total needed for the year, must be raised in the coming three months.

Benefit Board

The Society gave last year \$1,000 to the Benefit Board. This year the Society is asked to raise in the three States an apportionment of \$22,500, of which \$4,000 is for the work of the board. The proportion is fair, but it materially increases our burdens. The Society must not only provide for the rapid advance in its own work, but increase to \$4,000 its contributions to the general work. The total asked for both is, however, not so large as to be really burdensome to any one. The full amount has been duly apportioned. The only thing necessary is that the churches meet their apportionments.

Year Ending December 15, 1913

The last quarter began September 15; it closes December 15. It is necessary to raise \$11,500 in these three months. It cannot be easily done, but it can be done.

W. B. MATTESON, *Secretary*.

Borough of Brooklyn

The work at Hanson place church opens encouragingly. The congregations have been unusually large for the season on the three Sundays since the return of the pastor, Dr. Llewellyn L. Henson.

The seventh year of the Italian Department of Colgate Theological Seminary began auspiciously. The opening exercises on September 12 brought together a host of friends, American and Italian, which

filled the Italian church. Dr. D. C. Clare, of East Orange, gave an address to the student group in English, while Rev. Angelo Di Domenica, of New Haven, spoke in Italian. Rev. James M. Bruce, long connected with the foreign work of the Home Mission Society, and Rev. Dr. Frederick Wright, superintendent of the Methodist Italian work in the United States, also took part. A goodly number of missionary pastors, and nearly all the alumni of the department, showed their interest in the school by being present. The six new men received are especially qualified for the work. In the absence of Mr. Lucius H. Biglow, the presiding officer of the occasion was Mr. Orrin R. Judd, a member of the Italian Committee for the Italian Department.

A Reception in the Baptist Temple

Last Thursday evening the Lower Temple was the scene of an interesting reception tendered to Dr. W. B. Wallace, pastor of the church, and Rev. W. I. Southerton, the associate pastor, and their wives. The reception was arranged by the social committee of the church, Mr. George U. Tompers chairman, and was attended by a large number of the members of the church and the congregation. During the evening the Temple Bible school orchestra rendered delightful music. Mr. William Wall Whiddit, the organist and choir-master of the Temple, and Miss Margery Douglas Arthe rendered pleasing vocal and instrumental selections. Welcome remarks were made by Miss Julia A. Smith, Mr. Albert Bruen, senior deacon and trustee, and Dr. Henry L. Morehouse. Dr. Southerton and Dr. Wallace responded. The speeches revealed an optimistic spirit. The enthusiastic applause showed the attitude of the people toward the work. Refreshments were served.

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New York State

Deacon Erwin Bennett, of the Olean church, died September 3, aged seventy-six years.

The First church, East Poestenkill, is desirous of settling a pastor. Any one wishing to correspond can send communications to Alvin Catlin, church clerk, East Poestenkill, Rensselaer county, New York.

At the prayer service of the Fifth avenue church, Troy, Rev. W. G. Partridge, D.D., pastor, the church's letter to the Association was read by the clerk, I. G. Sanders. It showed that about \$1,500 was contributed this year for foreign missions, besides amounts raised for home missions. More than \$10,000 was raised for all purposes. This was about \$1,700 more than last year. The women of the church raised more than \$800 for foreign and more than \$200 for home missions.

The First church, Troy, Rev. Thomas H. Sprague, D.D., pastor, has received an additional amount of money in settlement of a legacy, to be devoted to its home for the aged. The church now has in property values and invested funds for its home for the aged upwards of \$20,000. This work is distinct from that carried on by the board of deacons. The oldest member of the church is in his ninety-sixth year. The pastor delivered the address at the laying of the corner-stone of the Sixth avenue church on September 20.

Rev. F. G. Reynolds, of Whitesboro, has declined a unanimous call to become the successor of Dr. D. H. Stevens as pastor of the church at Bordentown, New Jersey. This decision makes glad the hearts of his people, and the hearts of his brother pastors of the Oneida Association. He is doing a strong work at Whitesboro, proving himself a real leader in the business of the church and in the work of the kingdom. Evidently Bordentown was seeking the best, and every one who knows Mr. Reynolds will sympathize with them because he could not see his way clear to accept their unusually gracious call.

Church Work by Commission

Of government by commission we have heard much, and the end is not yet, but church work by commission, or a series of commissions, is something new under the sun. Rochester's fame for enterprise and big business achievements may be enhanced if the new movement at the Lake avenue church, of which Rev. Albert W. Beaven is pastor, proves to be all that is hoped for. Five commissions were appointed last spring to study the situation, and present plans of campaign. There are two special objectives—new Sunday school equipment and the popularizing of Wednesday as a day largely given over to church organizations and their activities. Much thought and energy have been, and are to be, expended in order to relate the church most efficiently to the community. The watchword is, "Wednesday for the church."

It is planned to serve supper every Wednesday evening in the Sunday school room at 6:20, and at seven o'clock educational groups will meet for an hour of study or entertainment, according to the plans of the clubs. All the church societies are supposed to unite in the devotional meeting at 8:15, plans for which will be as carefully made as for the Sunday services.

The commission on missionary activities, foreign, home and city, will have charge of the first ten Wednesday evening meetings. They will attempt to make missionary and social matters more attractive by the use of drama, dialogue and tableau.

The commissions on young people's work, men and women's activities and edu-

cational work will plan similar things along their special lines.

Plans are under way for enlarged Sunday school quarters, to cost, probably, \$25,000. The social and educational activities of young people will receive special attention.

In a recent sermon along these lines the pastor appealed to each one to choose activities in which he or she is specially interested, and to work for their success. It will be interesting to watch the issue of this unique movement.

Convention of the Italian Association

The most successful, cordial and inspiring convention in the history of the Italian Association was held at Portchester September 9-11, mission workers from all over the United States being present. For fifteen years the American Baptist Italian Missionary Association has been in existence, steadily growing in efficiency and enthusiasm. Quite a center and unifying factor in its interests is the flourishing theological school, a department of Colgate University, situated in the Borough of Brooklyn, New York, having at its head Professor A. Mangano. A further aid and source of inspiration for the work and workers is the paper, *Il Cristiano*, published in New Haven, Connecticut, under the direction of its able editors and active mission workers, Rev. A. Di Domenica and Rev. G. Boccaccio.

The meetings were held in the Portchester Lyceum, a gymnasium built and given to the use of the community by Mr. Arthur L. Leshner, a prominent Baptist layman, the town being without other gymnasium accommodations. Here, in a large, airy room, the delegates gathered for the opening session. Henry Re, the Italian missionary in charge of the work in Portchester, conducted this opening session. A devotional service continued through the afternoon. Supper was served in the Lyceum building, under direction of the women of the North church, who form the teaching corps in the Italian mission work. Dinners and suppers were also served throughout the period. The delegates were entertained for night and breakfast in the homes of the members of the church, and the mutual fellowship and helpful information were inspiring.

At the morning session on Wednesday new missionaries were introduced, as follows: Giovanni Di Tiberio, Francesco Schepio, Saverio Scalera, Mr. Adams, Antonio Perrotta and Teodoro De Luca. The women missionaries are Jessie Starkweather, Helen Story and Ruth Boccaccio. Rev. L. C. Barnes, D.D., field secretary of the Home Mission Society, gave a helpful address, as did also Dr. A. B. Coats, of Connecticut. Inspiring and earnest words of welcome were spoken by Mr. Leshner, superintendent of the Bible school of the North church, of which the Italian work is a branch. Mr. Leshner, who originated and fostered this work, was, with his corps of earnest and faithful workers, essentially the host of the occasion. Orrin R. Judd, of New York city, also gave an address which added to the pleasure, inspiration and profit of the session. The singing of the delegates and their friends was truly uplifting. About forty delegates attended the convention.

Wednesday morning was given to reports of the secretary, the treasurer and the editors. These were followed by an illuminating address by Professor Mangano on "The Aim of the Association." In the afternoon a powerful address on "The Impressions and Aims of a Young Missionary" was given by Rev. A. Perrotta, of Utica. In the evening there was an address on "Evangelization" by Rev. L. Martucci, of Bridgeport, Connecticut. Impressive addresses were also given by Rev. Frederick Wright, D.D., who is at the head of the Methodist work among the Italians of the United States, and Rev. C. L. White, D.D., of our Home Mission Society. Thursday morning there was an ad-

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn).
REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

Sixth Avenue Baptist Church

(Sixth Avenue, corner Lincoln Place, Brooklyn)
Rev. James Taylor Dickinson, D.D., Pastor.

SERVICES:

Sunday, 11 a.m., 8 p.m.; Friday, Prayer Meeting, 8 p.m.

dress by Mr. Pasciuta, of Gloversville, on "The Evangelical Ministry." A constitution for the Association, long discussed, was finally adopted. Thursday afternoon Rev. A. Bellondi, one of the first to take up mission work among the Italians in America, gave a helpful address on "Is the Baptist Principle Adapted to the Italian Mind?" A visit by trolley to Rye and Oakland beaches was enjoyed by all, and the singing in that trolley car could be heard afar. The annual sermon was preached by Rev. G. Allegrì, of New York city. Even those who understood no Italian enjoyed that sermon. Rev. L. B. Thomas, pastor of the entertaining church, spoke a few words of farewell. Mr. Di Domenica presided acceptably at all the sessions. He is irresistible and inimitable, blending in his blood some of the iron of the old law-loving Roman, with the winsome manner that belongs to Italian sky and sunshine. The closing episode was the introduction by President Di Domenica of the officers for the ensuing year: President, Professor A. Mangano; vice-president, Rev. Paolo Buffa, of New York city; secretary, Rev. A. Pasciuta, of Gloversville; treasurer, Rev. C. Pagano, of Newark, New Jersey. Two open-air services were held on a street corner, and a large crowd, mostly Italians, listened to the earnest words of many of the missionaries. L. B. T.

Chautauqua Association

The Chautauqua Baptists held their ninety-first anniversary with the church at Stockton, New York, September 8-10, convening in the Methodist edifice, as the Baptist meeting house, which is close to the parsonage in which the pastor, Rev. R. B. Stratton, is lying critically ill, was not available. On Monday afternoon the Pastors' Conference met, under the leadership of the president, Rev. G. C. Moor, D.D. Rev. W. D. King, of Panama, read a paper on "A Picture of God," and Rev. A. D. Shepard, of Dunkirk, gave a report of the recently held International Sunday School Association Training School. In the evening Rev. F. H. Baker, of Mayville, preached a sermon, which was followed by a season of experience testimonies, conducted by Rev. C. G. Wright, of Forestville. Rev. J. P. Greene, of Busti, presented his resignation as secretary, as he is leaving the Association. Mr. Greene has labored in the Association for more than seven years. Rev. A. D. Shepard was elected to succeed him. On Tuesday morning the Association was called to order by the acting clerk, Rev. J. M. Markwick. Rev. M. J. Winchester, of Fredonia, took the chair. Greetings to new pastors and an invitation to all visitors followed. Then the Woman's Missionary Union held its session. Reports from circles showed much optimism. Miss Palmer, of Fredonia, spoke on literature, and Miss Wagner, of Madras, gave an account of her school and Zenana work in that Oriental city. In the afternoon Dr. W. A. Granger spoke on "The Stranger Within Our Gates." At the annual meet-

ing of the Young' People's Union three subjects were presented for consideration: "The Young People's Society in Its Relation to the Church and Pastor," "The Church and Pastor in Relation to the Young People's Society," and "The Young People's Society in Relation to Evangelistic Work." The Sunday School Convention gathered in the evening, the president, Mr. G. W. Laurin, in the chair. The musical arrangements for this session were in charge of the Cassadaga young people's choir. Addresses were delivered on "The Teacher's Influence and Opportunity," "The Sunday School a Factor in Civic and Religious Life," and "The Need and Advantages of the Organized Class." As usual there was a question box, which was ably and racyly conducted by Dr. G. C. Moor. The church letters showed growth and progress. Seven pastors left the Association during the year, and Rev. J. C. Hankinson, after a pastorate of nearly twenty years at Sinclairville, retired from the active ministry, but still remains in that village. Six new pastors have taken up work in the county. Of the thirty-three churches forming the Association three only are pastorless, and only one failed to report. Rev. F. C. Peck, of Randolph, preached the annual sermon, Dr. W. B. Matteson presented the cause of the Ministers' Home Society, Rev. A. L. Snell discussed "Missions," and Dr. Moor gave the echoes from the Detroit meeting of the Northern Convention. The annual temperance address was delivered by Mrs. E. H. Conrad, of Jamestown, and an evangelistic sermon was preached by Rev. H. I. Lapp, of Westfield.

The following resolution was carried unanimously by standing vote:

Resolved, That in view of the exceptionally able and effective service rendered by Rev. C. A. McAlpine, secretary of the State Convention, we therefore express to the Convention board our desire that, if possible, such arrangements may be made as will ensure his continuance in the place which he has filled with such signal success.

The officers elected are: Rev. G. C. Moor, D.D., Jamestown, president; Mr. O. J. Chamberlin, of Brocton, treasurer, and Rev. J. M. Markwick, of Cassadaga, clerk and corresponding secretary.

J. M. M.

Baptist Home at Fairport

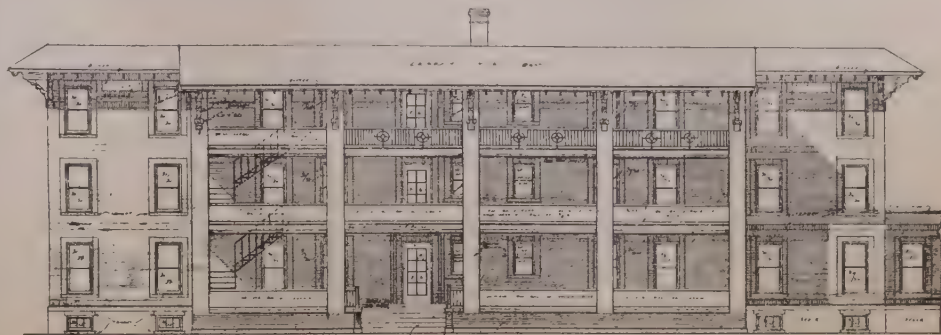
On the height of land, just north of Fairport, is located the property of the Baptist Home of Monroe County. The Association was incorporated in December, 1904, as the result of the recommendations of a committee appointed at the October meeting of the Monroe Association, Dr. H. C. Applegarth being chairman. The Home organization had as a nucleus for a building fund \$2,000, transferred from the Widows' and Orphans' Fund of the Association.

Through the generosity and foresight of Hon. Walter S. Hubbell, the DeLand homestead was offered at an exceedingly low price, and accepted, thus early establishing the workings of the Home. Twenty acres of the finest land, well cultivated and fruited, is included in this property.

From its dedication in 1905 to the present time fifty residents have been received, the majority from Monroe county. The applications for admission from the very beginning have exceeded the capacity, and created a waiting list of accepted applicants. For more than a year the building of an extension to the original structure has engaged the minds of the directors and managers. This year, in February and March, special meetings of the Wayne, Ontario and Genesee Associations were held, when a plan of co-operation was presented whereby these adjoining Associations could co-operate in the building of the new extension, their favorable action making it possible to proceed at once.

The new building, a cut of which is here given, will be 101 feet in length, and contains forty-two rooms. It extends west from the main structure, faces south, and

every room will have ample closet space, light, ventilation and exterior exposure. Light, airy corridors bisect the building on each of the three floors. A dining room wing of one story, twenty-two by forty-five feet, is connected with the original kitchen and pantry. The building throughout embodies the most modern practices in fireproof construction. The structure



BAPTIST HOME OF MONROE COUNTY.

is well under way. The cornerstone laying was deferred till the time of the annual harvest festival and donation on September 12.

The exercises were presided over by Col. W. W. Gilbert, president of the board of directors. Addresses were made by Rev. C. H. Rust, of the Second church; Rev. A. W. Beaven, of the Lake avenue church, and Professor Louis Kaiser, ex-president of the board, all of Rochester; scripture was read by Rev. George R. Dye, D.D., of Canandaigua; the prayer was offered by Rev. J. C. MacFarlane, of Newark, and the benediction was by John H. Mason, D.D.

The distinction of laying the cornerstone was given to Dr. Marcena S. Ricker, president of the board of managers from the organization of the Home Association. Mrs. Ricker was one of the first, if not the first, to advocate the establishment of such a Home, and for years urged the Monroe Association to action.

Hon. H. F. Remington, secretary of the board of directors, read a complete list of the contents of the box deposited in the cornerstone.

From the organization to the present time over \$50,000 has been expended for property and maintenance, and \$7,000 has been permanently invested as an endowment fund. The new building will cost \$42,000, more than half being assured. Subscriptions are solicited for the remainder, and it is expected the building will be dedicated early the coming year, finished and furnished and free from debt.

Subscriptions may be sent to S. B. Van Ness, Rochester, New York, treasurer of building fund. Information regarding admission can be secured from Mrs. A. B. Wolcott, secretary, 216 North Goodman street, Rochester.

Buffalo

Rev. C. A. Daniel recently closed his pastorate of more than five years with the First German church, Buffalo, in which more than 100 new members were received—fifty-three by baptism—the current expenses were cheerfully met, and the missionary offerings were trebled. The church parsonage, which was purchased for \$4,500 five years ago, has an indebtedness of only \$1,900 at the present time. Mr. Daniel began his pastorate of the First German-American church, Detroit, Michigan, preaching his initial sermons to large audiences on September 7. This church was ably served for eighteen years by Rev. J. H. Moehlmann, father of Professor Conrad Moehlmann, of Rochester Theological Seminary. Mr. Daniel is looking forward with hope and faith for a fruitful ministry.

Hudson River North

Dr. W. A. Granger, president of the New York State Convention, and representatives of the missionary committee of the Hudson River Association North, recently enjoyed an interesting tour among the smaller churches of the Association. The tour was made possible through the

courtesy of Mr. W. F. Gurley, of Troy, who placed his touring car at this service. The party consisted of Dr. Granger, Rev. A. M. Prentice, associational missionary; Rev. Judson C. Hendrickson, chairman of the committee; Mr. John Taylor, also of the missionary committee, and the chauffeur. The start was made from Troy on the morning of September 15, and the route followed was according to an itinerary arranged by Mr. Prentice. Word was sent to the churches in advance of the proposed visit that some representative might be in readiness.

The first stop was with the little church at Half Moon, some five miles from Waterford. The membership here is reported as about fifty. The church is at present without a pastor. Both meeting house and parsonage are in excellent condition, and it is hoped that a worthy man may soon be found to lead this flock. From Half Moon the route led through Mechanicsville, where the Hudson River was crossed, and where the Baptists have a prosperous church, under the pastoral care of Rev. A. E. Foote, through Schaghticoke and beyond to Valley Falls. At the place last named Rev. and Mrs. F. W. Asquith were found comfortably located in the pleasant parsonage next the meeting house. The membership of this church has been much diminished by removals, but pastor and people are praying for better days. Evangelistic meetings are being planned for, and brighter things are in prospect. An hour's run brought the party to West Hoosick, an outstation of Rev. J. W. Bump, of the Centre White Creek church. A beautiful little church by the roadside and a delightful lunch, furnished and served by the women of the church, awaited the travelers. Pastor Bump reported the conditions on both fields full of encouragement. The houses are in good repair, all bills are promptly paid, and apportionments are fully met.

Hoosick Falls was the next stop, and here is one of the strong churches of the Association. Rev. A. W. Warren is the present pastor. A new Sunday school room is one of the pressing needs, and plans are under way looking toward this desirable improvement. This is the church which Rev. W. E. Webster served for many years. It is in the center of a prosperous community. The Walter A. Wood Harvesting Machine Company is the largest manufacturing interest. Rev. George R. Robbins, D.D., of Cincinnati, was at one time pastor of this church, and the present beautiful house of worship was erected during his pastorate.

A short ride from Hoosick Falls is Hoosick, a quaint old village with a Baptist church organized in 1785—the second

oldest church in the Association. The present edifice was built in 1867, and was found to be in good condition. Rev. R. B. Tozer is pastor, and is held in high favor by his people. The interesting fact was learned that the father of President Chester A. Arthur was once pastor here, and that young Arthur taught school in his early days at Pownal, Vermont, not far distant. Miss Crandall, fifty-seven years a member of this church and many years in charge of the primary department, resides not far from the church and remains a devoted supporter of its work, though no longer able to attend its services.

From Hoosick the route lay along the Hoosick River and Valley to Petersburg, twelve miles distant. The scenery is entrancing. Wonderful glimpses of the Green Mountains of Vermont are discernible every now and again, while nearer at hand are the ever delightful Berkshires. At Petersburg the Baptists have a comfortable house of worship, with a parsonage nearby. Rev. F. A. Peck recently came to the church from Chittenango. The church numbers about 150, and is in the Stephentown Association, as is also the next church visited, that at Grafton, delightfully situated among the Grafton hills, in a locality that proves attractive to many summer visitors. Rev. E. S. Doherty is happy in his second pastorate on this field, and is doing good and faithful work.

From Grafton to Averill Park was a trip quickly made over good roads. The church here has a delightful location. Some seven acres of ground belong to the church. The parsonage, an attractive cottage of bungalow plan, and the well appointed meeting house stand side by side on a wide stretch of lawn amid overarching trees. Rev. G. A. Fairbank has been pastor here about five years, and has wrought many improvements in the old edifice. He and his wife are deservedly liked by their people.

At Alps, some six miles distant, is a Free Baptist church that was received into the Association a year ago, and that is supplied by Mr. Fairbank. This church was also visited and was found to possess a well appointed little meeting house in good repair.

The first church visited on the second day's tour was the little church at East Schodack, the oldest church in the Association, having been organized in 1780. Rev. S. U. Edwards is the present pastor. Here also there is a parsonage and more than twenty acres of ground. The population is scattered, but a handful of faithful souls abide. The party could not tarry long, but cordial words of Christian greeting were spoken by Dr. Granger, and prayer was offered before the automobile sped on its way.

North Nassau, an out-station of Mr. Edwards, was visited. Here, as in so many of these little fields, the church was found to be the only one ministering to the religious welfare of the community.

Through the little village of East Nassau, where the church recently entertained the Stephentown Association, to East Chatham, Rev. Elwyn Baker pastor, was the next stage of the journey. Mr. Baker has

been on the field about a year and has the work well in hand. Seven miles from here is Flat Brook, the most remote church of the Association, lying at the foot-hills of the Berkshires close to the Massachusetts line. This little church, at present without a settled pastor, was organized in 1793, and has in its membership a number of earnest, faithful souls, who will not permit the cause to languish or die out. A luncheon was served at this point, and after a delightful visit with these hospitable folk the car again sped on its way, past the Berkshire Industrial Home for Boys, the old Shaker settlement at New Lebanon, on to the State road from Pittsfield to Albany, where the party dispersed.

Altogether 225 miles had been covered and fifteen churches visited in the two days, and with no expense to the Convention or Association, thanks to Mr. Gurley's generosity in furnishing car and chauffeur. Much valuable information was acquired by the committee, the president of the State Convention was brought into personal touch with most of the smaller churches of the Association, and pastors and people were cheered and encouraged by the manifestation of Christian and brotherly interest.

New Jersey

The First church, Union Hill, Rev. C. H. Rannels pastor, spent \$1,500 on repairs during the summer. The opening Sunday was on August 17. Converts were baptized in August and September, the fall work beginning in this way earlier than usual. The young people's fall rally was held September 16. Rev. C. W. Petty, of New York, delivered an inspiring address. The social hour was in the nature of a farewell reception to William Schmitt, jr., who will enter Louisville Seminary on October 1. Pastor Rannels, on behalf of the several societies, presented Mr. Schmitt with eight volumes of theological works, selected with especial reference to his future studies. This church will now have two students in the seminary, and a third is studying under the private instruction of Pastor Rannels, and he will enter college in the near future.

Atlantic City

Dr. James H. Franklin, secretary of the Foreign Mission Society, spent September 14 with the First church, Atlantic City, and gave a great address in the morning, and in the evening a stereopticon lecture on Africa. Every one was stirred by his thrilling messages, and he probably sent his message further that Sunday than at any time since he spoke at the Detroit Convention. He had hearers from every part of this country. Atlantic City has had the greatest summer in its history, and for the first time in its history the saloons have really been closed every Sunday. The argument that saloons are necessary to the prosperity of the city has forever been answered. One financial item would be of special interest. On the Tuesday after Labor Day there was deposited in the banks more than \$1,500,000, which is \$500,000 more than at the same time one year ago. This is an enormous sum to go from circulation to deposit in one day. An increase of fifty per cent. shows where "booze" belongs. The church life of the city is recovering itself earlier this fall than usual, and the outlook for the religious activities is good. The first of the educational conferences planned for 1,000 cities in this country is being held here at this time. All the city churches are in conference with leaders of various denominations.

The Chelsea church, under the pastorate of Rev. T. J. Cross, is prospering, and the First church, Rev. Birney S. Hudson, D.D., pastor, is stronger and more aggressive

than at any other time in its history. Its influence is potent in all this region. Its need is a great house of worship in which its activities can be multiplied, and so manifest to the transient population a foundation comparable to the importance of the world's greatest watering place. It will cost at least \$25,000 to secure a larger site. Pastor Hudson has been on the field about five years and is influential in civic and charitable movements, aside from his church work. He holds services in one of the largest hotels for the help, at the request of the management, and is on the board of the organized charities. This city is growing by leaps and bounds, and its problems multiply. The need is great, for philanthropy to do large things in establishing Christian ideals.

Pennsylvania

Rev. F. M. Ross closed his work at Hallstead on September 15. He will become pastor at Woodhull in New York State. Mr. Ross, who was for several years a successful evangelist, will arrange for a limited number of campaigns during the winter.

Both the church and the Sunday school at New Britain are taking on new life under the ministry of the recently settled pastor, Rev. William P. Haug, one of this year's graduates from Crozer. The people are rejoicing that, despite adverse conditions, they were able to meet their budget apportionment.

Rev. Charles H. Fitzwilliam, pastor of the Emmanuel church, Pittsburgh, observed the thirty-third anniversary of his ordination on September 14. Mr. Fitzwilliam is busy in the erection of a new church edifice, in co-operation with the Pittsburgh and Allegheny Union, and the prospects are for a much larger edifice than was at first contemplated. Progress on all lines of church work has been made during the three months of his pastorate.

At the First church, Easton, Rev. E. R. Allen pastor, the work is opening up after vacation with much encouragement. Pastor Allen is preaching a series of evening sermons on "The Pilgrim's Progress," illustrated by stereopticon, to large congregations. On September 10, at the close of the prayer meeting, the pastor officiated at the wedding of Rev. W. C. Reeves, pastor of the Immanuel church, Buffalo, New York, to Miss Bertha Alice Miller, also of that city, a graduate of the Philadelphia Training School. Miss Miller was formerly an Easton girl. Miss May Allen, daughter of Pastor Allen, will re-enter the Baptist Institute of Philadelphia this fall to complete the course of training, interrupted by her illness four years ago. Pastor Allen, with his family, spent his vacation on his farm at Kent Cliffs, New York.

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New England News

Connecticut

Rev. George H. Chambers, of Adams, New York, has accepted the pastorate of the Third church, North Stonington.

Rev. Frank C. Rideout, pastor of the Second church, Bridgeport, who spent the month of August pleasantly in New Brunswick, has been stricken with typhoid fever and is now in the Bridgeport Hospital.

Massachusetts

Boston

An interdenominational institute for women's foreign missionary societies will be held in Ford Hall, Ashburton place, Boston, on September 27. There will be sessions at 10:30 a.m. and 2 p.m. Speakers are to be Mrs. Helen Barrett Montgomery, Mrs. Henry W. Peabody, and others. Mrs. C. H. Daniels presides. Study books reviewed will be *The King's Business* and *The Call of the World*. The resignation fee is twenty-five cents.

The Dudley street church, Rev. Charles A. Fulton, D.D., pastor, last year spent \$13,000 in remodeling the vestries and Sunday school rooms. This summer they have paid the last dollar of indebtedness. The Ladies' Society has recarpeted the church and refurnished the pews, and the year opens with bright prospects. This church occupies one of the three most strategic locations in Boston, and has the largest opportunity for aggressive work among the people.

The Boston North Association meets at Broadway church, Cambridge, October 1. The keyword for the day is "Prayer." Some of the features of the program are address of welcome by Rev. A. T. Kemp-ton, pastor of the Broadway church; report of executive committee, Rev. Nathan E. Wood, chairman; address by the retiring moderator, Rev. Charles H. Day, subject, "The Church and the Keys"; address, "Prayer and the Power and Progress of the Kingdom," Rev. A. A. Hobson; "Northern Baptist Education Society," Rev. Maurice A. Levy; "The Baptist Home," Deacon O. M. Wentworth; annual sermon by Rev. Austin K. de Blois, D.D.; symposium on prayer: "Family and Private," Rev. Arthur S. Burrows; "Prayer and Personal Work," Rev. W. F. Wilson; "Prayer in the Services of the Church, Sunday and Weekday," Rev. Woodman Bradbury; "The Example of Jesus in Prayer," Rev. F. E. Heath; address, "The Model Prayer, the Church's Sailing Chart," Dr. James A. Francis, Clarendon street church.

Ministers' Conference

At the Boston ministers' meetings on Monday President Charles J. Jones presided. Rev. H. E. Hodge led the song service, and Rev. Robert Van Kirk read the Scripture and led in prayer. The conference has appointed a committee to co-operate with similar committees from other bodies in arranging for the entertainment of the Northern Baptist Convention next May, and consisting of Rev. Messrs. M. A. Levy, H. B. Williams, Robert Van Kirk, L. A. Clevenger and H. A. Heath. The order of the day was the in-

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roduction of outgoing missionaries. General Secretary E. W. Hunt, D.D., was called to the platform and introduced Rev. R. A. Thomson, of Japan; Rev. S. A. D. Boggs, of Assam; Miss J. M. Thompson, Miss Clara B. Tingley and Miss C. L. Johnson, of Burma; Rev. A. G. Adams, of Newton Centre; Rev. J. H. Oxreader, of India; Rev. W. B. Liphard, assistant secretary at Ford Building, and Secretary F. P. Haggard, D.D. Prayer was offered for the missionaries by Rev. C. H. Watson, D.D.

W. A. KINZIE, Secretary.

Personal and Pastoral

Rev. C. W. Hidden, pastor at Essex Junction, Vermont, has been called to Center street church, Jamaica Plain.

Rev. William Breckenridge, of Peabody, has accepted the pastorate of the Groton church, and enters on his duties at once.

Rev. Wallace C. Sampson is now reported to have accepted the call of the church in Huntington, instead of Russell, and will begin his duties October 1.

The church in Belchertown has offered its house of worship for use as a Baptist home, reserving a section to be used as a chapel for the meetings of the church, which is small. The executive committee of the Westfield Association has the matter under consideration.

The church in Athol, Rev. Dr. Isaac W. Grimes pastor, has voted to ask to be dismissed from the Miller's River Association, to unite with the Wachusett Association. A union of the Miller's River Association with the Franklin Association is proposed. In case of this the churches at Royalston and Petersham will also probably join the Wachusett Association.

Rev. Joseph MacKean, of Townshend, Vermont, has declined the call of the church in North Egremont.

The edifice of the First church, Gloucester, Rev. Denton J. Neily pastor, was completely renovated during the summer and twelve memorial windows of stained glass were placed in position.

Rev. M. D. Wolfe, D.D., pastor of the South church, Worcester, is planning to start a moving picture machine, a Sunday nursery and a cosy corner for young people. The church edifice is located just across the street from Clark University, and the pastor aims to make it especially attractive to students.

The church at Barnstable is prospering under the leadership of Rev. J. E. Berry. The attendance at the services was larger during the summer than they were last summer. Four young people from the Sunday school were baptized recently. This is the result of the regular work of the church. The baptism took place in the bay and was an impressive occasion.

Since his return from his vacation Pastor Augustus E. Scoville, of the First church, Melrose, has endeavored to stimulate in his congregation the desire for a spiritual revival. He plans and preaches to that end. Sermon topics have been studiously selected, and one dominant thought for a month has been logically and progressively developed. This, in effect, is serial preaching on a practical issue. But the pith of his suggestion is that the church calendar should contribute to the main design. Instead of a mere bulletin of events it should be transformed into a weekly message from the pastor, with announcements as related to the spiritual aim of the church. The local paper is another vehicle for the design. The voluntary testimony of the people is that this method increases interest in the sermon theme, promotes unity of thought in the minds of the congregation, and enables the pastor to "lead his flock like a shepherd."

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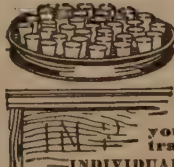
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Charles H. Day, D.D., pastor, has rally week September 22-29. Monday evening is pastor's night; Tuesday evening, boy scouts rally and young people's night, with an address by Rev. R. B. Pattison; Thursday evening, missionary night, with an address by Rev. J. H. Robbins; Friday evening is the rally prayer service; Saturday afternoon is given to the cradle roll and home department, and Saturday evening to a teachers' rally. On Sunday the pastor will preach on "The World's Greatest Attraction." Mr. George E. Briggs will speak at the Sunday school rally. The school has an entertainment on Monday evening. The whole program culminates in the church roll call on September 30, with an address by Dr. Emory W. Hunt.

Rev. Loren A. Clevenger, D.D., has resigned the pastorate of the First church, Somerville, after eight years of able and successful service. Two hundred and eighty-five have been added to the membership and \$5,000 has been expended in remodeling and repairing the edifice. Dr. Clevenger is a graduate of Franklin College, and of the Baptist Union Theological Seminary, Morgan Park, Illinois, now the Divinity School of the University of Chicago. His pastorates have been at Muncie, Indiana, Oskosh, Wisconsin, Calvary church, Minneapolis, Minnesota, Bowdoin Square, Tabernacle, Boston, and First, Somerville, Massachusetts. He will engage in evangelistic services, or enter the pastorate in the near future. His address is 124 Summer street, Somerville.

Rev. F. O. Cunningham spoke on rally Sunday at the Immanuel church, New Bedford, Rev. H. E. Hinkley pastor, and gave a blackboard talk before the Sunday school. The floating indebtedness of the church has been all paid during the past year, the first of the present pastorate, and the auditorium has been refurnished. The work is going on encouragingly. The pastor has taken in the Long Plain church as part of his field, and preaches there Sunday afternoons. He is living at Long Plain.

On September 7 the church at Marlboro, Rev. H. J. Ballentine pastor, observed "home-gathering day." Both the Sunday school and the church put forth special effort to give the pastor and the Sunday school superintendent, Dr. C. T. Warner,



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a cordial home-coming. Dr. Warner had been abroad for three months. The pastor had attended the general conference at Northfield during his vacation, spending the remainder of his vacation in Rhode Island. The fall work is opening with promise. The women's societies are especially strong and are of great help. The Brotherhood is standing by the pastor to a man, and entering heartily into his plans for forward work. They recently requested a special series of sermons, and twenty-five men sat upon the platform with the pastor for five consecutive Sunday evenings, taking full charge of the preliminary exercises, while he spoke on the following subjects: "Religion and the Business man," "Do Science and Religion Conflict?" "The Problem of Amusements and Religion," "The Social Message of Christ," "Is America a Christian Nation?" The series created excellent interest and no little favorable comment from the press.

New Bedford Ministers' Conference

The Conference met at the local Young Men's Christian Association, September 16. Rev. Gibbs Braislin, D.D., presided. Prayer was offered by Rev. Frank O. Cunningham. Rev. Nathan Baily, chairman of the program committee, reported the recommendation that the meetings be held monthly instead of bi-monthly, that the date be fixed as the first Tuesday of each month from October to May, and that the pastors, in alphabetical order, present sermons for criticism. Rev. Messrs. T. S. Sayer, Nathan Baily and F. C. Silvia were asked to serve on a committee to arrange for union educational meetings. The secretary of the Conference is Rev. Robert Larsen.

A Trip to Gay Head

September 7 was a notable day for the Indian church at Gay Head. Eight persons were baptized, and the repaired and beautified house of worship was rededicated. Mr. James H. Hubert has now served in the double capacity of pastor of the church and principal of the town school for somewhat more than a year. He has been a true community leader along many lines. Rev. Lew S. Wallace and wife, evangelist of the Massachusetts Missionary Society, held tent meetings at Gay Head in August, with excellent results. This same tent was taken to the Island seven years ago, and by the Indians was solemnly named "The Gospel Wigwam." Mr. and Mrs. Wallace had already won a large place in the hearts of the people on a former visit.

On the trip the writer was accompanied by Rev. A. P. Wedge, who is the special

agent of the Society for the Propagation of the Gospel Among the Indians and Others of North America. The organization has for many years co-operated with our State Missionary Society in supporting the Gay Head work. Mr. Wedge had recently returned from a tour of the Indian schools of the West, and was prepared to show the people stereopticon views of the mission fields and of their Western "cousins," as he called them. We were delayed in getting away from Vineyard Haven, but finally made the trip across the island, covering the last five miles in an ox cart. The people were assembled, and had been waiting for nearly an hour when we arrived. The people listened to the lecture with keen but undemonstrative interest. It will be a subject of conversation for weeks to come. Mr. Wedge started on his return trip at three a.m. next morning. The writer remained for a few days of special work. Services were held on Friday and Saturday evening. At the second meeting eight persons related their experience, coming as candidates for baptism. On Sunday afternoon almost the entire community assembled at the seashore. The deepest reverence pervaded the gathering. The aged deacon, Thomas Jeffers, though in failing health, led two of the candidates to the water's edge. Among those whom the writer baptized were two stalwart young men, and a woman of advanced years, but strong in her devotion to Christ. She was one of the leading women of the community, having been in former years school teacher and postmistress.

On the evening of the same day the people filled the little church. Rev. Charles A. Merrill preached the sermon, and the service of rededication followed. Mr. Hubert then gave the hand of fellowship to the new members, and the day closed with the Lord's supper.

The writer remained to the opening of the public school on Monday. Mr. Hubert is placing much emphasis on the "back to the soil" movement.

WILLARD E. WATERBURY.

Rhode Island

September 22 the ministers' meeting of Providence and vicinity was held in the First meeting house. Vice-President George E. Barnard was in the chair. Prayer was offered by Rev. T. C. Gleason. Items of interest were given by the Rev. Messrs. Bowley Green, T. C. Gleason, T. E. Bartlett and C. W. Burnham. The order of the day was "The Work of the State Convention." Rev. J. Stewart, secretary, and Rev. T. E. Bartlett, special agent of the State Convention, presented nearly every phase of the missionary work of the Convention, and called forth every question likely to arise in pastors' minds in regard to that work.

The one hundredth anniversary of the Rhode Island Bible Society occurs this month. For a whole century this society has been doing its blessed work, distributing the Word of God, especially in recent years among the foreign peoples. The Society has been under the supervision of leading ministers and laymen, and has received its support from all our churches. It is fitting that its hundredth anniversary should be celebrated and its necessary work commanded anew to all of our people. Many of our pulpits will be opened to representatives of the State Bible societies on September 28, and plans have been made for the special anniversary services on the evening of September 29 in the First meeting house, in which the Society was organized. There will be an exhibit of Bibles in various editions and languages in the same church on the afternoon of that day.


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Rhode Island Notes

On September 15 the Baptist Ministers' Meeting of Providence and vicinity was held in the First meeting house, with Rev. J. B. Marsh acting as chairman *pro tem*. Prayer was by Rev. C. W. Burnham. Rev. J. A. Jones and Rev. H. B. Carpenter, who have been absent some months on account of sickness, were given a hearty welcome and both made remarks. Items of interest were given by Rev. Messrs. C. C. Mitchell and Bowley Green. The subject of the address by Adjutant William Dermody was "The Pacific Work of the Salvation Army." On the motion of Rev. C. M. Gallup a committee was appointed to take under advisement the work of the Salvation Army as it affects our churches and make recommendation.

At the Central church, Jamestown, on the last Sunday of August four persons were baptized. The acting pastor, Mr. Mark Mohler, invited Rev. F. G. McKeever, D.D., pastor of the Central church, Newport, to come over for the baptismal service. In the evening these four young people, and two others uniting by letter, were given the hand of fellowship.

Rev. C. C. Mitchell, pastor of the First Free Baptist church, Pawtucket, returned from a ten weeks' tour in the West as a Chautauqua lecturer. In Colorado, Wyoming, Nebraska, South Dakota and Kansas he lectured before eighty assemblies to an aggregate of 40,000 people. He was deeply impressed by the hold the Chautauqua movement has in the Western States, looking upon it as one of the strongest social, educational and religious forces abroad in the land. His subject was "Job or the World's Ash Heap." Mr. Mitchell has lived for many years with the Book of Job, and the wonderful book has told some of its deep secrets to him. Attracted by its majesty in his boyhood, he committed the whole book to memory.

The fiscal year of the State Convention closes with September 30. Present indications are that this will be the best year financially in the history of the Convention. The Convention is grappling with a number of urgent needs, and both pastors and laymen have confidence in the earnestness with which those in charge of its affairs are conducting the campaign for missionary results and the securing of the enlarged resources. Almost all the churches and Sunday schools, thus far heard from, have sent in the full amount apportioned them for State missions, while a few have exceeded the amount. Secretary Stewart is spending long hours at Baptist headquarters, so as to give business prompt attention. Mr. Bartlett is giving constant attention among other matters to the enrollment of names in "The Living Endowment Company," the unique invention of his fertile brain. Both these workers are in constant demand for sermons, addresses and counsel.

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dence was made glad by the coming in of Pastors Hugh B. Carpenter and John A. Jones, beloved by their people and their brethren, both of whom had had many months of illness.

Dr. George W. Rigler and wife, of Hartshorn Memorial College, Richmond, Virginia, who spent the summer in Rhode Island, returned South with bright hope for the fall and winter's work.

The Woman's Home Mission Society has appointed Miss Jennie F. Brunetti, of Newark, New Jersey, a recent graduate of the Training School in Chicago, to Rhode Island. Her work is to be under the direction of Superintendent Stewart, of the State Convention, and will be a part of the general advance work among the Italian people. Miss Brunetti will receive a hearty welcome from the Baptist women of Rhode Island.

Providence Association

The seventieth anniversary of the Providence Association was held on September 17 with the Union church, Providence. Rev. George F. Beecher was moderator. Rev. Theodore S. Snow preached the annual sermon, giving historical matter in recognition of the anniversary. The meeting of the women at the noon hour was largely attended and full of interest. It was a combined home and foreign mission meeting, with Miss Troeck, of Ellis Island, and Mrs. Brock, of Nellore, India, as the speakers. The afternoon was filled with addresses, and yet there was time to pass a vote of approval of the proposed permanent council, already approved by the board of the State Convention and by the Narragansett and the Free Baptist Associations. Dr. S. Z. Batten, of Philadelphia, spoke on "Social Service," and Rev. J. C. Killian on "Chapel Car Work." Features of State missions were presented by Mr. Chase, Mr. Bartlett and Secretary Stewart. Dr. J. F. Vichert gave the closing address. The letters from the churches reported 167 baptisms and a net gain of thirty-four members, making the enrolment 5,309. At the evening session Professor A. W. Anthony and Dr. J. A. Francis were the speakers. The efficient work of the clerk, Rev. H. E. Hatchman, and of Rev. Walter B. Greene, pastor of the entertaining church, was plainly seen throughout the day.

Maine

Rev. Andrew G. Littlefield closed his labors after three successful years as pastor of the New Castle and Alna church. The church had doubled its congregation at all its meetings under Mr. Littlefield's pastorate. His going is a loss to the town as well as the church. On September 7 Mr. Littlefield entered upon the pastorate of the Rockport church. This is an important church. The Rockport people gave a reception to Mr. and Mrs. Littlefield on September 9.

The State Convention meets next week with the First church, Bangor. The special item of interest just now is the engagement of the Evangelist Harry Taylor as an additional worker. Mr. Taylor is well known among us, and will be gladly welcomed to our State. He is to begin his services October 1. He will make his home at Charleston. This is a distinct advance, or rather a laying of renewed emphasis on the department of evangelism. This work will be carried on under the direction of the State secretary, Dr. I. B. Mower, of

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Waterville. To him all applications for Mr. Taylor's services should be made. The Convention has become responsible for Mr. Taylor's salary for eight months of the year. The summer months are at Mr. Taylor's disposal.

Mention has been made in these columns of the death of Rev. B. F. Turner, of North Berwick. His funeral was held on Head Harbor Island, where he died. The service was conducted by a Congregational minister. He was a good minister of Jesus Christ.

Dr. George B. Ilsley, D.D., of Westbrook, has closed his long and useful pastorate there. He first resigned some time ago. Dr. Ilsley's ministry has been in Maine and it has been a notable one. His work in this last pastorate was a successful one. It is hoped that he will remain in the State, as our gatherings without Dr. Ilsley would be incomplete. Rev. H. R. Whitlock, our Sunday school missionary, is supplying the pulpit for the month of September. Rev. Thomas H. Sparks, of Waterboro, has resigned.

Rev. A. M. Watts, of North Haven, baptized a woman on September 14. She has been doing a good work among the children of the island, where she lives. She wrote Mr. Watts that she felt that she must be baptized if she was to continue the work.

An interesting and beautiful service was held in the new First church edifice at Bangor on September 14. It was the occasion of the dedication of the Tiffany window, "The Ascension," to the memory of the late Mr. and Mrs. Arad Thompson. The window is the gift of their daughters, Miss Ernestine Thompson and Mrs. A. R. Whittier. Addresses were made by the pastor, Rev. George C. Sauer, and Rev. Henry L. Griffin, D.D. Brief tributes were read from the friends of Mr. and Mrs. Thompson.

Rev. A. G. Warner, of Manchester, Massachusetts, visited his old friends at Islesboro, where he was pastor till he went to Massachusetts. While on this visit he baptized six. Mr. Ernest A. Elwell has been the supply of this church for some months. He is succeeding finely. The parsonage is being repaired at an expense of \$600. Mr. Elwell is to return to his studies this month. The church desires to secure a pastor.

New Hampshire

Rev. George H. Sturtevant, of New Hampshire, is called to Tampa, Florida.

Milford Association

The eighty-sixth annual session of the Milford Association was held September 10 and 11, at Derry. A devotional service was led by Rev. W. R. Anderson, the moderator of last year. Rev. C. A. Reese, of Milford, offered prayer. Rev. M. R. Foshay was made moderator, George A. Worcester, of Milford, clerk and treasurer, and Rev. S. S. Huse, of Nashua, assistant clerk. Rev. I. J. Enslin, pastor at Derry, gave a welcome. Many of the letters were hopeful in tone. The year has been one

of seed sowing rather than ingathering. One hundred and forty-seven baptisms were reported, an increase of forty-seven over last year, and there was a net gain of eighty-nine. Twelve churches reported a total of fifty-six deaths. The total contributions here was \$34,103, of which \$5,317 was given to missions and other benevolent objects. The annual sermon was preached by Rev. C. L. Eldredge, of Greenville, and it was an inspiring utterance. Rev. J. B. Gilman spoke on "The Church and Amusements." Rev. F. P. Freeman, a missionary in Porto Rico, spoke of the work there. Mrs. Mary C. Cooper, of New London, gave a brief talk in the interest of Colby Academy. Rev. J. H. Robbins, superintendent of the New Hampshire Anti-Saloon League, urged the importance of creating public sentiment in favor of national prohibition. "The Spirituality of Our Churches" was the subject of an address by Rev. D. Donovan. Miss Mary Huston, district secretary of the Woman's Home Mission Society, spoke on "Woman's Work in the Home Field." Rev. William Gussman, of Londonderry, led the devotions in the evening. Rev. William P. Stanley, pastor of the Middle street church, Portsmouth, spoke on "The Church's Present-Day Task." On Thursday morning Rev. P. S. Huse gave an interesting and profitable talk on the need of a higher type of Christian life in the churches. The session closed with prayer by Rev. J. B. Gilman.

J. H. N.

Colby Academy

The sixty-first year of Colby Academy, at New London, opened September 8 with an enrolment of 170 students. Additions to the faculty include Mr. Kurt Von Schenk, of Rockville, Connecticut, whose education was secured at Cassel, Germany; the Connecticut College of Agriculture, from which he was graduated in 1910, and Harvard University, A.B., 1913. Mr. Von Schenk assumes charge of the modern language department and the newly organized department of agriculture. Mr. G. W. Parker, of Concord, New Hampshire, a graduate of Brown University, and a teacher of several years' experience, has charge of the English department. Miss Millicent Swaffield, of Malden, Massachusetts, teacher of the piano; Miss Lena Green, of Greenville, New Hampshire, head of the cooking department; Miss Evelyn Smith, of New London, teacher of sewing, and Mrs. Harriet DeL. Pastene, instructor in fine arts, are the other new members of the faculty. Howard P. Woodlock, of Boston, a former Phillips-

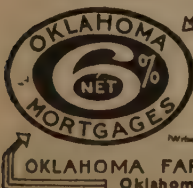
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Rev. George H. Hovey, D.D., of Virginia Union University, occupied the pulpit at the Baptist church on the morning of September 7. Mrs. Thomas Moody, of Lukunga, Africa, spoke acceptably on her work in the evening.

During the past summer the Heidelberg and Colby Hall, the dormitories occupied by the young men, have been completely renovated. The rooms have been newly

papered and painted, and everything has been put in first class condition.

At a largely attended meeting of the Athletic Association, King O. Rounds, '16, of Portland, Maine, was elected manager of the baseball team, and Robert True, '14, of Amesbury, Massachusetts, was elected manager of the track team. The prospects for the football season are bright, as the squad has been augmented by several experienced players.

The annual faculty reception, a delightful entertainment, was enjoyed in the dining room. Principal Wellman presided, and in a pleasing manner welcomed the students.

Miss May Houston, of Boston, field secretary of the Woman's Baptist Home Mission Society, addressed the girls recently.

Vermont

Rev. William Laughton, for twenty years a missionary in China, has resigned as pastor at Essex, New York, and will become pastor at Hinesburgh.

Vermont Notes

BY WILLIAM A. DAVISON.

The yearly meeting of Free Baptists was held with the church in Sutton, September 11-14. There was a good attendance at all the sessions. The Sutton church, although not strong, cared for all the people, and credit is due Mrs. Myra Gordon and Hon. H. A. Blake. At one of the business sessions the office of State agent was abolished with the understanding that the State secretary and superintendent of the Vermont Convention should look after the Free and all other Baptist churches in the future as he has been glad to try to do in the recent past. I want both Free and regular Baptists to know that I am interested in them and will do anything in my power to help them, and they must feel free to call upon me for assistance wherever and whenever needed.

Rev. F. H. Perkins, pastor at North Tunbridge, was the moderator, and Rev. B. P. Parker, of Waterbury Center, was clerk and treasurer. Mr. Parker was ordained in 1860, and has spent twenty-one years of his ministerial life in Vermont, five years on his present field at Waterbury Center. He is ably assisted in the work by a devoted wife and daughter. Pastor Parker has two sons, both of whom are Christians and living in Maine. He is a man of more than average ability, and is greatly beloved for his genuine worth and work's sake.

At a business session notice was given that next year a constitutional amendment would be proposed so that thereafter the yearly meeting would be held at the same place and time as the Vermont State Convention. It is expected by all that the meeting next year, which probably will be held at Waterbury, will be the last separate session of the Conference. A free-will offering was taken for Rev. E. E. Phillips, who was unable to be present at the Saturday and Sunday sessions, but who for several years has been the faithful and efficient State agent, laboring without remuneration and not even presenting any bill for postage or railroad expenses. His many friends felt that they wanted to bear at least a portion of the expense incurred, and a generous offering was taken and presented to him.

The West Halifax church, Rev. W. R. Tinkor pastor, is encouraged in its work. Recently, by the generous aid of Colonel Silas A. Ilsey, a new baptistery was installed. On the following Sunday three heads of families were baptized and received into church membership. The pastor expects to baptize others in October.

The South Strafford Free Baptist church again has a pastor in the person of Rev. L. L. Chase, who came from New Hamp-

shire and already has the lines well in hand.

The St. Johnsbury church presented Pastor and Mrs. Tolman with a beautiful set of dishes on their return from vacation.

Lamoille Association

The 117th annual meeting of the Lamoille Association was held with the church at Montgomery Centre, September 8. It is not easy to reach this church, but the attendance was good. The principal address of Monday evening was by Dr. Lerrigo, who has for some years been a missionary in the Philippines. His theme was "Uncle Sam, Knight Errant." It is his conclusion that the key to the whole situation is in the hands of the Protestant churches at work there. During the fifteen years some 50,000 or 60,000 members have been received. Rev. G. D. Gould, D.D., of St. Albans, was chosen moderator, and Rev. C. R. Upton, of Georgia, secretary and treasurer. Full privileges were voted to the delegates of any Free Baptist church in the limits of the Association, and the church at Huntington was accepted to membership. The annual sermon was by Rev. C. A. Nutting, of Jerico, on "Jesus in Touch with Men." Four new pastors were introduced, and two others

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Rail Road Bonds	8,388,700 00
Miscellaneous Bonds	1,522,400 00
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Miscellaneous Stocks	1,558,000 00
Bank and Trust Co. Stocks	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents	2,327,747 89
Accrued interest	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital	\$3,000,000 00†
Reserve Premium Fund	12,341,420 00
Reserve for Losses	1,263,997 33
Reserve for Re-Insurance, and other claims	349,261 99
Reserve for Taxes	200,000 00
Reserve for Miscellaneous Accounts due and unpaid	100,000 00
Reserve as a Conflagration Surplus	1,800,000 00†
Surplus over contingencies and all liabilities including capital	14,351,755 28†
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28†

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were unable to be present. When the statistics of the churches are complete there will possibly be an apparent loss of a few names. Much of this is accounted for by the revision of rolls and the correction of some long standing errors in membership. There have been thirty-six baptisms, of which thirty are from the Sunday school. Two symposiums, one on "Our Greatest Need and How to Meet It," and another on "The Problem of Ministerial Education," were inspiring and suggestive. An unusual array of missionary talent was present. The women presented Miss Martha Troeck, who for twenty years has worked at Ellis Island, and Miss Linnie Holbrook, who has been for more than six years in Assam. The importance of the Sunday school was presented in a convincing way, and the faith of all was stirred by an address on "Reasons for Real Optimism," by Dr. Braker, with which the sessions closed. Two ministers have died, both of them retired pastors—Rev. S. B. Macomber, for many years pastor at Montgomery, and Rev. W. G. Scofield, for twenty years the energetic pastor at Richford.

C. R. U.

Illinois

The Second church, Chicago, is adding a new department to its activities. On September 23 it opens a night school in the English Bible and methods of Christian work. Eight courses will be offered. Four of these will be major courses and will lead to a diploma. They will comprise courses in the life of Christ, the Acts and the Epistles, a "Synthetic Through the Bible," and the Old Testament. The minor courses will include personal evangelism, missions, the Young People's Union topic and the Sunday school lesson. There will be conferences on graded work and special lectures on practical theology. The recitations will be held on Tuesday nights from September to May. The staff of instructors includes Pastor John Marvin Dean, Miss Mary Hyndman, formerly the director of the English Bible courses at the Chicago Evangelistic Institute; Messrs. Jacoby, Gosnell and Zartmann, of the Moody Bible Institute; Miss Ella Pohle, formerly with C. I. Schofield's Bible School; Miss Amy Stockton and Mrs. F. H. Luhman. These classes in English Bible will be free to all.

Kentucky

Kentucky, "the dark and bloody ground," and the old meaning still suggests to many people that it is a land of feuds and evil deeds and moonshine whiskey. But we Kentuckians, whether native born or adopted sons it matters not, know that it is a land of blue grass farms and Baptists, the one delightful to see and the other a joy to know. There are 230,000 white Baptists in Kentucky, and just now the associational period (there are seventy-five associations) is in full swing. If some of our Baptist brethren who live where Baptists are in a pitiful minority, and who sometimes grow discouraged, could visit a Kentucky association, note its enthusiasm, catch its inspiration and hear the high sounding of its Baptist note, they would receive a wonderful uplift. The Baptists of Louisville and all Kentucky have been greatly grieved in the removal to Dallas, Texas, of Dr. H. A. Porter, who left the Walnut street church in July.

Another and a tragic sorrow has come

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to Kentucky Baptists in the death of Dr. and Mrs. J. B. Marvin and their daughter, Miss Martha, who were killed in the recent accident on the New Haven Railroad. Mrs. Marvin was a sister of George W. Norton, of Louisville. In the Broadway church, Louisville, and in so many denominational and philanthropic enterprises, the Marvins were always conspicuous for their ability, their leadership, their consecration. Their death is a sore, sore blow.

We are impressed with the fact that God is always developing great leaders. Kentucky Baptists have some. The State secretary of missions, Dr. W. D. Powell, is a man of tremendous enthusiasm and cyclonic energy. We marvel how he does it all, and wonder how long any man can go at the pace he sets. Then there is Dr. J. W. Porter, pastor of the First church, Lexington, with its more than 1,500 members, and at the same time he is editor of the *Western Recorder*. In addition to it all, the First church is building a \$100,000 meeting house which, it is said, will be the largest Baptist house south of the Ohio River.

The news comes that Georgetown College, our leading denominational college, has started off with an increased enrollment in this the first year of Dr. M. B. Adams's presidency. Dr. Adams assumes this work after a successful pastorate at Frankfort, and some excellent years of service as secretary of the Kentucky Education Society. I have known Dr. Adams for some years, and back in our West Virginia days I knew the great Baptist family from which he came, and I am making no uncertain prophecy when I predict for him a great presidency of old Georgetown.

Rev. W. G. Everson goes from Newport to the Fourth avenue church, Louisville. This is a great loss to the Newport church in which Mr. Everson has done excellent work. Newport has nearly 900 members. It is the only Baptist church in a city of 30,000, and presents a field in which vigorous activity will count large in results.

The First church, Covington, whither the writer came last February, after thirteen

happy years in West Virginia, is preparing to celebrate its seventy-fifth anniversary in October. The few months have been delightfully spent with a people who have ever been loyal to their pastors. The Madison avenue church, Covington, Rev. T. H. Plemmons pastor, recently dedicated its new \$25,000 building. We give all hail to THE WATCHMAN-EXAMINER. We would like to see it circulate more in Kentucky. We Baptists, North and South, ought to know one another better.

R. B. MCDANEL.

Deaths

WINFIELD SCOTT TRYON.

Winfield Scott Tryon, deacon and treasurer of the Randall Memorial Free Baptist church, Somerville, Massachusetts, died suddenly on September 16, 1913. Mr. Tryon was born in Pownal, Maine, seventy-four years ago. He was educated at the Maine State Seminary, now Bates College, at Lewiston. He leaves a wife, two daughters, Mrs. Otis L. Wakefield and Mrs. William E. Whittaker, a son, Oliver Tryon, of Boston, and four grandchildren. A largely attended funeral on Friday was conducted by Rev. George F. Bolster, a former pastor of the Randall Memorial church. The burial was at Woodlawn Cemetery.

MRS. FINETTE E. ENGLISH.

In Walpole, Massachusetts, August 26, 1913, Mrs. Finette E. English, wife of W. J. English, entered into rest. She was born in Terryville, Connecticut, in 1856. Early in life she became a Christian, and was baptized into the fellowship of the State street church, Springfield, Massachusetts. She was married to Mr. English in 1873. Her husband and two children, Charles W., and Lois J., survive her. The funeral service was conducted by her pastor, Rev. Ralph A. Stone, of Norwood, assisted by Rev. J. A. Johnston, her former pastor.

REV. FLAVIUS JOSEPHUS CATHER.

Rev. F. J. Cather was born in Virginia March 16, 1833, and died in Los Angeles, California, September 1, 1913. At the age of sixteen he accepted Christ. He was graduated from the Alleghany College, at Meadville, Pennsylvania, and the University of Rochester in 1857. Two years later he was graduated from the Rochester Theological Seminary. In both college and seminary he was a classmate of Dr. Augustus H. Strong. During the Civil War Mr. Cather was connected with the American Christian Commission. In this capacity he accomplished a work of great good. His ordination to the ministry occurred at Fleming-

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ton, West Virginia. His pastorates were in West Virginia, Ohio, and Indiana, but he regarded that at McConnellsville, Ohio, as the most fruitful and effective. In all his fields he touched the hearts of men by his gentle yet firm and dignified demeanor, and by a life markedly consistent with his profession and teaching. On November 1, 1857, Mr. Cather was married to Miss Mary Bates, of Bellingham, Massachusetts, who shared with him for nearly fifty-six years all the experiences of the home, the church and a wide circle of friendships. Three sons and five daughters still live to bless the memory of a sainted father and to cherish the still abiding presence of a precious mother.

REV. S. R. RELYEA.

Rev. S. R. Relyea, of Cherryfield, Maine, died in the Massachusetts General Hospital on September 8, 1913. One of the last privileges of his life was to baptize his daughter into the fellowship of the Saco church. His pastorates have been in this State and have been marked by many additions. He was a skilful, tactful pastor. His last work at Cherryfield was successful, both from a material or a spiritual point of view. He leaves a wife, a mother, a daughter, two boys, and brothers and sisters to mourn his departure. His funeral was held in St. Stephens, New Brunswick September 11, and was conducted by the pastor, Dr. W. O. Groucher, assisted by Rev. Messrs. P. A. A. Killam and H. E. White.

LEWIS B. CLEVELAND.

Lewis B. Cleveland died at Belmar, New Jersey, September 11, 1913, at the age of seventy-five years. He was born in Elizabeth, and at an early age moved to Newark. For the last forty years Mr. Cleveland was senior deacon of the Peddie Memorial church, and was treasurer of the benevolent fund for thirty-three years. He is survived by his wife, Mrs. Adelia Jones Cleveland, and an adopted daughter, Mrs. Grace C. Lane.

Our United Missionary Campaign

The Baptist United Missionary Campaign Committee met on September 9, and devoted the day to a consideration of the conduct of this important work. In view of the resignation of Dr. Stackhouse, the question of leadership was the most important to be considered. It was finally resolved to depend upon our already established agencies for its leadership and to place at the front our State conventions, with our State and district secretaries. We recognize that this policy may miss some results for the present year which a more spectacular method might secure. We believe, however, that it will be more cumulative and by the development of our regular resources may accomplish quite as much for the future.

It seems desirable to have a central office to unify the work and to disseminate information. An administration committee, therefore, has been established, consisting of Secretaries Emory W. Hunt, Frank W. Padelford, W. A. Davison and John M. Moore. Each member of this committee has his own work for which he is responsible, and enough apart from this campaign to absorb all of his energies. We, therefore, must wholly rely upon our State and district secretaries and our State organizations, and we confidently expect results.

The campaign committee, however, wishes to give great emphasis to this: That there is something that we need more than organization and more than money. Our work is too great for us, even with

an ideal organization. We are attempting what seems the impossible. God alone can bring it to pass. There are facts that require us to take him into the account and that summon us to prayer:

The materializing tendencies and influences of our day; the low ideals of personal life and conduct that prevail in our social life; the painful problems of social and industrial life that we face; the spiritual apathy that is so widely manifested in the church life of England and America, and that gives cause for deep anxiety to all thoughtful observers of the currents of our time; open doors and calls for service that require larger consecration: such as the educational needs at home; large numbers of untrained Christians on all our foreign fields who need a stronger mission force for their guidance; the opportunity of evangelizing the great Slavic race that promises to be an increasingly important element in the life of America and of the world; the swift development of China and its call for Christian leadership.

The problems of the work at home and abroad, in the local church and in our important agencies can be resolved only by the work of the divine Spirit in the human heart.

These considerations summon us to prayer. In the presence of these needs we are helpless. We have reached our extremity, and our extremity is God's opportunity.

Some have suggested special days for prayer. This might seem artificial and risks the danger of becoming mechanical. Let each one of us and each church by its own method seek the Lord. Above everything else we need him.

EMORY W. HUNT, *Chairman.*

SPECIAL NOTICES.

- Massachusetts Baptist Charitable Society, John F. Barnes, treasurer; Ford building, Boston.
- Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.
- Woman's Baptist Foreign Missionary Society, Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.
- Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.
- Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.
- Boston Baptist City Mission Society, Rev. F. W. Padelford, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.
- Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.
- American Baptist Foreign Mission Society.

The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 50 Tremont Temple, Boston, Rev. F. W. Padelford, secretary; Dwight Chester, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main and Frank G. Howard, treasurer, Room 710 Ford building, Boston, Mass.

New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

The New England Baptist Hospital (incorporated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making wills consult Emory B. Gibbs, legal secretary, 794 Tremont building, Boston.

STATE ANNIVERSARIES.

State.	Place.	Date.
New Hampshire	First Nashua	Sept. 30-Oct.
Maine	Bangor	Sept. 30-Oct.
Connecticut	First Meriden	Oct. 13-14
Rhode Island	Stewart St., Providence	Oct. 14 (Education Society, evening) Oct. 15
New York	Prospect St., Buffalo	Oct. 20-21
Massachusetts	First, Brockton	Oct. 28-29

MASSACHUSETTS ASSOCIATIONS.

Association.	Place.	Date.
Boston North	Broadway, Cambridge	Oct.
Wachusett	Gardner	Oct.
Boston East	Trenton St.	Oct.
Farmingham	Marlboro	Oct.
Merrimac River	Methuen	Oct.
Salem	Gloucester	Oct.
Taunton	Swansea	Oct.
Old Colony	No. Scituate	Oct.
Worcester	North Xbridge	Oct.
Berkshire	North Adams	Oct.

CONNECTICUT ASSOCIATIONS.

Association.	Place.	Date.
New Haven	Essex	Oct. 1-2

NOTICE OF MEETINGS.

The twenty-fifth annual meeting of the Maine Free Baptist Association will be held in the Essex street Free church in Bangor, commencing September 30, at two o'clock: (1) To choose the officers of the Association; (2) to take any action that may be deemed necessary to carry out the plans and purposes of the Association. J. P. ROBERTS, Clerk.

The platform meetings of the Maine Free Baptist Association will be held jointly with those of the Maine Baptist Convention in City Hall, Bangor, September 30-October 2. This will be a meeting of special interest to all Free Baptists in Maine and it is hoped that a full delegation will be present from all the churches. Those intending to go should notify the pastor. Rev. A. B. Hyde, 82 Essex street, Bangor, and inquire of their local ticket agent for special rates on the railroad. J. P. R.

The Michigan Branch Quarterly Meeting will hold its next session with the Algonsee Free Baptist church, October 10-12. Opening sermon by Rev. O. S. Martin, of Kinderhook.

MRS. RILLA VAN HOOSEAR, Clerk.

The Sandwich Association will hold its fall session with the Free Baptist Church, Center Sandwich, New Hampshire, September 23 and 24, 1913. N. A. AVERY, Secretary.

The Southwestern Freewill Baptist General Convention of Texas will be held in Alvarado November 18.

New Durham, Free Baptist, quarterly meeting at Strafford Corner, New Hampshire, October 21-23.

IMPORTANT NOTICE.

The Minutes of the General Conference of Free Baptists have been printed and have been quite generally distributed. With them have been sent out "The President's Address," by President J. W. Mauck, which is a clear statement of the union movement, and the address by Rev. C. E. Cate, D.D., on "Free Baptist Gifts to the World." If copies of any, or all of these are desired, they may be had by addressing Alfred Williams Anthony, corresponding secretary, Lewiston, Maine.



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THE WATCHMAN- EXAMINER

A · NATIONAL · BAPTIST · PAPER



REV. H. S. PINKHAM,
Pastor-elect of the First church, Lowell, Massachusetts.



What Leading People are Saying

CHARLES STELZLE:

"The Christian spirit must be institutionalized if it is to prevail in an age of institutions," recently said Shailer Mathews. Now this may jolt some earnest folks who prefer to do their church work "joyously and spontaneously," and without any regard for scientific laws, principles, and systems. They rebel at the notion that church work can or should be done according to formulas and prescriptions. But it can easily be demonstrated that the Almighty himself worked in this way. The stars of the heavens suggest a great solar system, with mathematics enough to break one's head. Even a blade of grass contains enough material for scientific study to keep an ordinary man busy for an entire lifetime. Preachers freely talk about "the laws of prayer," telling us that in our personal relationship to our heavenly Father we must obey certain inexorable laws. They inform us that there is "a plan of salvation." Who has not been charmed as he read Drummond's *Natural Law in the Spiritual World*? If it seems wise and good to depend upon scientific formulas in the natural and the spiritual world, why should it be unreasonable to introduce the same principles into the practical affairs of every-day church life and

work? Whatever the church may think about this matter, other agencies are diligently applying the most up-to-date methods in their approach to their peculiar problems—methods which, by the way, are just as applicable to the work of the church as they are to business affairs.

EDWARD B. POLLARD:

Lord Bacon observed that "the quarrels and divisions about religion were evils unknown to the heathen." The reason was that "the religion of the heathen consisted rather in rites and ceremonies than in any constant belief. For you may imagine what kind of a faith theirs was when the chief doctors and fathers of their church were the poets." This is a shrewd observation. If the "chief doctors" and "fathers" of the Christian Church had had more poetry in their souls, like the writers of the Scriptures, the world would be spiritually far richer because of it. It has been the stupid incapacity of us all to put ourselves in the place of others and try to see from the angle of the honest man who differs with us in the thought aspect of religion that has caused the persistence of many of the errors and divisions in Christendom. When will we ever understand that difference of opinion upon religious matters is the least important of all the divergences among religious people. We might get some real illumination from a remark Thomas Carlyle made concerning his friend John Sterling, of whom he says that they "did very well" together, "arguing copiously, but except in opinion, not disagreeing."

OZORA S. DAVIS:

Christ means that those who follow him shall be happy. Jesus seemed to understand how much the world needs joy. Men often say that we need bread and shelter and comfort, and only a rash and superficial observer would deny the fact that there must be solid economic foundations for any stable order of life. But the world

needs joy quite as much as it needs bread. This Jesus appreciated. We always picture the disciples as a happy group of friends. They lived simply in the open air and were glad to enjoy the gifts of the Father. Jealousy and envy stole in now and then to mar the beauty of their fellowship; but they enjoyed one another and they were happy with Jesus. Christians always have been marked by their gladness. They are never dreary and doleful. There is no finer illustration of this than the way in which St. Francis of Assisi and his companions went all through Umbria in the early days of their friendship. They were the lovers of life and the helpers of men; so they sang as they walked and they preached by their songs quite as much as by their sermons. "God's Troubadour," men have called the happy Francis.

JOHN HENRY JOWETT:

I remember one very eventful day when I had a long walk with Hugh Price Hughes through the city of London. In the course of our conversation he suddenly stopped, and gripping my arm in his impulsive way, he said, "Jowett, the evangelical preacher is always on the brink of the abyss!" There may be excessive coloring in the judgment, but it indicates a grave peril which it is imperative to name, and against which we should be on our guard. I think I know what he meant. Preaching that sways the preacher's emotions, moving him like a gale upon the sea, makes great demands upon the nerves, and sometimes produces nervous exhaustion. That is to say, the evangelical preacher, with his constant business in great facts and verities that sway the feelings, may become the victim of nervous depression, and in his nervous impoverishment his moral defences may be relaxed, the enemy may leap within his gates, and his spirit may be imprisoned in dark and carnal bondage. "He that hath ears to hear let him hear," and "let him that thinketh he standeth take heed lest he fall."

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Acknowledgments.—Within two weeks the date following name on "yellow label" will show to the first of what month subscription has been paid. No other receipt is given unless stamp is sent.

Change of Address.—When a change of address is ordered, both the old and the new addresses must be given.

Discontinuance.—Subscribers wishing their paper stopped should notify us to that effect at the expiration of their subscription. Otherwise we shall consider it their wish to have it continued.

The Editor will endeavor to return unavailable manuscripts that are accompanied by a stamped and directed envelope, but he will not hold himself responsible for the safety of manuscripts.

No article of any kind will be used as a "paid article" unless the sender states that remuneration is expected.

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Men and Things

At a meeting of the executive committee of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention, held in New York city on September 30, fourteen new applications for aid were passed upon. The following States were represented by the applicants: California, Nebraska, Oregon, New York, Pennsylvania, New Mexico, Ohio, New Hampshire, Wisconsin and Massachusetts. The board is hopeful that the churches will respond generously to the apportionments placed in the budget of the current year by the Northern Baptist Convention.

We are careful to investigate the trustworthiness of all advertizing which we accept. This is at once a commendation of our advertizers, and an invitation to all worthy business to use our advertizing columns.

Rev. Woodman Bradbury, D.D., pastor of the Old Cambridge church, is to lecture before the members of the Boston Ruskin Club in the lecture hall of the Boston Public Library, October 18, at three p.m. The subject of Mr. Bradbury's address is "Ruskin, the Prophet."

The first of Thomas Jefferson's Ten Rules was this: "Never put off until tomorrow what you can do to-day." Why not begin THE WATCHMAN-EXAMINER campaign in your church at once? We must have 5,000 new subscribers during

our first six months. Will you help us to get them?

Of the 3,796 students enrolled in the missionary colleges in Turkey during the past year, only 412 were Mohammedans, while 1,599 were Armenians. The education of these 412 Mohammedans will result in great good to these fanatical people.

Mr. Sanford B. Hubbard, for twenty-five years secretary of the School Board, Cambridge, Massachusetts, has retired and will remove to Littleton, Massachusetts. Mr. Hubbard is a Baptist.

The latest step in the advance of religious liberty is the granting of freedom of worship to all religious bodies in Peru. Hitherto only the Roman Catholic churches have been allowed by law.

Rev. Silas P. Perry, of Fair Haven, Vermont, will begin service as pastor of the Woodlawn church, Pawtucket, Rhode Island, November 1, as successor of Rev. W. L. Wood.

One church says, "We will not have a man over forty." Another church says, "We want no boy in our pulpit." One church says, "We would not have a Southern man." Another says, "We do not want a Northern man." Brethren, brethren, do not be foolish enough to make such resolutions. You want God's man

for your pulpit, and when God leads you to him you need not worry about the color of his hair, nor about the accent of his voice.

* * *

We regret to note the death of Mr. Norman L. McCutcheon, son of James McCutcheon, and treasurer of the old and honorable business house of James McCutcheon and Company, of New York city. Our business interests can ill afford to spare such men. Mr. McCutcheon was but thirty years of age.

Rev. G. W. Taft has been elected president of Grand Island College. Mr. Taft is the pastor of the church at Hastings, Nebraska. His able article in a late issue of *The Examiner* was greatly enjoyed.

* * *

President Wilson has appointed ex-Governor Joseph W. Folk as State Department Solicitor, and the appointment has been confirmed by the Senate. Mr. Folk is a well known member of a family of Baptist preachers, and is himself something of a preacher.

* * *

Dr. Samuel H. Greene, of Calvary church, Washington, District of Columbia, has been out of his pulpit for a few Sundays. He has been gathering strength at Atlantic City.

* * *

It is said that in Europe there are 1,000,000 gypsies. Nowhere are they wanted and everywhere they are eyed askance. A society has been organized in Switzerland with a view of doing missionary work among these mysterious wanderers.

* * *

Rev. James Brownville died September 8 in Somerville, Massachusetts, after several years of ill-health, at the age of sixty-four years. He was born in St. Helms, England, and was graduated at Colby College and the Newton Theological Institution. His pastorates were at Jay and Oakland, Maine, and Woodville, Avon and Still River, Massachusetts. His sickness compelled retirement from the active pastorate fifteen years ago. Mrs. Brownville died five years ago. The funeral service was conducted by Rev. W. F. Wilson, of the West Somerville church.

* * *

Dr. Edward Everett Hale, who used often to sound the praises of sleep, is reported to have remarked that he had been giving throughout the West a lecture on sleep, with illustrations by the audience.—*Book News*.

* * *

Mr. Frederick E. Wolfe, of Newton Center, Massachusetts, requests that there be sent to him the names of any Baptist students in Greater Boston who might be reached by the First church, Boston, Rev. A. K. de Blois pastor.

* * *

The National Baptist Convention met in Nashville the latter part of September. There were about 5,000 messengers present, representing the colored churches in all parts of the country. Rev. E. C. Morris, D.D., of Helena, Arkansas, was re-elected president. The next session is to be held in Philadelphia. There are now something more than 2,000,000 negro Baptists in the United States.

* * *

The International Uniform Lesson for the following Sunday will be taught by Rev. A. F. Schauffer, D.D., in the chapel of the Madison avenue Reformed church, Madison avenue and Fifty-seventh street, Borough of Manhattan, New York, every Saturday afternoon at three o'clock.

* * *

Dr. and Mrs. Albert G. Lawson, widely known and tenderly loved by the brotherhood, recently celebrated the fiftieth anniversary of their wedding. We send our greetings and hearty congratulations.

* * *

Dr. Len G. Broughton returned to his work in London, sailing from New York

last Thursday. In Raleigh, North Carolina, his old home, and Atlanta, Georgia, where he did his greatest work, he has had demonstrations of the good-will of the people.

* * *

On a recent Monday, following the noon luncheon, some half dozen Baptist ministers of the New York Conference were strolling leisurely along a much used thoroughfare in Manhattan. To their surprise they came upon three or four young men "shooting craps" on the sidewalk. The pennies, nickels, dimes and quarters were scattered about. One of the ministers in question stepped suddenly from the group and said, "Well, here's a game I think I'll take a hand in." The gentleman is evidently built after the order of a New York detective, for no sooner had he stepped toward the group of gamblers than the men took to their heels, fleeing at top speed, and were soon lost to view. As they failed to return, the minister in question gathered up the scattered coin, took his brethren to a nearby store and "set 'em up." Verily, the wicked flee when no detective pursueth.

* * *

It has come to our ears that the board of the Foreign Mission Society has coveted one of our Brooklyn pastors as a co-laborer with Dr. Franklin in the office of foreign secretary. We are persuaded of the good judgment of the board in seeking the services of the brother in question, and would have extended hearty congratulations had their efforts been successful. As it is we congratulate the Baptist forces of Brooklyn that they are not to lose one of their foremost pastors.

* * *

The executive committee of the Northern Baptist Convention, through its subcommittee, consisting of Professor F. L. Anderson, Mr. George W. Coleman and Dr. Chester F. Ralston, is already at work on the program for our meetings of the Convention to be held in Boston next May. The subcommittee held its first meeting in Ford Building, Boston, last week, and formulated a tentative program to be submitted to the executive committee at its semi-annual meeting in Chicago in November.

* * *

Professor J. H. Gilmore, of Rochester, writes us thus: "I have had a pretty large experience in religious and secular journalism, and your paper comes nearer my ideal of what a religious weekly should be than any other paper I have ever seen. If I can do anything to promote the circulation of *THE WATCHMAN-EXAMINER*, I shall surely do it."

* * *

A National Convention of the Brotherhood of St. Andrew was held in New York October 1-5. The attendance was large and the meeting of unusual interest.

* * *

Dr. John R. Brown, of Bridgeport, Connecticut, puts it this way: "The *WATCHMAN-EXAMINER* may not lie on our table next to the Bible, but we are very sure that it will honor the Bible and make it real and readable to the new age. It tells things that we want to know about our denominational neighbors and features the news of the far-flung kingdom; it will interpret in the sweetness and reasonableness of Jesus, the world in which we live; it will tell us the truth about things to keep us from dreaming and it will inspire us with the hope of the Gospel to save us from fainting."

* * *

The field secretary of the Woman's National Sabbath Alliance is prepared to speak this winter in home mission meetings on the subject "Giving the Immigrant the American Sabbath." For dates address Mrs. William H. Danielson, 156 Fifth avenue, New York city.

* * *

Dr. Harold Pattison, of the Washington Heights church, Borough of Manhat-

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tan, writes "Let me add my heartfelt song of thanksgiving for *THE WATCHMAN-EXAMINER*. It is good to have a denominational paper that one is not ashamed to have seen on his library table."

* * *

Rev. J. A. Maxwell, D.D., district secretary of the Home Mission Society for Pennsylvania, has been called to the Calvary church, Omaha, Nebraska. He has done an admirable work as secretary.

* * *

A prominent layman of New Jersey writes: "I have felt for a long time that I ought to subscribe for your excellent paper, and so I inclose my check for \$2.50 with pleasure." We should like 5,000 just such letters within the next three months.

* * *

A leading minister of Georgia sends the following: "Inclosed find money order for \$2.50 for your excellent paper. You may claim me from to-day as a life subscriber."

* * *

Rev. E. A. E. Palmquist, of Cambridge, Massachusetts, sends us this line: "Heartiest congratulations upon the recent marriage. May there never be a divorce nor a family disagreement. May the blessing of the union be manifest in a noble Christian heritage unto our children's children even unto the tenth generation."

* * *

Dr. Galusha Anderson in a personal letter says: "I am most anxious for the success of the consolidated paper. You have begun well. May the end be glorious."

* * *

The membership in the Boston Baptist Social Union is limited to 325, because of the limit of the capacity of the banquet hall in the Ford Building, owned by the Union. The Union is the wealthiest Protestant religious corporation in Boston, and there is always a long waiting list of applications for membership. At the meeting on October 6 the following new members were chosen: Guy T. Mitchell, of Melrose; A. P. Everts, of the First church, Boston, and T. Wallace Travis, of West Newton.

* * *

Miss Louise H. Coburn, of Skowhegan, Maine, has offered \$75,000 to increase the endowment of Coburn Institute, at Waterville, Maine, on condition that the Baptists of Maine raise \$75,000 more. Rev. E. C. Whittemore, D.D., pastor at Waterville, will take the field at once to raise the sum necessary to secure the generous gift of Miss Coburn. Dr. Whittemore has been pastor at Waterville for fourteen years, but it is intimated this may possibly lead to his permanent engagement in educational work.

A Day at the Judson Memorial Church

BY WILLIAM M. LAWRENCE, D.D.

Washington Square has been familiar to me since my boyhood, and I have watched the changes that have come to it with the greatest of interest. Brought up in Greater New York, these changes have made a profound impression upon me, and nearly always when I have revisited New York I have found myself in its vicinity, and from time to time after the erection of the Judson, have made my home at this comfortable hostelry, especially when I have been acting as supply to some church in New York or vicinity during the summer. In fact, I doubt if anybody can really see lower New York unless he passes a Sunday there. But though I have been intimately acquainted with the work of the Memorial church, through conversations with its pastor and reports in the newspapers, I had never come into actual contact with it until a few weeks ago, when I was asked by Dr. Judson to supply the pulpit for a Sunday. I led the prayer meeting on the preceding Friday night. My readers may remember that not long ago in New York it rained on Sunday—such a rain as would make itself memorable—and that is the Sunday that I was there. Some intimations of the weather that we were to have on that Sunday came to us on this Friday night, and on the following Sunday there was nothing in the way of the weather to make a cheerful impression, or to enlarge the congregation. I went into the church Friday evening at half-past seven, to attend the prayer service of one-half hour. I found around the piano, I should say, about twenty children and young people, Italians mainly, who were doing valiant work in helping the singing. The latter were following a program consisting mainly of alternating Scripture selections and hymns and prayer. There were some few people attending these services. This was followed at eight o'clock by a prayer meeting, which I led. All these children remained, and there were about fifty people, of different ages, mostly young people, in attendance at this meeting. The spirit was excellent, and the prayers that were offered were tender and devout. At nine o'clock there was an opportunity for a social hour, and some slight refreshment was passed, but what impressed me most was that the social hour was institutional, and the conversation, so far as I heard, was solely concerned with the welfare of the church and the work.

Saturday night I went to the choir rehearsal. There were two branches of the choir, and the juniors, which I should say consisted of about fifty, practiced from seven until eight, and it was genuine practice. Miss Farrington, the choirmaster, is certainly a genius, and the children and young people were drilled in a way that I have never seen surpassed. Sunday, as I have before remarked, it rained. The opening communion, which is held every Sunday, was attended by a few. The congregation was not large, but attentive. The music was thoroughly helpful, devotional and high-class. The choir was in vestments, and after an opening prayer to the sermon, to the singing of a hymn they marched in processional, and took their places in the body of the congregation. Now this made a great impression upon me, and I asked myself the question, how much the vestments might have to do with attendance and deportment of these young people, but that question was quickly answered when in the evening, without any processional and without vestments, these same young people were in the same seats, and with the same good behavior.

What impressed me, when I look back over that Sunday, was the spiritual intensity. It has been my good fortune to occupy many pulpits, but without any invidious comparison I think I can truthfully say that I have never passed a Sunday with

any congregation that impressed me with its religious reality so much as the one that I have just named. Sunday evening I watched the crowd passing by the church. Some stopped and looked and then passed on. I noticed the vast throng of young people in the park. I noticed the fact that there were many hotels of moderate prices all around, but while one might seem to be in a foreign land, there were enough Americans and English to impress one that he was in America, and I thought that there was the meeting of the waters, and I wondered at the opportunity that God had given to New York Baptists to solve the problem successfully. Here was a plant architecturally appealing to those who have come from places in which, unconsciously, they have been educated to appreciate good architecture; here was a service in every way ideal, effective and religious; here was a movement that embraced every year all the classes to whom it might appeal, and it seemed to me as I looked upon it, and as I review it in my mind at this writing, the impression made upon me was that here was everything at hand to realize the ideal of the Gospel.

Let me say in concluding that I am writing this of my own motion, because of the devout and religious impression of the unique opportunity of New York Baptists that unfolded itself to me through this visit.

For the Young People

TO THE YOUNG PEOPLE OF THE BAPTIST FAITH THROUGHOUT THE WORLD:

GREETING: The committee of twenty-five, appointed during the meeting of the Baptist World Alliance at Philadelphia in June, 1911, desires to advise you of its organization shortly following that meeting and to make certain suggestions:

1. That in every country, dominion, province or state the young people in Baptist churches should so organize themselves as to provide opportunity for meeting together for purposes of devotion and inspiration at least once a year. Wherever present plans provide that young people's meetings be held in connection with the anniversaries of the conventions or unions of the Baptist churches within any given territory we urge the broadening and strengthening of the young people's sessions; but at whatever time the young people's meetings are held they should be managed in the strictest harmony with the plans and policies of denominational work adopted in that section. We think, however, that the young people should be allowed a large degree of liberty in managing their affairs for the sake of the training it will give to them and the interest it will stimulate among them. We also believe that each generation of young people's leaders should seek to develop out of those younger than themselves suitable persons to take their places. We believe that no time is more ripe than the present for addresses and meditations along inspirational lines. Youth is the season of enthusiasm. It is attracted by heroic tasks. The Christian enterprises of service in the local church, of social service in the community, and of world service in missions have never presented so splendid an opportunity nor so great a call to unceasing endeavor as at the present moment. We believe that the young people in our Baptist churches are ready to respond to the inspirational call. Let their leaders sound it in no uncertain fashion.

2. That since an untrained soldier is not only worthless, but even an impediment to the army, we urge that attention everywhere be given to the drilling of the recruits of the church army. Under the inspiration of calls to activity and presentation of great needs many will volunteer, not all of whom will be prepared for battle. To rectify the mistakes of enthusiasm a measure of education is needed. Many

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courses of study have been prepared for young people and many books of methods have been issued. Above all the Bible remains the Sword of the Spirit. As in the preceding paragraph we have urged the necessity of inspirational gatherings, so in this we desire to stress the importance of following some well-thought-out and carefully arranged study course, covering the Bible, doctrine, church history, missions, and kindred subjects.

3. That, in the interval between this date and the Berlin Congress of the Baptist World Alliance in 1916, the leaders of young people's work in Baptist churches everywhere communicate with the secretary of the committee, Mr. H. C. Lincoln, 1820 North Twenty-third street, Philadelphia, Pennsylvania, giving the present status of their work and its aims, so that a complete report of this work may be made to the Congress at that time.

It is the desire of the committee to arrange a demonstration of world-wide young people's work in Berlin in 1916.

WORLD'S BAPTIST YOUNG PEOPLE'S COMMITTEE.

HOWARD WAYNE SMITH, Chairman,

H. C. LINCOLN, Secretary,

H. A. VAUTIER, Chairman of the Committee for the Promotion of Inspirational Work.

Evangelism

The board of managers of the Baptist Home Mission Society is convinced that the supreme mission of the churches of Christ needs to be re-emphasized, namely, to bring men to accept Christ as their Redeemer and Lord, and through him to become partakers of life eternal. The hope is expressed that at the approaching meetings of Baptist State conventions, with many of which the Society is in co-operation, special attention may be given to the renewal of evangelistic effort in ways that may be deemed best. Although in the Society's budget for the present year there is no specific provision for an evangelistic fund, it is hoped that a general forward movement of this character will bring out resources for the purpose. The strong currents of secularism and religious formalism and the meager accessions to many of our churches summon us to pray earnestly for the quickening of the spiritual life of our churches and for the salvation of the vast multitudes who are without Christ. Obligation in this direction is being increased enormously by the millions now coming to this country who have never heard the call to personal, spiritual, every-day devotion to Christ.

Adopted September 13, 1913, by order and on behalf of the board of managers.

H. L. MOREHOUSE,

Corresponding Secretary.

L. C. BARNES,

Field Secretary.

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Editorial Comments on Current Events

THE New York Assembly managers of the Sulzer impeachment trial have "rested," and now it is the Governor's turn. We shall not attempt to forecast the verdict, but of this we are sure, that if the Senators acquiesce in the decision of the Judges, as they have hitherto in the rulings of Chief Judge Cullen, they will render a righteous judgment.

* * * * *

YUAN SHI KAI, Provisional President of China since March 10, 1912, was elected permanent President of the republic on October 6 by a two-thirds majority of the two houses of the Chinese Parliament, in joint assembly, at Peking. Mr. Yuan is fifty-four years old. He is probably the best choice for permanent President that could have been made in view of all the existing conditions. The presidential term is five years.

* * * * *

THE fabulous cost of radium has hitherto greatly restricted its use. It has now been discovered that the emanations of radium can be bottled, and furnished in this form at moderate cost. It is thought by eminent English physicians that by means of "gamma," one of these emanations, that terrible disease, cancer, can be successfully treated. This, if confirmed by sufficiently long experience, will stand as one of the grandest discoveries of modern medical science.

* * * * *

ABSOLUTELY no damage was sustained by the Panama Canal during an unusually severe earthquake shock on the night of October 1. The shock shook the buildings in Panama City to their foundations, and was felt all along the line of the canal to Colon. It is now believed in official circles connected with the canal that the modern reinforced concrete construction of all the great locks, dams and approaches is practically earthquake proof. Meanwhile the Culebra Cut is filling so rapidly that it is expected it will be filled to the level of Gatun Lake by October 10; the date fixed for the destruction of the dike by dynamite.

* * * * *

FOR three years the Porto Rico police authorities have been trying to run down the manager and agents of the Padre Billini Lottery Company of Santo Domingo, a concern which has been robbing the Porto Ricans of about \$2,000,000 a year, most of the victims being poor people. Recently information was received that the man they sought

was Manuel Cerecedo, one of the richest men of San Juan. A carefully planned raid on his home revealed a large number of tickets and a copy of a contract between Cerecedo and the Santo Domingo company, dated July 13, 1913, to run for five years, with the privilege of renewal for six years. It was found that Cerecedo's profits from this nefarious business amounted to about \$9,000 a month.

* * * * *

SO long as the judges of our higher courts in New York State are elected rather than appointed, they should be nominated for office without regard to their political affiliations. That has been the rule, with few exceptions, for many years. The office of Chief Judge of the Court of Appeals will become vacant this year by the retirement of Judge Cullen, who was nominated and elected by both the Republican and Democratic parties. Now the Republicans have nominated Judge Werner, one of the most learned and upright judges of the Court of Appeals, to succeed him. He was warmly endorsed by the Joint Judicial Committee of the State Bar Association at its recent meeting in Albany, presided over by ex-Chief Judge Alton B. Parker. But the Democratic State Convention, acting at the behest of "Boss" Murphy, has chosen to nominate Judge Bartlett, of Brooklyn. The people of the State will consult their own interests by electing Judge Werner.

* * * * *

THE long pending Tariff bill has at last become a law. The two Houses of Congress adjusted their differences in conference, repassed the bill as finally amended, the Senate on October 2, the House on the following day, and the President affixed his signature approving the bill at 9:10 on Thursday night. Many more or less objectionable features were removed by one or the other of the two Houses, and the measure as it went to the President is a much more perfect one than as it first passed the House. Experts who have examined the law critically say that its rates are the lowest that have been imposed since the famous Walker tariff of 1847. It is to be hoped that the "ultimate consumer," of whom the great body of the American people is composed, will be permitted to enjoy the fruits of the reduction. That, at least, is the intention and expectation of the leaders of the party in power. Unless the new law lowers the cost of living, now so heavy, and constantly growing heavier, it will prove a grievous disappointment to all concerned.

Earth and Infinity

There's part o' the sun in an apple;
 There's part o' the moon in a rose;
 There's part of the flaming Pleiades
 In every leaf that grows.
 Out of the vast comes nearness;
 For the God whose love we sing
 Lends a little of his heaven
 To every living thing.

—Augustus Wight Bomberger.

A Plea for Efficiency

The new word in the business world of to-day is "efficiency." The same word, embodying a demand, is beginning to be heard in the religious world. The methods which sufficed for the pioneer work of our Baptist fathers have become, in the process of years, and as a necessary consequence of the wonderful success of their consecrated labors, inadequate to express the full measure of the obligations resting upon the men of to-day. Many of the pious brethren of the past—happily not the dominating leaders among them—thought an educated ministry not only unnecessary, but even opposed to the express teachings of Scripture, and savoring of distrust of the divine leadership in the work of preaching the Gospel. Like the farmer of a generation ago, they despised "book larnin'," believing that all that a man needed in order to preach acceptably was an open Bible and the leading of the Spirit. Providentially, there were wiser spirits in those days, who with far vision saw that an educated ministry was essential to the efficiency of the churches, and who founded and equipped colleges and seminaries with that end in view. What intelligent Baptist now doubts their wisdom?

Precisely the same condition now confronts us in our foreign missionary enterprise. The primary object—to multitudes the only legitimate object—of foreign missions is the winning of souls to Christ. That is a great object; none can be so great. But it does not fulfil the whole of the Great Commission, and the question that is now—and has long been—pressing upon us is, After souls *are* won, what then?

In this holy purpose of soul-winning our missionary representatives have been both faithful to their trust and singularly successful. Vast numbers of converts have been gathered in, organized into churches, and, under the consecrated leadership of the missionaries, have learned to "adorn the Gospel they profess." But—and here lies the weakness of our present system—the number of missionary pastors has not kept pace with the growth of the churches, and the thing has become too heavy for them. Missionaries from America cannot be sent out fast enough to supply the ever growing demand. We haven't the money if we had the men. What, then, shall we do? Let these promising converts, who in most cases are still "babes in Christ," struggle on as best they may without competent guidance? By no means. There is a better and, fortunately for us, a cheaper

way—not better because it is cheaper, but because it is the right way, the Scriptural way.

The statement from the Foreign Mission Society, signed by Secretary Franklin, and printed last week, points out this better way. It sets forth, with a clearness and an emphasis to which we can add nothing, the arrival of a critical stage in our American Baptist foreign missionary enterprise. The paper relates especially to our work in China. It is applicable, with some important modifications, to other fields. But in China the need for the suggested change in polity is imperative and urgent. When Paul was getting ready to transfer the burden of his ministry to younger shoulders he wrote to Timothy: "The things thou heardest from me . . . the same commit thou to faithful men, who will be able to teach others." The wise old Apostle foresaw what would happen to the raw converts in Corinth and Philippi, in Galatia and Colosse, if left to their own crude devices. He realized the necessity of providing them with an educated ministry, not of outsiders, but of their own kith and kin, who should carry on the work of guiding and teaching when he and Timothy and their apostolic co-workers should have passed away. That is now our task, one we have too long neglected, namely, to prepare for our missionary churches in China trained leaders—faithful men, by all means, but adding to their faith knowledge, and capable of safe and efficient leadership, that they may gradually become independent of foreign supervision. A strong native ministry to man the native churches—that is the immediate, the pressing need of China.

The statement sufficiently indicates the exigency of the crisis that is upon us. We need not recapitulate the points submitted; they speak for themselves. We must not cease for a moment to labor for the salvation of the heathen—God forbid!—but we must learn to do it more efficiently, by throwing upon trained men of their own race the burden of home evangelization. To this end educational centers should be established in the important cities, for the time being under the supervision of our American missionaries, but ultimately to be relinquished, with all our Chinese work, to native teachers, who can understand the needs of their own people better than the most sympathetic and long resident outsider. Thus, in process of time, we shall be able to withdraw from the field, and direct our energies to more needy lands and peoples. That will be, of course, in the somewhat distant future. Perhaps, by then, we shall need all our foreign missionaries at home, with some, it may be, sent from China, to save us from relapsing into moral barbarism!

Meanwhile the task is upon us to do our share in providing Christian educational facilities for China and other foreign fields, and to do it quickly. This is a service worthy of our Christian men of wealth, and of our Christian young men and women seeking a worthy career. It is "a man's job," and a woman's job as well—a field for the exercise of all the energies of the bravest and best, of the most consecrated and capable, among us.

Brethren, think on these things, not in the light of worldly or material advantage, but in the holy light of eternity. A great opportunity is here presented to American Baptists. Are we equal to it? Are we worthy of it?

Governor Foss's Ultimatum

Governor Foss, of Massachusetts, has issued an ultimatum to the engineers and firemen of the New York, New Haven and Hartford Railway. They are threatening to strike and tie up the road. He says if they do so he will call a special session of the Legislature and seek to have laws passed that, while protecting the interests of the laboring men, will make strikes unlawful for the employés of railways and public utility corporations upon the continuance of the operation of which the safety, health, employment and welfare of the people depend. He asserts that no body of laborers in their methods of settlement of their disputes with their employers have a right to imperil and embarrass the people.

In general, Governor Foss insists that those who are in the service of a public utility corporation are indirectly and in a real sense responsible to the people for the regular services in which the activity and welfare of the people are involved. Both employers and employed in public utilities have voluntarily undertaken services for the people upon which the people have come to depend for the pursuit of their daily industries and the supply of their daily wants. Those who are engaged in these services are under obligation to continue them, and not to paralyze industries and endanger the people by conspiring to withdraw from them in a body, so that it will be difficult or impossible to operate these utilities which have become so necessary to the people.

Incidentally, Governor Foss also objects to the reason for which this strike is threatened. The engineers and firemen demand that promotions shall be made in the order of seniority. Since the fatal accident near Meriden, Connecticut, the authorities of the railroad have adopted a rule that promotions shall be by merit. Outsiders do not understand how much this means. But Governor Foss insists that the management of the road shall be sustained in placing efficiency and the safety of the public above the rewards for long service. If the strike is made the Governor believes the people will sustain him in his effort to have laws passed that will make strikes on railways unlawful and punishable. Such laws, while unknown in the United States, are in force in Canada, Australia, New Zealand and France, and perhaps some other countries.

As to the first contention of Governor Foss, he is quite correct. It is a simple rule of ordinary life that people who have undertaken to supply necessities to the public and have led the people to depend on them for such necessities have assumed an obligation to the public not to cut off that supply arbitrarily and suddenly, giving no opportunity to provide a substitute means of supply. This was the argument of President Roosevelt in the great coal strike of 1903. In some of his actions in that matter President Roosevelt went beyond the written law, but he was sustained by the people, and the coal strike was settled. Several years ago the employés of the railways in France struck, and caused the people great suffering and loss. After a while the government stepped in and made such strikes unlawful and punishable. It may be necessary to have some great general strike in this country to arouse the people to the defense of their rights; but the day will unquestion-

ably come when strikes that interfere in a large way with the comfort and welfare of the people will be made unlawful.

Josiah R. Goddard, D.D.

American Baptists will learn with deep sorrow of the death of one of their veteran missionaries, Dr. J. R. Goddard, of Ningpo, China, the Nestor of our missions in China. Dr. Goddard was of missionary ancestry. He was born September 7, 1840, at Singapore, while his father, Rev. Josiah Goddard, was on his way to Ningpo. He was sent to the United States when fourteen years of age, just before his father's untimely death. Here he studied at Middleboro Academy, Massachusetts, and Brown University. He was graduated from the latter in 1862. He served in the Civil War nine months in the Eleventh Rhode Island Regiment. After his graduation from the Newton Theological Institution in 1867 he sailed as missionary of the Missionary Union to Ningpo, where he was thereafter stationed. He enjoyed furloughs in 1882-3, 1893-4, 1902 and 1909. Dr. Goddard translated the Old Testament into the colloquial Chinese dialect of Ningpo, and received the degree of doctor of divinity from Brown University in 1899. Dr. Goddard was married to the daughter of the late Rev. William Dean, D.D., the veteran missionary of American Baptists in Bangkok, Siam. Mrs. Goddard is in Ningpo, as is their second daughter, Maude, while the eldest daughter, Kate, a missionary since 1897, is now in Tsowping, Shantung Province, the wife of an English medical missionary, Dr. John Jones. The youngest daughter, Mrs. Anthony Steinhilper, is in Bayonne, New Jersey. His son, Francis W. Goddard, is medical missionary in Shaohsing, and another son, named for his grandfather, William Dean, is librarian of the Naval War College, Newport, Rhode Island. His family furnishes the rare instance of three generations of missionaries in the first century of American Baptist missions.

Dr. Goddard was of a quiet but sturdy character, unpretentiously devoted to his missionary service. Modest, perhaps to an extreme, he did not make that impression on the American public during his rare visits to the United States that his abilities, his industry, his faithfulness and his achievements would merit. It was his lot to serve as a missionary in China during the period of hostility, not only to Christianity, but to everything foreign. With others he toiled through long years of great difficulties and small apparent success. But he was sustained by his faith in God and in the ultimate triumph of his kingdom. And he had the happiness to live to see the dawning and bright morning glow of the day of China's new birth.

In perils often, he encountered them with the same quiet heroism with which, with unfaltering assiduity, he labored for long years in the face of difficulties and hopeless prospects. And none rejoiced in the brighter and better days which have come to China and its peoples than he, although he was not permitted to see the full fruition of his hopes and labors. To the long and glorious roll of American Baptist missionary heroes another illustrious name is added.

Editorial Notes and Comments

For the next two or three weeks we shall have to give the right of way to denominational news. Much of vital interest will be found in the reports of the State conventions and district associations. We are sorry to be obliged to postpone the publication of many strong articles of general interest which are already in type, but the convention season will soon be over.

Germany produced many great theologians in the last century, men who presented many different opinions, but not one of them advocated the independence of the Church from control by the State.

There is much sorrow in the First church, Somerville, Massachusetts, because of the resignation of Pastor Loren A. Clevenger. The church has requested him to reconsider his resignation, but it does not seem likely that he will do so. Dr. Clevenger is one of our ablest preachers. We do not know his plans, but if he is open to an invitation to re-enter the pastorate any vacant church in the country might well consider him.

Spinoza called mystery "the asylum of ignorance." Nicodemus considered regeneration a mystery, but Jesus said, "Knowest thou not these things?" The Sadducees treated the resurrection as a mystery, but Jesus said, "Ye err, not knowing the Scriptures." Paul exclaimed, "Great is the mystery of godliness," but he at once explained, "God was manifest in the flesh." "Eye hath not seen," he says, but God has revealed. The Gospel is hidden only to those that are lost.

The Methodists are uniting in honoring Dr. Luther T. Townsend on the occasion of his seventy-fifth birthday. Soon after we left the seminary we became acquainted with this doughty champion of orthodoxy, and we cherish the memory of those days. Dr. Townsend has been a voluminous writer of controversial literature, and he has had the strength to swing a mighty battle axe. God bless our grand old men like Drs. Townsend, Henson, Thomas and Morehouse! May God spare such men long to his kingdom on earth.

Rev. Herman S. Pinkham, pastor of the Immanuel church, Washington, District of Columbia, has accepted the pastorate of the First church, Lowell, Massachusetts. In doing so Mr. Pinkham returns to his native heath. He was born at Arlington Heights, Massachusetts, and was graduated from Harvard University in the class of 1900, and from the Newton Theological Institution in 1902. His pastorates before going to Washington were at South Paris, Maine, and Winter Hill church, Somerville. Mr. Pinkham is a grandson of Dr. Earle, the famous evangelist, and has much of the ancestral fervor and spiritual power.

As the days go by we are more and more impressed with the need for our smaller and more distinctive Christian colleges. It is a crime against our sons and daughters to send them to educational institutions in which the atmosphere is anti-Christian or even un-Christian. They are at the formative period of their lives, and the noblest Christian influences should be thrown about them. Referring to the last graduating class of Columbia University *Leslie's Weekly* published the following statement:

Of the graduating class of Columbia University fifty-two con-

fessed that they had never attended the campus chapel service, eight declared themselves without religion, and fifty-two were not sufficiently interested in the question of church-going to answer it. Only one member put himself down as a regular attendant at chapel—only one out of 155! The favorite dances of these young gentlemen were the "turkey trot" and "tango." Thirty-six of these graduates are to become lawyers. If the statement is not exaggerated, it reveals a lamentable condition in one of our greatest universities.

It has not rained harder since Noah's time than it did in New York last Wednesday. We waded through rivers of water, and mingled with the huge crowds in several congested public places. It was a pleasant experience, and gave a fine opportunity for the study of human nature. Some were angry and gave vent to their anger in profane words. One man said, "Isn't this hell?" Some day he will probably find out his mistake. Others took their wet clothes and the jostling of the steaming multitude good naturedly, and one cheerful man used the sentiment with which this paragraph begins. How do you appear when you are uncomfortably placed in the midst of a great crowd?

Dr. William C. Bitting, of St. Louis, in last week's WATCHMAN-EXAMINER said: "You would have 200,000 subscribers if the Baptists in the territory that you naturally serve had proper appreciation of the value of THE WATCHMAN-EXAMINER to the kingdom of God and to themselves." In *The Standard* of last week Dr. Bitting said: "It would be a great blessing to any home to have *The Standard* visit its members weekly. I most sincerely hope that its subscription list will be quadrupled." Dr. Bitting desires to treat all of his friends with equal courtesy and cordiality, but we are glad that he wishes for THE WATCHMAN-EXAMINER a considerably larger circulation than he suggests for *The Standard*.

We talk much about the perils of youth, and, indeed, there are many traps set for the feet of the young. But have you ever thought of the moral breakdown in middle age of the men who withstood the temptations of youth? Lot and Saul and David and Solomon are but illustrations of what the world witnesses every day. Shakespeare's Macbeth and Iago are alive to-day. The defaulters are men in middle life, and the defendants in divorce suits are also men in middle life. Dr. Henry G. Weston used to say that "the fifties" were the perilous years of ministers. The men who to-day are bringing shame upon our civilization are middle-aged men. Let us watch and pray lest we enter into temptation.

We have received a circular postcard that came all the way from Japan accusing Mr. Carnegie of trying "with his millions, his Hague Palace, his fine address, to bamboozle God." We believe in giving even the devil his due—we would not for a moment suggest that there is any particular connection between Mr. Carnegie and the devil—and Mr. Carnegie is devoting his leisure days and his vast fortune to the promotion of universal peace, to the establishment of libraries, and to the advancement of education. He is doing a noble work, and to him all right thinking men are profoundly grateful. Mr. Carnegie is too wise to think that his philanthropy can placate God or purchase an entrance into heaven. It is not by good deeds, but by faith in Jesus Christ that men become Christians, and then this faith in

Jesus Christ leads them to a larger and more self-sacrificing devotion to the interests of humanity.

The World's Woman's Christian Temperance Union will hold its ninth triennial convention in the Academy of Music, Borough of Brooklyn, New York, October 23-28. The "white ribboners" from all the world will gather for the greatest convention ever held by this organization. Eternity alone can reveal what these noble women have done toward crystallizing temperance sentiment and advancing temperance legislation. We gladly throw the columns of THE WATCHMAN-EXAMINER open to their announcements, and we shall hope to give some space to the reports of their convention.

An interesting Missionary Institute was held in Ford Hall, Boston, on September 27. It was interdenominational, and under the auspices of the Woman's Foreign Missionary Societies. The chief speakers were Mrs. Helen Barrett Montgomery, of Rochester, New York, and Mrs. Henry W. Peabody, of Beverly, Massachusetts. Mrs. Montgomery gave her attention to suggestions with regard to the teaching and use of the new missionary book, *The King's Business*, in the local missionary societies. In intelligent and well planned methods for building up a solid devotion to missions the women have the men beaten by more than a mile. As in liberal classical education, so in missionary education the women are far in advance of the men.

To a correspondent we are frank to say that, all things considered, we would like to see pew rents abolished. But we would, at the same time, like to see a revival of interest in "the old family pew." If the giving up of rented pews means the scattering of the members of a family over the church, we would prefer the continuance of the rental system. But assigned seats are quite as effective as rented pews in keeping families together. Sad to say, neither system is effective in our day. That fine lad prefers to sit in the gallery or in the back pew "with the fellows." If his father could see all that his pastor sees, that lad would be in the family pew next Sunday. How beautiful the sight of a whole family in the "old family pew"!

Rev. Charles A. McAlpine has filled the office of secretary of the New York State Convention with such signal acceptance, that the task of choosing his successor will tax the wisdom and judgment of the Convention when it assembles in Buffalo, October 20-23. The board of directors has thought it wise to appoint a committee to receive suggestions and names of men who may be qualified for the responsible duties of this office. Drs. Carl D. Case, of Buffalo, Chester F. Ralston, of Yonkers, and Henry W. Sherwood, of Hudson Falls, comprise this committee. All names suggested to these brethren will be turned over, with their respective commendations, to the nominating committee in Buffalo. It is thereby hoped that this preliminary survey of the field will enable the nominating committee to make a selection of Mr. McAlpine's successor, to be acted upon by the Convention before adjournment.

By the will of Miss Eliza M. Greenwood, of Wakefield, Massachusetts, \$20,000 is given to charitable objects. One thousand dollars goes respectively to the Home Mission Society, Foreign Mission Society, the Woman's Home Mission Society, the Young Men's Christian Association at Wakefield, Colby Academy at New London, New Hampshire, the First church at Baldwinsville, Massachusetts, and to the Home Mission Society for a scholarship in the

theological department of Virginia Union University. Five hundred dollars is given respectively to the Publication Society, the Massachusetts Missionary Society, the Boston City Mission Society and the American Bible Society. The residue of the estate is to be divided proportionately among these societies. One hundred dollars is given to the messenger corps of the First church, Wakefield, and her home is to be received by the church to be used as a parsonage or a parish house. Two hundred dollars is given to the Wakefield Home for Aged Women.

The heroic and romantic history of Christian missions in Madagascar came to a close with the accession of the island by France in 1895. Although religious freedom had gained much headway in France, the Roman Catholic priesthood has been allowed full sway in Madagascar, and the way of Protestantism has been made difficult. Protestant churches have been declining for the last eighteen years. Church edifices have been arbitrarily closed; repairs have been prohibited; permission to build new houses of worship has been refused, and worship in private houses forbidden. It is cheering to note that, on the initiative of the late Premier of France, M. Aristide Briand, the President of the Republic has promulgated regulations by which the Protestant Christians are not only permitted, but required to keep their houses of worship in repair; if an answer to a request for permission to build a new house is not received in five months it may be considered as granted; churches can only be closed for reasons that must be stated, and only when public safety requires it; the houses are to be held for the purposes intended, even though a majority of the members of the churches wish otherwise. This is to prevent the perversion of houses by Roman proselyting, and services in private houses are to be permitted when there is no church within five kilometers (about two miles and a half). The whole Christian world will rejoice that the day of religious freedom has again dawned on the Christians of Madagascar.

The following interesting and significant paragraph from *The Baptist and Reflector* suggests many lines of thought. So far as we know there are few who object to the price of THE WATCHMAN-EXAMINER. When the cost of everything else in the world has advanced, every reasonable man must see that the cost of the production of a religious paper has advanced also. Paper is more expensive than ever before. *The Examiner* lost money from the day that it reduced its price from \$2.50 to \$2. THE WATCHMAN-EXAMINER does not even cherish the hope of making money, but it does desire to pay its own way. *The Baptist and Reflector* says:

"THE WATCHMAN-EXAMINER comes to our desk. The consolidated paper is one of the largest and best religious papers published anywhere in the world. The price of the paper is \$2.50. This was the price of *The Watchman*. It is rather interesting that while the two papers, *The Watchman* and *The Examiner*, were published so near together and appealed practically to the same constituency, and while the price of *The Watchman* was \$2.50, and that of *The Examiner* \$2, when they came to the consolidation it was found that *The Watchman* had more subscribers than *The Examiner*. As we have frequently said, people do not object to the price of a religious paper. What they object to is the religious paper itself. If you convince them that they need a religious paper they will pay any reasonable price for it. Dr. George E. Horr, formerly editor of *The Watchman*, now president of Newton Theological Seminary, used to say that it is like smoking a cigar. If a man does not care for a cigar, he will not pay any price for it, but if he loves to smoke, he will pay a nickel or dime or whatever amount may be necessary to get a good cigar."

The Watchman-Examiner Reception

September 29 will be a never-to-be-forgotten day in THE WATCHMAN-EXAMINER office. On that day a throng of representative Baptists crowded the Baptist offices at 23 East Twenty-six street at the wedding reception of THE WATCHMAN-EXAMINER. This reception had been arranged through the thoughtfulness and generosity of the several Baptist organizations, having offices in the headquarters building. The whole series of offices were beautifully decorated and "in apple pie" condition, when the friends began to arrive. Charts, flags, palms, cut flowers and autumnal foliage in lavish profusion were everywhere to be seen. The caretaker of the building, the elevator men and all the employés were at our service. The guests were greeted as they left the elevators by ushers, who directed them to the several offices. The committee who selected the ushers was composed of Mrs. L. Jesse P. Bishop, Mrs. Frank Littlefield and Mrs. James A. Bennett. The ushers, chosen from our most representative men, were Dr. John B. Calvert, Dr. James A. Bennett, Mr. William B. Conklin, Ambrose Clark, Marshall Clarke, Theodore Todd, Dr. A. C. Wallins, Rev. Charles H. Sears, Rev. William G. Towart, Rev. William N. Hubbell, Lewis C. King, Augustus K. Eccles, T. F. Hughes, Dr. E. W. Baker, Orrin R. Judd, H. E. Drake, Dr. E. P. Farnham, L. H. Bigelow, Rev. A. T. Brooks, Hayward Smith, H. O. Dobson, Professor Antonio Mangano, G. Howard Estey, Charles Van Doren, Elmer Davison, Ralph E. Rice, Dr. Frank Richardson, Frank Davis, Herbert Revere, Robert McBride, George R. Kinney, William R. Dorman and B. F. Knowles.

The reception proper was held in the board room of the Home Mission Society, and was in charge of the following elect women, who proved themselves delightful hostesses: Mrs. John B. Calvert, Mrs. Frank Harvey Field, Mrs. Curtis Lee Laws, Mrs. James McIlravy, Mrs. Mornay Williams, Mrs. Chester F. Ralston. With rare grace, Dr. John B. Calvert presented the guests, who were received by Mrs. Calvert, Dr. and Mrs. Curtis Lee Laws, Dr. E. F. Merriam and Miss Merriam, Dr. Thomas O. Conant, Dr. Henry L. Morehouse, Mr. and Mrs. James McIlravy and Dr. and Mrs. Chester F. Ralston.

The guests then made a tour of the dozen offices and came at last to the big room in which delicious refreshments were served. Mrs. Marshall Clarke, assisted by Mrs. Bishop, Mrs. Snell and others, had made the great bare room a bower of beauty and fragrance. Palms, wild flowers, cut flowers and flags were used in the decorative plan, and they wrought a transformation in the untenanted office which had been put at our disposal. Here were beautiful laid tables and beautiful maidens to serve the dainty refreshments. It was in this room that the addresses of congratulation and felicitation were made. Dr. Henry L. Morehouse ascended to the top of a drygoods box, with the agility of a boy, and called the "meeting to order." His address, in which he said all manner of kind things about *The Watchman*, *The Examiner* and THE WATCHMAN-EXAMINER was bright and telling. Dr. E. F. Merriam brought the greetings of New England, and the great *Watchman* constituency in a felicitous address. Dr. Thomas O. Conant declared that he had kept the bride alive for many years preparatory to this day, and that all the sacrifices which he had made were gladly made because of his love for our denomination. Dr. Robert Stuart MacArthur brought the greetings of the Baptists of the whole world, and who could do it with more grace than the president of the Baptist World Alliance? President Milton G. Evans came as a special compliment to the editor of THE WATCH-

MAN-EXAMINER, his long time friend and seminary associate, and spoke words of sincere congratulation. Dr. Calvert spoke genially of his editorial connection with *The Christian Inquirer*, which was united with *The Examiner* in 1894. Dr. Laws responded to the addresses as best he could and the speechmaking gave way to good fellowship. THE WATCHMAN-EXAMINER offices were filled with beautiful and fragrant flowers, the gifts of Miss Colgate, Mrs. Calvert and Mr. Homer D. Brookins. In this office THE WATCHMAN-EXAMINER editorial force received the personal congratulations of hundreds of friends.

Mrs. Lemuel Call Barnes, who with the wives of the several secretaries of our societies, had made the reception possible, entirely obliterated herself, but all of us pay her our tribute of gratitude for her able administrative work. Surely, these gatherings of Baptists ought to be continued. Let us arrange for another reception for next October. What the occasion will be we do not know, but maybe THE WATCHMAN-EXAMINER will do some more marrying by that time. We have had a taste of married life, and we like it, and, all prohibitory amendments to the contrary notwithstanding, we may continue to enlarge the family by further marriages.

This reception was a delightful affair and we are profoundly grateful for the kindness and good-will of our many friends.

Dr. Granger on State Conventions

MY DEAR EDITOR: Your recent editorial on "Our State Conventions" was both timely and helpful. For more than a hundred years our New York State Convention has been trying to meet its "obligations to our smaller and weaker English-speaking churches," because of what they mean to the larger churches, to the denomination and to the world. To an extent almost unbelievable they have furnished the men and women who have come to greatness in nearly all the walks of life. So vital is this relation that an eminent college president once said: "We must save the town, or the nation is lost." The help thus given has not been confined to the country districts, but to suburban towns and struggling interests in great cities. Dr. Strong is responsible for the statement that more than 700 of our churches in New York State, many of them now among the strongest and more influential, have at some time felt the helping hand of the Convention. At the close of an address in the First church, Rochester, last October, when this fact had been mentioned, he said: "Dr. Granger, you might have made that statement even stronger. This very church to which you have just been speaking was once aided by the Convention, and all that we have in Rochester as Baptists, the University, the Seminary, and all our churches, are the outgrowth of this one." This is a fine illustration of what our organization has been doing through the years for the weaker churches; and yet some of these very churches, now strong and wealthy, are so interested in other forms of work as almost utterly to forget the hand that ministered to them in their need. If a chapel is to be built for the "alien peoples" on their own fields they expect us to help built it—and we usually do. Then some of these churches allow the whole year to pass without sending us a dollar, and in the last few days, in response to our frantic appeals, give us less than ten cents per member, when smaller churches reach and even pass their apportionment of twenty-five per member. Now, I ask in all fairness if the time has

not come when there should be a readjustment of church benevolence so as to give the State organization proper recognition? Just now the suggestion is made that the United Missionary Campaign be undertaken by already established agencies, with the State Convention at the front. This seems wise, and we shall not shirk our share of the responsibility; but with 200 missionary churches to care for I hardly see how very much more can be done by us unless an increasing amount of money is placed in our hands.

In your article you also speak of "a responsibility larger and more far-reaching flung upon us by the incoming millions of foreign peoples." This immigration has been so great in later years than one-half the population of the whole Republic is now foreign-born or the children of foreign-born, and they are still coming at the rate of two persons in every moment of time. The larger part of them are here simply and only to better their material condition, and are therefore utterly out of harmony with the genius and the spirit of our free institutions, civil and religious. For this reason they are a peril to all that we hold dear. Our Convention recognizes the responsibility, and is doing all it can to meet the situation. In co-operation with the local churches, city mission societies and the Home Mission Society, we are a factor in the "miracle of assimilation" in a dozen or more of our larger towns and cities. Appeals are coming from other places, to which we cannot now respond for lack of funds.

The *Annual* shows that nearly as much was spent on this feature of the work last year as upon the weaker churches. All our friends agree that while we cannot do less for the little churches, we must do more for "the stranger within our gates." I trust, sir, that your ringing words may lead to a reconsideration of this whole matter, for certainly a right proportion of our funds is not now given to this most fundamental of all work. The urgent need just now is for every church promptly to meet its apportionment of twenty-five cents per member, so that we can close the year at Buffalo on October 20 without debt. W. A. GRANGER.

Bosses Well Characterized

At the Progressive State Convention at Rochester, New York, Theodore Roosevelt paid his respects to the Democratic and Republican bosses of New York, Messrs. Murphy and Barnes, in a remarkably clever way. He said in effect what thoughtful men know to be true, that professional politicians of all parties are after the spoils, and that there is no difference between bosses. It was in this way that Mr. Roosevelt characterized the gentlemen in charge of our two great party organizations:

"Murphy and Barnes occupy the position not infrequently taken by a couple of veteran prize-fighters who follow their profession purely as a business and travel round the country fighting for the gate receipts, which they divide on the basis of sixty per cent. to the winner and forty per cent. to the loser. Sometimes they fight on the level; sometimes they understand in advance which is to win, but they are a unit in their resolute insistence that the public is to have no share in the proceedings, except to furnish the gate receipts. Each, of course, would prefer to get the sixty per cent. all the time, but each is not merely willing, but eager, to divide with the other, now on the sixty per cent., and now on the forty per cent. basis, if thereby they can prevent any outsider from interfering. In the political arena Murphy and Barnes are merely fighting for the governmental gate receipts—the governorship, the mayoralties, the legislative offices, the control of the canals, the prisons and the highways—contributed by the people of New York. They are a unit in insisting that the people shall have no more say as to the handling of the office and other governmental gate receipts than is implied in occasionally deciding which of them is to have the major and which the minor portion of these receipts. They are delighted to manage their business on a sixty per cent. and

a forty per cent. basis, each in turn getting the winners or the loser's end, just so long as the people submit to their dominion and continue the foolish practise of never punishing either except by putting the other in power."



Preachers at Sea

Perhaps we ought to say that these preachers were on the sea rather than "at sea," for they are men who know what they believe and why they believe it. We present this picture to show what handsome men we have in the Baptist ministry of America. The big man in front is William A. Waldo, the new pastor of the First church, Paterson, New Jersey. By his side stands that able champion of orthodoxy, J. J. Taylor, of Knoxville, Tennessee. John L. Campbell, of Cambridge, Massachusetts, is behind for the first time in his life, and Franklin D. Elmer is smiling over the prospect of getting back to Poughkeepsie, on the Hudson. Welcome home, brethren! Welcome home!

Dr. MacArthur and the Judson Centennial

We have had the pleasure of sending to Dr. Robert Stuart MacArthur a check for \$1,172.35, the united gift of many people. This check is intended to cover the expenses of Dr. MacArthur in the journey that he will take to Burma to attend the Judson Centennial. We hope that the amount will be sufficient to enable him to make the journey in comfort. Next week we shall publish the itinerary of Dr. MacArthur, so that his friends can accompany him, at least in thought. The little trouble that we have had as the trustee of this fund is not to be compared with the pleasure that we have had in serving the denomination and the president of the Baptist World Alliance. Dr. MacArthur, as a contributing editor of THE WATCHMAN-EXAMINER, will give his experiences and observations while abroad, through the columns of this paper. Our readers will welcome these letters, and will look forward to them with keen interest.—THE EDITOR.

Robert E. Hill

On Saturday, October 4, Rev. Robert E. Hill, pastor of Trinity church, Borough of Brooklyn, New York, passed to his reward. For several weeks he has been ill, but the church and community were greatly shocked at the announcement of his death. Mr. Hill was born in London, England, October 14, 1865, the son of Robert and Eliza Hill. He attended Humecliff College. He came to America in the fall of 1888 and made his home in Ashtabula, Ohio, where a year later he was ordained to the Baptist ministry. He served the Ashtabula church as his first pastorate. He left there two years later and went to Racine and Pomeroy,



REV. ROBERT E. HILL.

Ohio. He returned to Ashtabula later and was editor-in-chief of the *New City Daily*. In 1896 he moved to Western Pennsylvania. Thirteen years ago he accepted a call to the church at Valley Falls, where he remained for four years. He spent seven years in Ticonderoga and then accepted a call to Brooklyn to take charge of the Trinity church. On June 1, 1893, he was married to Lina Verdilla Meyer, daughter of Henry and Olive Meyer, of Ohio, New York. In addition to his wife he is survived by four sons, four brothers and his parents. Mr. Hill was an able preacher, an untiring pastor, a painstaking student, and a genial gentleman. We extend our sympathy to the bereaved church and the stricken family.

(A few days before Mr. Hill's death we received the following beautiful and pathetic letter from a woman ninety-seven years of age. It was written by her own hand.)

MY DEAR DR. LAWS: I am a constituent member of Trinity church, of Brooklyn, and I wish to ask a favor. My dear pastor, Mr. Hill, is very sick, and has been for a long time. I should like to ask the united prayer of the readers of THE WATCHMAN-EXAMINER that he may recover, and that God will sanctify to all concerned this dispensation of his providence.

Yours kindly,
(MRS.) E. A. WADE.

An Appreciation of Rev. C. M. Tower

BY H. W. BARNES, D.D.

Rev. Charles M. Tower was born at Lenox, Pennsylvania, June 19, 1844, son of one of the pioneer ministers of Pennsylvania. He was converted at about eight years of age, and was early baptized by his father. He received his special training at the Keystone Academy and the Franklin University. He was ordained April 12, 1871, and served as pastor of four churches in Pennsylvania and the North Hector church, New York. In this last named pastorate he was near Rev. C. W. Brooks, of Watkins, the first district missionary of the New York State Convention. In 1888, when there was special need of a decidedly good man to fill the place as district missionary of Rev. William Humpstone, resigned, Mr. Brooks nominated Mr.

Tower for the place. He was appointed in January of that year, and served till 1911, and was then made State or general missionary and evangelist, and continued in that position till the date of his death on September 9, thus serving for nearly twenty-six years. For the first twenty years he was under my supervision as secretary of the Convention, and in frequent correspondence with me. His diligence and some measure of his efficiency may be seen in the following facts recorded of his work during these years: He aided at 1,472 churches and stations, preached 4,870 sermons, attended 4,712 prayer meetings, made 13,294 pastoral visits, and baptized 1,347 converts. Statistics cannot report or indicate the measure and value of his work in other important branches of service.

As a preacher Mr. Tower was prized by the foremost churches of his district, and was sought by them as supply for a Sunday or two during pastoral vacations. He was a man of peace, and was eminently successful in promoting it in distracted churches. His evangelistic services were often marked by the settlement of difficulties between members. He never left any dregs from his own work to be cleaned up after him. He possessed a positively high moral and spiritual tone, and took the right moral side in every interest in the State with which he had to deal.

The measure of his work and his physical appearance indicated the possession of a robust constitution, which he took good care to keep in such health as to make it possible for him to render a large measure of service, and endure the exposure to which he was subjected in constantly changing his diet and domicile.

A considerable part of the value of the services that a district or general missionary renders depends upon his ability rightly to appraise religious conditions and the spirit of the churches and of the communities in which they are located. In this Mr. Tower's qualities were of a high order. Transparently honest, decidedly kind and loving, he found ready access to the confidence of the people. Much of a secretary's ability to see the conditions and feel the spirit of the churches of the State depends upon the fitness and faithfulness of the district and general missionaries in gathering and reporting facts. The personal relationships between Mr. Tower and myself were always warmly affectionate and decidedly cordial. None but persons so situated that they must depend upon others to be eyes and ears for them can appreciate how valuable his services were in enabling me to place before the executive committee of the Convention monthly, and before the State Convention annually, valuable and acceptable reports. I have no word or attitude or manifestation of temper to remember in him that ever caused unpleasant remembrance. Mr. Tower invariably gave due regard to my counsels, and faithfully undertook to carry out my instructions regarding fields of interest or of need. I feel that the world is decidedly poorer by his leaving it, but that for him "to depart was to be with Christ." I am sure that his relatives sorrow not with any feeling of hopelessness, but with a consciousness of the great goodness of God in sparing him to them so long. He leaves behind for them a noble record of kindly relationships and affections and of noble and blessed work. All will recognize the fitness of the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord," which such a work will receive.

Binghamton, New York.

Fichte, J. S. Mill and other modern philosophers have honored Jesus as the model man, but at the same time they have refused to believe in him and worship him. There is an infinite difference between a model man who is dead and the Son of God who ever liveth to make intercession for us.

College and Seminary Openings

The Newton Theological Seminary

The Seminary at Newton Centre began the eighty-eighth year of its history on September 24. All the faculty returned for the work except Professor W. N. Donovan, who is pursuing studies at the University of Berlin. They are augmented by Dr. E. B. Cross, of the class of 1910, who last year, in the absence of Professor Fowler, occupied the chair of Biblical studies at Brown University with signal success. The Institution is privileged also to have the services of Dr. A. K. de Blois, pastor of the First church, Boston, two hours a week on the psychology of the Christian faith. Dr. de Blois, who was president of Shurtleff College, in which he held the chair of psychology, is admirably qualified for the task. The members of last year's junior and middle classes returned in full force, with the exception of one or two whose work is postponed for a time. Twenty-seven new men were enrolled as students. In addition two were received as special students. The new men come from many States and countries. One of them is a Bulgarian. A number come from the Pacific coast. The nearer West and the South are well represented. Men long connected with the Seminary declare the spiritual atmosphere was never more helpful than at present. The educational advantages of Boston are being used. Some of the students take work at Harvard. President Horr plans to have a strong course of lectures during the year by educational and religious leaders.

Colgate University

The opening of the ninety-fifth year at Colgate University was made memorable by the entrance of a freshman class numbering 173. This is by far the largest class Colgate ever had. Only twelve years ago the entire student body of the College had about the same number of men as are in the freshman class this year. The convocation exercises, held in the College chapel on the morning of September 25, presented a scene that thrilled the heart. With the honored members of the faculty, a few of whom have been professors here for well nigh fifty years, occupying the platform and wearing their gowns and multi-colored hoods, and the students crowding the chapel to the doors, "Praise God, from whom all blessings flow," was sung by all with a spirit that was inspiring. Then, with every head reverently bowed, the Lord's Prayer was repeated, after which President Bryan, in a brief but effective address, set before the students the deeper meanings of a college education. He held before the young men at the outset of their careers the teaching that Christ is needed as an ideal and friend to experience the meaning of abundant living. Never has the old College on the hill at Hamilton opened a year more auspiciously. The one problem presenting itself to the authorities seems to be to find ways to provide accommodations for the ever increasing number of students who are turning to Colgate for their college education.

The Theological Seminary is opening its year with every prospect of an attendance fully up to the average of the last few years. The entering class will number eighteen. Several of the new men are from the South. One is from Wales, and the College at Colgate has sent up to the Seminary some of the strongest men in last June's graduating class. An attractive feature of the life in the Seminary is the opportunities offered the students for fellowship with the College men and participation in their activities. Not a year passes but some of the Seminary men are found on

the University musical clubs, and not infrequently upon one or another of the athletic teams. Opportunities for Christian work among young men are thus offered that not only bear fruitage in the present, but also give valuable training in the art of dealing with men. There are no changes in the Seminary faculty, and all the members will be in residence, except Dr. Maynard, who, after thirty-eight years of faithful service with no real interruption, is on leave of absence for the autumn term. On Thursday evening Professor Sylvester Burnham gave the annual address at the opening of the Seminary, his subject being "The Sociological Ideas in the Old Testament." A revision of the curriculum, affecting the prescribed courses in the Seminary, was adopted by the faculty last spring, and is being entered upon this present year. The opening of the Italian department, located in the Borough of Brooklyn, New York, has already been described in THE WATCHMAN-EXAMINER.

ALFRED E. ALTON.

University of Rochester

College opened this year a week later than usual, September 25, owing to a change in the calendar adopted last year. There are about 126 new students, of whom nine enter with advanced standing from other colleges. Five new members have been added to the faculty, three to fill vacancies and two to occupy new positions. Dr. Ewald Eiserhardt, assistant professor of German, comes from a successful teaching experience at Williams and Harvard. Dr. Meyer Jacobstein, assistant professor of economics, has been at the University of North Dakota since leaving the Columbia Graduate School. Messrs. L. B. Packard, G. C. Curtiss and W. F. Cramblet begin their work as instructors in history, rhetoric and mathematics, respectively, all having had graduate study and teaching experience.

Great interest is felt in the opening on October 8 of the Memorial Art Gallery on the University campus. The gallery, as already announced, was presented to the University by Mrs. James S. Watson as a memorial to her son, the late James G. Averell. The building was described in an earlier number. It is now complete, and will be opened with special exercises on Wednesday afternoon and a private view of the American art exhibition on Wednesday evening. A very fine collection of pictures, representing the development of painting in America, has been brought together, to be shown for three weeks. Other exhibitions are planned for the succeeding months of the autumn and winter. While the gallery stands on the campus, it will be administered for the benefit of the general public quite as much as for the academic community.

Work on the two new buildings for women, Strong Hall and the Anthony Gymnasium, is proceeding rapidly, and it is hoped that they may be completed during next spring, or certainly before the beginning of the next college year.

Hillsdale College

The Christian associations of Hillsdale College distributed cards to the students for a voluntary religious census showing denominational membership and preference. The first, and partial, returns included 196 students. Grouping all Baptists without distinction of "Free" or "Regular," and treating Methodists and Presbyterians in like manner, the result was: Seventy-three Baptists, thirty-nine Methodists, thirty-one Presbyterians, twenty-one Congregationalists, eleven Episcopalians, ten Disciples, three Christian

Scientists, two each of Roman Catholics, German Lutherans and United Brethren, and one each of Dutch Reformed and Union Gospel. This is suggestive of the living unity of faith in variety of denominations quite general in colleges in their daily worship in chapel, the prayer meetings and other Christian activities. A cursory examination of the cards returned up to one day in the registration week

showed students registered from Michigan, Ohio, Kentucky, New York, Rhode Island, Vermont, Maine, Indiana, Illinois, Iowa, Nebraska, Colorado, Idaho, Hawaii, Austria and Bulgaria. The attendance registers another gain in number and caliber of students and of the sections into which the larger classes must be divided for the best results.

JOSEPH W. MAUK.

Our British Letter

By Gwilym O. Griffith

A NEW DEPARTURE IN EVANGELISM

In my last letter I remarked that the mood of the British churches to-day is away from doctrinal controversy, and is dictated by the urgent spiritual and social needs of the hour. One of the most clamant of these is the need for aggressive evangelism. In former letters I have mentioned the disquieting denominational statistics which of late have shown a steady diminution in the membership of our evangelical churches. This fact alone is sufficient to demand a stronger emphasis on evangelism in the immediate future.

The present problem is that of translating the evangelistic idea into a practicable plan of campaign. Glasgow proposes to solve the problem by a united mission, under the direction of Dr. Chapman and Mr. Alexander, and earnest preparation is already being made for the visit of these missionaries. I think it improbable, however, that this plan will commend itself to the Free Churches as a body. I question whether there is any missionary, with the exception of Gypsy Smith, who personally commands the confidence of the churches as largely as do Dr. Chapman and his colleague; but there is a waning of confidence in the efficacy of the conventional united mission as such. I think it must be admitted that, so far as Great Britain is concerned, the Torrey-Alexander mission proved in the end a disappointment to the churches, and went far toward prejudicing them against a repetition of the same order of evangelism. Here again the prejudice was not, of course, directed against the individual missionaries (although Dr. Torrey's theological predilections came in for their share of criticism), but against the general plan of the movement, which involved the churches in heavy expenditure of time, energy and money, and yielded in return mixed and inadequate results.

Mr. W. R. Lane, of the Free Church Federation, has now come forward with a scheme of evangelism that is shortly to be worked out among the West London churches, and that, if successful, may revolutionize evangelistic efforts for the future—possibly on both sides of the Atlantic. Briefly, this scheme proposes to provide the means for an aggressive, organized mission that shall really reach the unchurched masses (here, it would seem, the generality of organized missions have conspicuously failed), and this without "professional evangelists," without "central meetings" held at the expense of surrounding congregations, without the perilous excitement of a protracted mass meeting campaign, and, withal, at less than a tenth of the usual financial outlay—an important consideration for churches with already heavy apportionments.

Mr. Lane has selected for the mission a Northwest London area containing a population of some 200,000—the North Paddington district. Practically all the Free Churches within the area, including Dr. Clifford's church, together with the Evangelical Episcopalians, have united for the movement. Each church has its own specific area of evangelism, and the minister and members of that church

are to be its missionaries. Personal, individual work is to be one of the central, tactical features of the campaign. While services, of course, will be held in the churches, the supreme aim of the missionaries will be to carry the Gospel to the thousands in the neighborhood whom such services would not reach. There will be organized house to house visitation, and in every street and court in the area meetings will be held every day, and, to use the words of *The Baptist Times*, "all day long." No appeal for money will be made. The money has already been subscribed. It is worth noting, perhaps, that the amount asked for and received is something like one-twentieth the amount required for the Torrey-Alexander mission at the Albert Hall. In that instance the expenses totaled something like \$100,000; Mr. Lane meets expenses with \$5,000. Dr. Clifford describes the mission, not as a new departure, but as "a revival of the method of the New Testament." All the churches of Great Britain will watch the progress of the enterprise with eager attention and solicitude. I hope in a later letter to report upon the results.

How Correspondents Can Help The Watchman-Examiner

BY WILLIAM G. FENNELL.

I am delighted with the consolidation of our two papers. It is a movement in advance. I promise you we will do what we can to promote it. We believe in our editorial staff; let all the correspondents co-operate. As I have been a correspondent for several years, perhaps I have a certain right to speak. Let us learn to condense in giving local church news. I acknowledge the church news is important and of interest, but there are two ways of telling it: There is one way of dwelling upon "gossipy details" of no interest beyond the locality, and the other of short, concise statement covering the facts in ten words. One day in a ministers' meeting a pastor took ten minutes to tell how they secured new hymn books. Another pastor of a large church told of added equipment, bills paid, new training class in Bible school, fifteen baptisms, aggressive movement for civic betterment in his town, all in one minute and a half. We need to learn the art of perspective. Let us record in the new paper only that which interests all New England and Middle States. Then we will give our editors and contributors space for substantial articles on great religious, ethical and social questions; for helpful articles on practical church problems, and for the interpretation of world news, strengthening the faith and enlarging the vision of laymen and pastors.

Asylum avenue church, Hartford, Connecticut.

Buffalo, the New York State Convention City

The story of the city of Buffalo goes back to the close of the eighteenth century. When the year 1800 dawned upon the world Buffalo consisted of a few squalid log huts, perched on the higher land, north of Buffalo Creek. The name given by the Indians to this locality was, "The Place of the Bass Wood." In the bottom lands of Buffalo Creek the bass and other trees grew



OLD WASHINGTON STREET BAPTIST CHURCH.

in wild profusion, and all of western New York was a dense wilderness, with here and there a few cultivated patches, where the pioneer was trying to eke out a precarious living. The early settlers were wise enough to see the commercial advantages of this western end of Lake Erie, but the building of a city was retarded by a singular circumstance. Men saw that if only Buffalo Creek were navigable it would form a splendid harbor. But sandbars formed at the mouth of the creek, and these were supposed to be an insuperable barrier to the entrance of boats. When, therefore, Mr. Samuel Wilkeson, in 1820, undertook to build piers, so as to give an open harbor, his efforts were regarded as visionary and futile. He succeeded, however, and by giving to Buffalo a harbor he became in a real sense the maker of its commercial prosperity.

Baptists may take a just pride in the early missionary movements in this far western part of New York. A little more than one hundred years ago all this region was regarded as missionary ground. Hither came Elkanah Holmes, and Roswell Burrows, and Elder Lovel, and the hero-missionary, John M. Peck. Mr. Holmes did more to shape the early religious life of Indians and "pale face" than any other person. Under such influences the Buffalo of a hundred years ago ought to have been Baptist; but, in fact, it was not. Our people went into the Presbyterian churches largely, and our First Baptist church was not organized until 1822.

From the year 1822 to the time of the organization of the Buffalo Baptist Union in 1880 Baptists made steady, but not remarkable, progress. The old Washington street church, our "Mother of Churches," developed many men who had the missionary spirit, and they encouraged the establishment of new missions and churches. During the fifty-eight years antedating the organization of the Buffalo Baptist Union in 1880 seven churches were organized. Since that date we have had a sea-

son of prosperity, and have organized sixteen churches. In recent years the tendency has been to emphasize the work among foreigners, of whom we have a multitude.

The thousand or more delegates who attend the meetings of the New York State Convention at the Prospect avenue church, October 21-24, will find both a church edifice and a city that are amply prepared to entertain them. The edifice of the Prospect avenue church, Rev. C. L. Rhoades pastor, was recently rearranged for institutional work, and is admirably adapted for convention purposes. The city of Buffalo is interesting and attractive from every point of view. Although the season is too late to see Buffalo in its royal summer display, yet a ride through our avenues and boulevards will surprise those who are not familiar with this city beautiful. Our committees are earnestly at work. Rev. J. J. Patterson, superintendent of city missions, is at the head of the committee of arrangements, and his unostentatious tactfulness and unyielding energy assures us that nothing will be left undone that will make our reception of the convention delegates both cordial and complete.

But perhaps the enthusiastic missionaries who come to the convention will be more interested in the social and religious conditions of our metropolitan city. Here we have a population of four hundred and sixty thousand, and are growing at more than ten thousand every year. We have in this population as many as twenty-two different nationalities. Although figures are given variously, yet we may say conservatively that there are here about 80,000 Poles, 20,000 Italians, 20,000 Canadians, 5,000 Hungarians, and so on down the line. About three in four of all the people you meet in the city were either born in a foreign land or are the immediate descendants of such foreign-born people. Next to our big brother at the southeastern end of the



LOOKING DOWN MAIN STREET, BUFFALO'S MOST IMPORTANT THOROUGHFARE.

State we are the greatest "foreign" city in the State. The Baptists have not been behind any body of Christians in the effort to reach these foreign people. We have the only Protestant mission among the Poles. Our street-preaching work has exceeded that of any other body of Christians, and by this means we have preached the Gospel the past summer to thousands of people. We not only expect to give entertainment and profit to



THE MC KINLEY MONUMENT.

those who are so fortunate as to attend the convention sessions, but we anticipate also a strong missionary impulse from these meetings. A religious convention that does not leave a better spiritual atmosphere in the homes, and in the city in general, fails of accomplishing its proper work. Our plans are well laid for the great meeting.

BISON.

New Hampshire Anniversaries

They were held with the First church, Nashua, beginning on Tuesday morning, September 30, with the session of the Ministers' Conference, the president, Rev. C. A. Reese, of Milford, in the chair. Rev. W. R. Anderson, of Hudson, led a devotional service, followed by the annual sermon by Rev. E. B. Cross, Ph.D., of Dover. After referring to the alleged decadence of the minister's influence in the community, Dr. Cross claimed that, if true, it need not be if a minister would keep in touch with the various problems of the day, and so be able to help in their right solution. The minister should be intellectual that he may be able to discuss with men the problems of their every-day life, as well as the many new public questions that call for consideration.

There were eight removals of ministers within the State, fourteen into the State, and eight out of it. The treasurer reported \$69 received from eleven churches and one individual, which, with interest and receipts from other sources, made a total of \$290.57. Of this sum \$275 had been given to beneficiaries. The permanent fund is \$3,966.28. The importance of increasing that fund, and also of getting a larger number of churches interested in this object, was discussed. Rev. A. E. Woodsum, of the committee on obituaries, reported the death of six ministers who had been pastors in the State—Sylvanus Macomber, David L. Craft, William H. Ventres, George B. Gow, John F. Blacklock and Samuel A. Read.

The annual essay was read by Rev. J. E. Everingham, of Suncook. His theme was "Social Service and Saving Souls." Mr. Everingham said: "The church teaches the duty of love to God, but doesn't emphasize that of loving 'thy neighbor as thyself.' Christ came to save society as well as the individual, but it is through the application of the Gospel to the individual that society is to be saved, and the Christian should be interested in all

the temporal interests of his fellow-men because he is a Christian. The Gospel is the only remedy for the evils of social life.

The election of officers resulted as follows: Rev. M. R. Foshay, of Manchester, president; Rev. J. H. Blackburn, of Newport, vice-president; Rev. J. K. Miller, of Lebanon, secretary, and Rev. W. P. Stanley, of Portsmouth, treasurer. Rev. W. C. Myers, of Concord, was chosen a vice-president of the Northern Baptist Education Society, and Rev. C. A. Reese, of Milford, a director of the Northern Baptist Convention. At the next session Rev. W. T. Fellows, of Berlin, is to be the preacher, with Rev. S. S. Huse, of Nashua, as alternate. Rev. J. K. Miller is to be the essayist, and Rev. J. S. Pendleton, of Bradford, his alternate.

At the same hour there was a woman's missionary meeting, held in the vestry. Mrs. O. C. Sargent, who presided, introduced Miss Martha Troeck, who spoke of her work at Ellis Island. Miss Linnie Holbrook gave an earnest address, telling of her six years' experience as a missionary in the Tura Hills of Assam. Two missionary guests who were present, Dr. Mary Batchelder, for twenty-five years a Free Baptist medical missionary in Bengal, and Mrs. C. L. Davenport, of Mandalay, Burma, and a member of the Nashua church, told of their work on their respective fields.

After dinner the Sunday School Convention held its session. Rev. W. P. Richardson, of Newton, the president, was in the chair. The annual address was given by Rev. Harvey J. Moore, a pastor from the West who is taking a course of study at Newton Institution. Mr. Moore's theme was "Our Supreme Task." This "task," he said, is the saving of the boys and girls, especially those between eighteen and twenty years of age. The future hope of the church is based on Sunday school work as an evangelizing and Christianizing power. Rev. Guy C. Lamson gave an interesting address on the Northern Baptist Convention. The proportion of self-supporting churches in the Northern Baptist Convention is not, he said, as large as in Burma. The convention elected Rev. H. C. Whitcomb, of Manchester, president for the coming year; Mr. I. E. Lull, of Concord, vice-president, and Rev. J. S. Pendleton, secretary and treasurer.

The meeting of the Baptist Fellowship for Social Justice came next, President E. B. Cross, of Dover, presiding. Rev. Samuel Z. Batten, D.D., of Philadelphia, gave an address on "The Social Task of Christianity." This he declared to be "the creation of a Christian type of human society."

On Tuesday was held the eighty-seventh annual meeting of the New Hampshire Baptist Convention, with the president, Rev. D. S. Jenks, in the chair. Rev. J. Bruce Gilman spoke a few words of welcome to the church and city, which were fittingly responded to by the president. Rev. M. R. Foshay, pastor of the First church, Manchester, preached the annual sermon. Mr. Foshay's text was 2 Tim. 1:7, and his theme, "The Fourfold Gift." This gift is courage, discipline, power, love. Mr. Foshay's reputation as a preacher led his hearers to expect a strong sermon, and they were not disappointed.

On Wednesday morning the Historical Society met at 8:30, the president, Rev. J. B. Wilson, of Concord, presiding. Rev. O. C. Sargent, librarian, made a report, in which he mentioned the books and documents added to the library during the year. The officers for next year are: President, Rev. J. B. Wilson; vice-president, Hon. George A. Worcester; secretary, Rev. J. H. Nichols; treasurer, Hon. O. A. Towne; librarian, Rev. O. C. Sargent.

At nine o'clock the convention resumed its session. The treasurer, Mr. L. E. Staples, of Portsmouth, reported receipts as follows:

From churches, \$1,423; for minutes, \$164; from permanent fund, \$10,118; trust funds, \$1,705; from services of secretary, \$34; missionary pastor's services, \$129; colporteur's collections, \$35; from Home Mission Society for missionaries' salaries, \$361; sundries, \$43; cash balance on hand September 15, 1912, \$2,669. Total receipts for the year, with balance, \$17,185. Disbursements: For churches and missions, \$8,794; salaries, \$3,430; expenses of secretary, missionaries, treasurer and committees, \$849; for minutes, \$229; sundries, \$216; interest on trust funds, \$1,745; cash balance on hand September 15, 1913, \$1,505.

The report of the secretary, Rev. O. C. Sargent, read by Mrs. Sargent, was comprehensive and complete, leaving but little to be said later of the work of the convention during the year. He gave a report of his own work as general secretary, with a brief

review of his twelve years of service. Mr. Sargent is not in good health, and although he had been re-elected, the board of trustees thought it wise for him to take a rest for a time, and therefore voted him a three months' vacation. He will have the sympathy of all and their prayers that he may soon be restored to his usual health and strength.

The State evangelist, Rev. J. S. Blair, has held ten series of revival meetings, with many conversions. He has also assisted pastors in many places for a Sunday, or one or two weekdays, and pastors who have had his help are enthusiastic in their commendation of his work.

Mr. Watt, the new colporter, made a good impression as he told of his work and of all his means and methods of reaching the people.

Rev. John Manter, who succeeds Rev. E. B. Stiles as State secretary of the Free Baptists, brought the greetings of that denomination.

Rev. W. J. Tatmean spoke interestingly of his work among the French people in Manchester and Nashua, and told of several interesting conversions that resulted from his efforts.

Rev. C. L. Davenport was gladly listened to as he spoke of the work of himself and wife in Burma. Some twenty years ago Mr. Davenport came to us from the Methodists. He united with the First church, Nashua, and soon afterward went to the foreign field, where he had previously labored for a time.

Rev. J. H. Robbins, formerly a pastor in the State and for a long time superintendent of the New Hampshire Anti-Saloon League, was given a cordial greeting as he stepped upon the platform for a five minutes' talk on his work. He spoke especially of the effort for national prohibition of the manufacture and sale of intoxicating liquors. Those who have listened to Mr. Robbins are not at all surprised at the earnestness and enthusiasm of the son, Rev. J. C. Robbins, who is doing such effective service in other departments of Christian effort.

On Wednesday afternoon occurred the election of officers:

President, Rev. D. S. Jenks; vice-presidents, Hon. C. E. Clough and Rev. M. R. Foshay; secretary, Rev. O. C. Sargent; treasurer, Lewis E. Stapes; trustees—ministers, J. H. Nichols, E. C. Goodwin, N. L. Colby, C. A. Reese, W. P. Stanley, J. B. Wilson, R. A. Sherwood, J. B. Gilman, D. Donovan, A. E. Woodson, W. C. Myers, H. C. Whitcomb; laymen, George Holbrook, D. H. Goodell, H. A. Yeaton, I. J. Dunn, E. H. Brown, George A. Worcester, F. H. Smith, O. D. Crockett, J. L. Dame and George O'Neil.

Under the general head of "Our State Work," Mrs. Mary C. Cooper spoke in the interest of Colby Academy, Rev. Gust Engstrom for the work among the Swedes, Rev. H. H. Stetson discussed "The Country Problem," and Rev. S. S. Huse "The City Tasks." The last two topics were further discussed by Rev. Messrs. G. F. Rouillard, F. M. Swaffield and W. T. Fellows. Principal Wellman, of Colby Academy, also spoke for that school. There are 170 students, among them eight young men who are preparing for the ministry. Hon. C. E. Clough introduced a resolution recommending that contributions for Colby be added to the "budget" of the churches. After a somewhat prolonged discussion the resolution was voted down. It was refreshing, however, to have such a free and informal discussion. It was a departure from the "cut and dried program," such as can hardly be remembered by the oldest convention goer. There was no difference of opinion as to the merit of the object, but a majority were not certain that it would be wise to include it in the regular apportionment.

The last session came on Wednesday evening, when Rev. C. A. Reese gave an address on "The Next Step in Convention Work." This he believed to be the adoption of a minimum salary for the pastors. He said the average salary for Baptist ministers in New Hampshire is \$768.03, including the city pastors. He also stated that there were nine pastors who received last year \$600, three who received \$550, nine \$500, one \$450, two \$350, and two \$300. He believed there should be a stated sum, below which no pastor should be expected to serve, but did not mention any specific amount.

Perhaps the greatest treat of the meetings was the sermon by Rev. Herbert S. Johnson, of Boston, whose theme was "Digging Out Old Wells" (Gen. 26:18). The well filled up with rubbish he used as an illustration of the church so filled with the spirit of worldliness as to have lost its enthusiasm and interest. A loss of enthusiasm means a loss of usefulness.

A brief "foreword" by Rev. F. M. Swaffield, which was an

earnest plea for renewed consecration and activity in the coming year, brought our 1913 anniversaries to a close.

The Nashua people outdid themselves in their efforts to make their guests comfortable and at home. The attendance was fully up to the average, and possibly a little higher.

The next year's meetings are to be held in Claremont.

J. H. N.

A Hard Question

BY REV. ARTHUR C. BALDWIN.

The Queen of Sheba was a wise woman. She had heard wonderful things about King Solomon. They seemed to her decidedly exaggerated. She therefore came to the king "to prove him with hard questions." In this she was in line with the latest scientific methods. The laboratory system has replaced the dictum of authority. Men do not believe because they have been told, but because they have ascertained for themselves.

The scientist sits down before a fact and asks it questions. His spirit is like that of a little child. He is docile, ready to believe the answer that the facts give to him. He will scrap every creed his books have given him, if the facts go against them. He does not care what the world has believed. The fact is the supreme thing. Therefore our age advances in wisdom. We grow because we ask questions.

We are grateful to those who have asked hard questions of the religious faith. We owe much to the sceptics whose hard questions have probed accepted dogmas and compelled readjustments. We are prone to accept what has been said with conviction, without possessing a conviction of our own. The questions of every era have compelled religion to state itself in the vocabulary of the time. Out of the fire of questions has come the highest faith. Let men bring their questions to the church. It needs them.

A word, however, should be said of the one who asks. He should be a sincere questioner, not a mere fencer with words. He should ask as the scientist asks in his laboratory, with the will to believe and obey the truth. Herod asked many questions of Jesus and had no answer. He was not worth answering.

A questioner should also ask the right people. If he wishes to know science he will not go to the illiterate. If he wishes to know God he will not go to the atheist. It is strange to see men getting answers to hard questions about religion from men who have had no personal experience of the grace of God. There are lives near by that tell of the nearness of God. There are great spirits in history whose words still live with us. There is Jesus, who spoke as no man has ever spoken since. Take the hard questions to those who have a right to speak. Listen to them. They know.

Lastly, a questioner must not expect every question to be answered now. Some problems belong to the ages beyond. In no realm are all the questions yet answered. Leave some, then, for to-morrow, and do God's will to-day as best you can understand it.

Fall River, Massachusetts.

There has long been a question as to priority between the baptism of John and the baptism of Proselytes. Preuschen in his *Handbook of Church History* gives his verdict in favor of the Baptist. He says: "As a rite baptism may be original with John."

Governor Ferris has advanced a new argument for good roads. He says they aid religion by making it easier for people to go to church, and education by making it easier for children to get to school.

The Home Circle

Knots

Many people are sawing wood, both really and metaphorically. Those who are engaged in the manual task have learned to avoid sawing through knots whenever possible. Others may learn from them to save themselves unnecessary toil and trouble by skipping the tough problems of life, when nothing is to be gained by tackling them. But have you ever thought what makes a knot? A knot occurs at the place where a branch is joined to the main trunk of a tree, or to a larger limb, and it is simply the effort of nature to guard against the greater strain that comes on the branch at that point. If the wood at the junction were no tougher than elsewhere the branches would be torn from the trees in the gales, and the trees would be disfigured and die. Knots give strength and life and beauty to the trees by toughening their fiber at the critical points. Do you see the lesson? We may learn from the knots to guard and strengthen our characters at the points that must endure the greatest strain. The man who handles the money of others needs to toughen his honesty into the hardest kind of a knot. The busy and oftentimes weary housewife and mother must cultivate the knottiest kind of patience and cheerfulness. The boys and girls should learn the truth of the line in "The Wonderful One-Horse Shay":

"The weakest place must stand the strain," and be particularly careful to make the weakest places in their character tough and strong. Then, too, did you ever notice that the trees that have the softest wood have the hardest knots? That is because the trees with the weakest wood need the toughest knots to save their branches and live and thrive. Let those whose characters are not strong, and who are subject to many temptations, be encouraged, and learn from God's care for the weakest trees to make the points at which temptation most easily besets them the strongest elements in their characters.

Gethsemane

BY REV. FREDERICK LENT, PH.D.

Like eyes of angels bright with pity
The stars looked down upon the city—
Jerusalem of sacred story,
The ghost of other days of glory;
We crossed the Kidron's vale to see
The garden of Gethsemane.

The Mount of Olives, steep and high,
Rose back against the Eastern sky,
And where the lower slopes lay shrouded
In gloomy shadows closely crowded,

The place of Jesus' agony,
Lay silent, sweet Gethsemane.

The spectral whiteness of the wall
Stood in the darkness, square and tall,
To guard that bit of holy ground;
Within was quiet, deep, profound;
Our reverent feet trod silently
The paths of still Gethsemane.

A lantern's feeble, glimmering light
Shone faintly through the fragrant night
On gray leaves trembling in the breeze,
And old gnarled trunks of olive trees,
The growth of many a century,
In perfumed, sad Gethsemane.

How often at the tired day's close
Came Jesus here to seek repose,
And knelt to pray in this retreat
Among the balsam odors sweet,
The noontide haunt of bird and bee,
Fair flower-filled, sweet Gethsemane.

When worn with grief and sinner's spite
He came on that last fateful night,
The eleven disciples, drugged with sorrow,
Closed drowsy eyes upon the morrow,
Nor marked his blood-drops heavily
Fall dark-red in Gethsemane.

Apart he wept with sobs and sighing,
While some a stone's cast off were lying,
And three most loved ones close at hand
Too dull of soul to understand
That pain of matchless mystery
Christ suffered in Gethsemane.

"My Father, if thou canst, O let
This cup remove from me, and yet
Thy will be done, not as I will";
The cup, as full as love can fill
With bitterness, submissively
He drained in dark Gethsemane.

Then, thinking only of his friends,
As one his feeble flock defends,
With heart grown calm and placid face
He turned to lead them from the place,
For hastening with his company
Came Judas to Gethsemane.

False Judas clung with treacherous touch
Round Jesus' neck and kissed him much;
Once in the dark flashed Peter's sword,
Then, when the soldiers seized the Lord,
All the disciples turned to flee,
Far scattered from Gethsemane.

What memories stir the throbbing heart,
What hot tears from the eyelids start,
As one kneels where the Master prayed
The night in which he was betrayed,
And lives again the tragedy
Enacted in Gethsemane!

"'Tis midnight in the garden now,"
We softly sang (o'er Olive's brow
The great moon rose and brightly shone);
"The suffering Saviour prays alone,"
The tender strain sank sobbingly,
And died in old Gethsemane.

(182)

We watched the moonlight flood flow down
Across the gently sloping town,
A silver sea' submerging all,
Both streets and roofs, and mosque and wall;
And evermore the world will be
Transfigured by Gethsemane.

New Haven, Connecticut.

[These lines refer to a visit to Gethsemane on the night of April 4, 1912, the anniversary of our Lord's betrayal.]

The Second Mile

BY HENRY B. WILLIAMS, D.D.

"Did you mow the lawn?" asked a mother of her young son.

"No; you didn't tell me to," was the reply.

"Didn't tell me to." Ah, it is the doing of the thing that we are not told to do, the thing that neither law nor society compels us to do, that makes the second mile. It is the unexpected service, the undemanded service, the gratuitous service, that cheers our hearts and increases our affection for the doer.

Do not wait to be asked; do not wait to be compelled; do not do it simply because you think that it is your duty to do it, but run to your task, unbidden, without compulsion of any kind. Take up the task out of sheer love for the work itself, or for the Master who left it here for some loving disciple to do.

That mother loved her boy, and she knew that he would have mowed the lawn if she had asked him, even though a ball game was going on in the nearby field; but if he had mowed that lawn without being asked, without compulsion, so to speak, of any kind, I am sure that mother would have been even more proud of her son.

Jesus Christ, your Master and mine, appreciates our first mile of service. He appreciates it when we do what he commands us to do. He appreciates our conformity to baptism, our giving, and all that, but oh, his heart is all the gladder when he sees a child of his, on his own volition or initiative, without being asked, without being compelled, taking up a work for the love of it, gladly going the second mile and counting it a joy.

There are many husbands and wives who do what is absolutely required. They provide for the home, they conduct themselves within the law; but they fail to do those other things that the law does not demand, but that make home the sweetest and dearest place on earth. They go the first mile of conventionality, but not the second mile of affection. A husband does not do his whole duty by his family when he goes away to work in the morning and comes home again at night, and on Saturday night leaves his week's wages on the kitchen table. That is all right, as far as it goes. But that is only the first mile. The law demands that a man support his family. Many husbands are civil enough to their families, but they fail to show the love and affection and perform those little acts of

kindness and thoughtfulness that gladden a wife's heart and help her bear the heavy druggery of a home. Many a home is saddened, if not ruined, by the failure of both husband and wife to go the second mile. No home can be what God intended it to be unless there is a willingness on the part of both to do more than what the law or the conventionalities of society compel them to do.

Woburn, Massachusetts.

For the Children

The Turtle—A Fairy Tale

BY MISS EDITH J. BROCKETT.

Once upon a time a small boy named George lived with his mother, who was a widow, and tried to help her in every way that he could about the house and by running on errands. She taught him to be kind to others, so that he became a favorite with his school teacher.

Two boys, Tom and Harry, were jealous of George, and teased and tormented him in various ways, and sometimes they made him cry. Tom and Harry were very mischievous. They destroyed gardens, stole apples and peaches, broke windows in houses and barns with stones, and did many other things that were wrong and that made trouble. The parents of Tom and Harry were not good themselves, so the boys continued to play mean, cruel tricks and became nuisances to all the neighborhood.

One day a strange looking man appeared in town. He was tall, and had keen, flashing eyes, a long white beard, long white hair, and wore a tall, pointed black hat and a long black cloak. He carried a queer cane, on which was a twisted brazen serpent.

When George saw this stranger walking down the street he noticed that he dropped his stick. Picking it up George ran after the man and asked politely, "Sir, did you drop this?"

The stranger looked earnestly at George and said, "*What you most long for, work hard for, and you will win.*"

Then he took his cane and walked rapidly away.

George felt strange, but he kept repeating to himself, "What I most long for is a musical education, and I will work hard for it; then perhaps I'll win, as this man said."

At school that day Tom and Harry behaved worse than usual, so the poor teacher was glad when school closed. As they raced down the street they saw the stranger and began to shout and throw stones at his pointed hat. Both boys were good shots, but to their surprise the stones glanced by the man's hat.

So they ran nearer, swearing and calling him names. Suddenly the stranger pointed his cane at them, and its brazen serpent seemed to turn, twist and hiss at the boys, and the stranger sternly said, "Tom and Harry, you are now to be punished for your selfishness and cruelty to other people."

At once they began to grow smaller, and

in a few moments were transformed into turtles. In vain the boys struggled and tried to talk. The stranger picked up the turtles, placed them in a bag he carried, and disappeared from the town.

* * * * *

Years passed. George worked hard, earned money, went to a musical conservatory, and in time became a famous musician, winning friends by his gentle, courteous manners. One evening he sang at a concert in a large city and received great applause. The next morning he strolled in the park and stood by a lake whose clear waters sparkled in the sunlight. The little gold and silver fishes swam about, while the beautiful white pond lilies filled the air with fragrance. As George gazed at the lovely lilies he remembered they were his mother's favorite flower, and thinking about his childhood days, he wondered where Tom and Harry were. He began to sing softly and sweetly, and as he looked into the water the pebbles heaved as a large turtle crawled out of a hole. It was followed by two other turtles which seemed to talk to each other. He heard them say, "We have surely suffered enough and learned how to act."

The little fishes whisked their tails as they replied, "Yes, you have been patient and kind for years. We hope you'll soon be released, for remember the wizard told you that a prince would some day come whose singing would be a sign that your punishment was at an end." The lilies nodded their heads as the fishes spoke.

Then the turtles grew larger. Suddenly one turtle's shell slipped off, revealing a full-grown man; then the second turtle's shell fell off, and Tom and Harry jumped out of the lake crying, "At last we are free!"

The third turtle seemed to hesitate, but the men, turning, hauled it to the shore and a beautiful maiden, arrayed in a dainty white robe, with golden hair, came out from the shell.

George gazed astonished at the sight. But the men came toward him, exclaiming, "You have broken our enchantment. We have been justly punished for our selfishness. We were condemned to live among the stones in the mud at the bottom of the lake as turtles until a man, who thought of others first and himself last, should come."

The tall, white-haired wizard, with his serpent-entwined wand, suddenly stood beside them, saying, "Tom and Harry, you have learned the lesson of life through suffering for your own faults. George has gained fame by earnest endeavor. Happiness will come to you all if you observe the Golden Rule, for the greatest thing in this world is to help others and live in peace and harmony." Then the wizard vanished from their sight.

Tom and Harry hastened to their home. George turned to the beautiful maiden, who gazed at him shyly, and blushing gave him her hand as she took a bunch of the lovely pond lilies that he gathered. The flowers whispered, "Happiness be yours." as youth and maiden walked away.

East Orange, New Jersey.

The Common Lot

There are more heroism and devotion in the lives of the common, every-day people than come to the surface. A truth well worthy of attention is expressed in Gray's "Elegy in a Country Church Yard," "Full many a flower is born to blush unseen." A letter recently received is so full of this private heroism, and of the inspiration of devotion in the ordinary affairs of life, that we share it with our readers, suppressing names:

Please find inclosed money order for my paper. I wish to say I am well pleased with the change that has come to my old friend and regular visitor for so many years. Permit me to add a word touching my own life. At six years of age my mother died, leaving a family of eleven children. I was the tenth one. The home was broken up. It was my good fortune to be placed in a Christian family, where I remained till I was twenty-one; and in this home your paper was a regular visitor, and when I was old enough to read and be interested in a religious paper I had *The Watchman and Reflector*. When I had a home of my own your paper was one of the household. To be brief, I am now in my eighty-second year, as I was born in 1832. Your paper has been a visitor in my home most of the time for sixty years. My paper now, when read, is given to a poor colored family. I have been a poor man all my days and a hard laborer, but I have, I trust, done some good in the world in a humble way. I sent one son through Harvard University. He is now an honored teacher in a large city high school. Now, at nearly eighty-two, I am employed in the railway mail service between ——— and Boston, a run of 234 miles a day, with much work to do. I came into this service in 1869. May God bless you men in your work.

Your brother in Christ,

— . — . — . — .

Just for Fun

"Mamma, I just now fell downstairs and hit every step all the way down!" exclaimed little Mary, who attends the Christian Science Sunday school.

"Did you hurt yourself, dear?"

"No, mamma. I kept saying, 'Truth, truth, truth!' every step I hit, and I didn't hurt myself a bit. But I had Fido in my arms when I fell and I think he is pretty badly hurt."

"What makes you think so, dear?"

"Why, every step we hit he yelled, 'Error, error, error!'"—*Judge*.

Little Freddie reached the mature age of three, and discarded petticoats for knickerbockers. "Ah," cried the proud mother, "now you are a little man!" The fledgling was in ecstasies. Displaying his garments to their full advantage, he edged closer to his mother, and whispered, "Mummie, can I call pa Bill now?"

"How frightfully you snored last night!"

"Yes; it is inherited."

"From your parents?"

"No; from my grandfather, who ran a steam saw-mill."—*Fliegende Blaetter*.

Wife: "What is a referendum?"

Husband: "Search me! I don't know whether it's a soft drink or a part of an aeroplane."—*Judge*.

Books and Their Makers

The Habit of Good Reading

By William Thomas M'Elory

A story is told of a little boy who, having read *The Swiss Family Robinson* two or three times, was seen patting it "with gentle and appreciative taps." The next day the person who tells the story was in the study of a distinguished professor who had just finished reading *Paradise Lost*, and he, as he talked, patted the book just as the boy had patted his the day before. Their books were their friends, friends which they could turn to with love and appreciation, and feel sure that their affection would never be refused or misplaced.

Reviews

A Vital Ministry. By Professor W. J. McGlothlin, Ph.D. Fleming H. Revell Company. \$1 net.

The author ranks among the strongest of Southern preachers and teachers. Church history is his specialty, and this he teaches in our Baptist seminary at Louisville; but this volume proves him a past master as a teacher of pastoral theology, and even of homiletics. In the exhaustive study of church history he has been obliged to study the outstanding preachers of the church, and he now gathers his studies together in this admirable volume for ministers. No preacher should miss the inspiration which will come from the study of this book. Any chapter in it is worth the price of the book. We hope that it will find its way into the library of every preacher of our denomination.

St. Paul's Certainties. By Rev. J. D. Jones, M.A. Fleming H. Revell Company. 50 cents.

Here we have a new volume of the International Leaders' Library dollar books for fifty cents. Mr. Jones, the famous minister of Bournemouth, is one of the ablest preachers of England, and this volume brings us fifteen of his ablest sermons. They are thoroughly evangelical and intensely practical.

The Responsibilities of Buddie. By Anna Chapin Ray. Little, Brown and Company. \$1.50.

This is the third and last of the "Buddie Books," and those who have liked *Buddie—The Story of a Boy and Buddie at Gray Buttes Camp* will be glad to follow his adventures still farther. It is an admirable book for boys of from ten to fifteen years of age.

The Freshman Eight. By Leslie W. Quirk. Little, Brown and Company. \$1.20 net.

The author became popular with high school boys and girls in *The Fourth Down*, and now he gives us this second excellent college story. It may be a bit "young" for college students, but it will be devoured by those who are looking forward to college. This is a book describing college sports; it is well done, and it will be deservedly popular.

Mother West Wind's Neighbors. By Thornton W. Burgess. Little, Brown and Company. \$1 net.

A new book for boys and girls from six to eleven years of age is given us by the author of *Mother West Wind's Animal Friends*. This book is jolly as jolly can be, and describes "Mother West Wind"

sending "Merry Little Breezes" out to play in the meadows.

Plays for the Home. By Augusta Stevenson. Houghton Mifflin Company. \$1.25 net.

This volume is made up of a series of interesting dialogue plays intended for simple dramatic entertainments in home and school. They are dramatizations adapted from favorite tales of folk-lore. The book will be joyfully welcomed by the younger folks.

The Quest of the Dream. By Edna Kingsley Wallace. G. P. Putnam's Sons. \$1.50 net.

A delightful story in the form of a series of brilliantly written letters describes this volume. The letters are essays, flashing with gems of thought and gems of expression. There are no dull pages in the book, but many brilliant ones. The book is beautifully printed, exquisitely bound and covered with a dainty box. If it is not too early to think of Christmas gifts, write down the name of this book.

A Little Green World. By J. E. Buckrose. G. P. Putnam's Sons. \$1.25 net.

Many will hail with pleasure a new book by the author of *Down Our Street*, *Love in a Little Town* and *The Toll Bar*. This book is equal to the author's best, bright, cheerful and delightfully human.

The Piper of Clovis. By Grace Duffie Boylan. Little, Brown and Company. \$1 net.

This is a fairy romance of the twelfth century, with a historical framework. It tells the story of Clovis, a forester's son, who used his pipes with such weird and magical power as to charm with his music the beasts of the field and the forest. It is a book for boys and girls, and it is the kind of a book that will appeal to the imagination of boys and girls.

Tarbell's Teachers' Guide. International Lessons for 1914. By Martha Tarbell, Ph.D. Fleming H. Revell Company. \$1 net.

Among the very best of the Sunday school helps we must place *Tarbell's Guide*. It is especially rich for next year. We have carefully examined it, and we commend it unreservedly. With it a teacher is equipped for service.

How Europe Was Won for Christianity. By M. Wilma Stubbs. Fleming H. Revell Company. \$1.50 net.

Just the book which the church has needed for many generations has at last come to us. This volume gives us, in simple phraseology, the story of the Church for seventeen centuries in Europe, and the

history is made to center about the life-story of the men who were used by God in planting and nourishing the Church. The work is admirably done and fills a long-felt need. It is a book which will be especially appreciated by laymen, but ministers also will find it of special interest and value.

The Men of the Gospels. By Lynn Harold Hough. Eaton and Mains. 50 cents net.

One of the strongest and most eloquent of the younger men of the Methodist Episcopal Church gives us in this little volume twelve studies of the most interesting men of the Gospels. New light comes to the reader, and he wonders why he has not thought of some self-evident things before. The book is well worth reading.

Out of the Dark. By Helen Keller. Doubleday, Page and Company. \$1.

A beautiful little volume containing the essays, letters and addresses of Helen Keller, in whom all the world is deeply interested. The publishers have done the public a great service in publishing this book, and it will be widely and greedily read. What a wonder Helen Keller is! How wonderful that she should be able to write such essays! *Think of it; she here tells us why she is a Socialist, and she succeeds better than many men who have attempted it.*

The Man Among the Myrtles. By John Adams, B.D. 60 cents. **The Seven-Fold "I am."** By Thomas Marjoribanks, B.D. 60 cents. Charles Scribner's Sons.

Two new books are added to the Short Course Series, edited by Rev. John Adams, B.D., and published by the Scribners. *The Man Among the Myrtles* is an exceedingly able and interesting study of Zachariah's visions, and *The Sevenfold I Am* is a series of devotional studies, in which the "I am" often used by Jesus, is made the center:

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"I am the Light of the world," "I am the Door," "I am the good Shepherd," "I am the Bread of Life," "I am the Vine," and "I am the Resurrection and the Life." These books are of exceptional value to Bible students.

Beatrice of Deanwood. By Emilie Benson Knipe and Alden Arthur Knipe. The Century Company. \$1.25 net.

An admirable historical novel, with the scene laid in the days of the Colonial and Revolutionary period. It has an interesting plot and the story is well told. There are sidelights upon the character of George Washington and many other well known persons on both sides of the sea. An interesting character is a shrewd and conscienceless scamp who practices rhabdomanancy, using his "dividing rod" with striking effect. This story is a sequel to *The Lucky Sixpence*, but is complete in itself. It presents an excellent opportunity for another story of the same series, for we leave the dainty heroine at the most interesting moment.

The Changing Girl. By Caroline Wormeley Latimer, M.D. Fleming H. Revell Company. 25 cents net.

This is another of the Edward Bok Books of Self-Knowledge. It is by an able and godly woman, and delicately treats the changing girl—her physical, mental, moral and social changes. Put it into the hands of your daughters.

Practical Sewing and Dressmaking. By Sarah May Allington. Dana Estes and Company, Boston. \$1.50 net; postage extra.

Here is a complete and comprehensive work on the subject treated, bearing evidence of faithful study and extended experience. The work is intended to be of practical value, not only to the amateur, but to the business woman established in practical dressmaking. Illustrations, diagrams, plans and patterns abound.

Easy Meals. By Caroline French Benton. Illustrated. Dana Estes and Company, Boston. \$1.25 net.

This is a book for the "small house-keeper" and for these days of high cost of living. The author has gathered between its covers a great deal of information about the things that the inexperienced young house-maker needs to be acquainted with in order to make her task successful. There are plans for breakfasts, luncheons, dinners, telling not only what to serve, but how to serve, how to prepare attractive dishes for the sick-room (often more potent than medicaments in restoring health), and other matters important for the housekeeper to know. It is a useful and suggestive book.

Last Poems. By Mrs. Julia C. R. Dorr. Charles Scribner's Sons. \$1.50 net.

This volume contains poems published originally under the title of *Afterglow* and *Beyond the Sunset*, and many poems that

have not been published before. The writer has poetic gifts of high order, and the poems are beautiful and inspiring. Many of the best were written after the author's eightieth birthday. The book has a fitting "foreword" by the author's daughter—a worthy tribute to a noble mother.

The Books of Ezra and Nehemiah. By Loring W. Botten, Ph.D. Charles Scribner's Sons. \$3 net.

This is another of the series of "The International Critical Commentary," of which the late Dr. Charles Augustus Briggs was editor-in-chief. The new volume maintains the high grade of scholarship for which the whole series has been notable. No pastor or teacher who attempts to make a critical study of the Old and the New Testaments should be without this admirable and able series of commentaries. It is a great mistake for our pastors to give up scholarly habits and critical study of the Book that they have been sent to teach.

Christian Science So-Called. By Henry C. Sheldon. Eaton and Mains, New York.

The author's appraisal of this religious cult is based on the information supplied by Georgine Milmine, which contains documentary evidence and Mrs. Eddy's own published words. Christian Science is a religion and a cunning money-making scheme. He finds Mrs. Eddy mendacious in her claims, despotic in her control, and inconsistent in her statements. Professor Sheldon in this compact volume furnishes us with a scholarly, candid and thorough criticism of Christian Science.

The Progressing Philippines. By Charles W. Briggs. The Griffith and Rowland Press, Philadelphia. 50 cents net; 58 cents postpaid.

The title indicates the optimism of the writer. If a missionary of ten years' experience, who knows the people as no other resident does, has a hopeful view, it is well assured. This book is specially prepared as a text-book for mission classes. It is comprehensive, discriminating, informing, readable and amply illustrated. Mr. Briggs favors the control by the United States Government for the good of the islands, and has little esteem for some of the "patriots." We are glad to commend this book to general readers as well as to students.

A Gift of Love for 365 Days. Chosen and arranged by Rose Porter. Fleming H. Revell Company. 50 cents net.

An exquisite little book of beautiful quotations for every day in the year is a beautiful gift, far more sensible than a Christmas card. This book is a gem, and too many copies of it cannot be distributed, for it will do good wherever it goes.

The Roaring Lions. By James Otis Harper and Brothers. 60 cents.

This is an interesting story of the inception, organization and conduct of a boys' club. For success in such an enterprise there must be the "born leader." Davy Doak assumes and maintains that position, although Ikey Dunham tries hard to usurp the place. An accident to Jimmie Simpson serves to arouse sympathy in the young hearts and to impress lessons of consideration for others. "The Camp in the

Freedom and Authority in Religion

By EDGAR Y. MULLINS, D. D.

President and Professor in Theology in
Southern Baptist Theological Seminary

THOSE who have become acquainted with Doctor Mullins' books, "Axioms of Religion" and "Why is Christianity True?" will welcome any new work from his pen. They will especially welcome one with the title given above, since there are no questions more insistent at the present time than those pertaining to freedom and authority in our religious allegiance.

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Woods," "The Impeaching of the Vice-President," "The Excursion" and "Ikey's Peril" furnish movement sufficient to keep the interest well sustained.

The New Testament and Its Leaders. By Frank T. Lee, D.D. Sherman, French and Company, Boston. \$1.35.

The author has prepared a readable and illuminating account of the way in which Christianity was prepared for in the ancient world, was inaugurated and emancipated from Judaism, and became universal. The great leaders among the apostles and others are passed in review with an appreciative account of their service.

B.Y.P.U. DAILY READINGS.

Monday, October 13.—Obedience the climax of loyalty (Matt. 8:18-34). (Israel asks a king. 1 Sam. 8.) Tuesday.—A business man called to service (Matt. 9:1-17). (Saul's quest and discovery. 1 Sam. 9.) Wednesday.—The reach of Jesus's healing power (Matt. 9:18 to 10:1). (Saul's public choice as Israel's king. 1 Sam. 10.) Thursday.—Twelve apostles receive their orders (Matt. 10:2-23). (Saul routs the Ammonites, becomes king in fact. 1 Sam. 11.) Friday.—Self-denials and rewards of service (Matt. 10:24-42). (Samuel's frank address to Israel. 1 Sam. 12.) Saturday.—John measured on the standard of Jesus (Matt. 11). (Saul's impatience and sacrifice at Gilgal. 1 Sam. 13.)

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, October 13.—By humility (Rom. 12: 3-10). Tuesday.—By co-operation (1 Cor. 3: 6-11). Wednesday.—By faithfulness (John 12: 20-26). Thursday.—By following Christ (1 Pet. 2:21-25). Friday.—By hard work (1 Tim. 4: 6-16). Saturday.—By soul-winning (Acts 2:40-47).

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Sunday School Lesson

LESSON III. OCTOBER 19.

The Report of the Spies. Numbers 13:1-3, 17-14:25.

Golden Text: If God is for us, who shall be against us? Rom. 8:31.

Notes on the Text, by Thomas O. Conant

The closing words of the last lesson were: "And afterward [after the restoration of Miriam] the people journeyed from Hazeroth, and encamped in the wilderness of Paran." In Paran was Kadesh-barnea, a beautiful oasis in this "great and terrible wilderness." They had now arrived on the very margin of the Promised Land. Beer-sheba was but fifty miles north of them, and Jerusalem only one hundred miles. But alas! "they were not able to enter in, because of unbelief" (Heb. 3:18). We shall see in this lesson how unbelief wrought their undoing through cowardice and discouragement.

I. CHARACTER OF THE SPIES.

Vers. 1-3. These "spies"—we should call them now by the more honorable title of a reconnoitering party—were of the pick of the nation—*everyone a prince among them . . . all of the men were heads of the sons of Israel*. But what a poor, faint-hearted, pusillanimous lot, save two, they were! Their ignominious names are given in verses 4-16—just two, of the twelve, worthy of remembrance.

2. MOSES'S INSTRUCTIONS.

Vers. 17-25. As indicated by these instructions, it was not the divine purpose that the sons of Israel should remain long in that locality. It was not the Promised Land. Yet it was admirably adapted for a permanent residence. Kadesh-barnea was the center of a well-watered region, in which the people could spread themselves abroad and find pasture for their sheep and cattle. As the event proved, they were obliged to dwell there for thirty-eight years. In his instructions Moses specified what they were to look for (vers. 18-20). Only two months before Jehovah had told them what they were to do, and reminded them of the oath which he had sworn to their fathers (Deut. 1:7, 8). Moses recalled these things to their minds as they stood upon the borders of the land which Jehovah had set before them. With these words ringing in their ears, the spies set out. They went up into the South—the "Negeb"—comprising the southern part of the country. The course of their journey, which occupied forty days, is indicated in verses 21-23. It is not at all probable, says Dr. Peloubet, that they went in one band, as that would have aroused suspicion. Formerly the Egyptians had held this territory, but Palestine had some time before ceased to be an Egyptian province. The people of the land would naturally, however, suspect the motives of a body of twelve men, traveling together, and we know that they traveled in smaller companies, perhaps no more than two or three in each division, and scattered in different directions, so as to secure the information that Moses desired. In this way they were able to make a good report of the re-

sources of the country. Among the spoil brought back was that famous cluster of grapes, so large that *it was carried on a pole by two*. There are records of great bunches of grapes, grown in this country and Europe, that would have matched this one from Eshcol. Dr. Mitchell, of Philadelphia, grew a cluster in his hothouse that was two feet four and five-eighths inches in length and three feet across the shoulder. Others weighing from nineteen to more than twenty-three pounds have been recorded. To carry such enormous clusters unbruised and unbroken so many miles would require the services of two men at least. They also brought back pomegranates, considered a fine fruit in the Orient, though acrid and insipid when brought to this country, and some ripe figs. One of the leaders, Joshua, went the entire length of Palestine, 300 miles, to the pass between the Lebanon range known as "the entering in of Hamath," a city north of Damascus. Caleb, with another party, went only about 100 miles, to Eshcol or a little beyond, and thus seems to have returned first, he only being mentioned in Num. 13:30; 14:24 as making a courageous report. In this he was later joined by Joshua.

3. A DISCOURAGING REPORT.

Vers. 26-33. The report of the spies was worldly-wise, from the human point of view. They were, though numerically strong, extremely weak as a military organization. And when they said, in response to Caleb's courageous words, *We are not able to go up against the people; for it is stronger than we*, they were not speaking unadvisedly, as men. So thought not a few of our Revolutionary fathers when Washington and his ragged, half-starved soldiers were wintering at Valley Forge. But they forgot the supreme factor in all human extremity, the mighty God, who had promised them victory over all their foes. What were the sons of Anak, gigantic in stature and fierce in aspect, of whom Goliath was perhaps a descendant, in the presence of men divinely led, as David was? Of the other inhabitants named, the most powerful probably were the Hittites, once thought by scholars to have been a mythical race, but whose remains have recently been discovered. The others were tribes occupying different localities in Canaan. And the land itself, as they saw it, was undesirable, *a land that devours its inhabitants*, an unhealthy region, unsuited for the purposes they had in view. The report was based on facts, as they saw them, but it was *an evil report* because it directly contravened the word of Jehovah, which covered not merely the small section these first spies to return had seen, but the whole land.

4. REBELLION AND INTERCESSION.

Vers. 1-25. The rebellious spirit of the people of Israel, as it is of the great mass of them to-day, was incorrigible. All the wonders in Egypt and in the wilderness, all the terrors of Sinai, all the instructions and revelations received from Jehovah at

the Holy Mount, had not sufficed to subdue their unruly temper. They wept and wailed, *would that we had died in Egypt or the wilderness!* Then their murmuring turned to rebellion: *Is it not better for us to return to Egypt? And they said one to another, Let us appoint a head, and let us return to Egypt.* When they heard of this ominous conspiracy, *Moses and Aaron fell on their faces before all the assembly*, and Joshua and Caleb rent their clothes, and tried to reason with the people, but the latter cried out, *Stone them!* Then, at this critical moment, *the glory of Jehovah appeared in the tent of meeting*. The terror of that appearance caused the tumult to cease, and Jehovah again threatened to destroy the unbelieving people, and make a new nation of the descendants of Moses, *greater and mightier than they*. But the prayer of Moses again prevailed; but, though God pardoned, he punished. They were doomed to die in the wilderness, only Caleb and Joshua being exempt.

Young People's Prayer Meeting

Topic (October 19).—How to Make This the Best Year in Our Society's History. Phil. 3:7-15. (Led by the pastor.)

What suggestions the pastor will make we do not of course know. They will depend, no doubt, largely on local conditions. We can deal with the topic only in a general way.

Why not, for example, endeavor to make this the best year in the society's history by making it the most prayerful year? Vast power lies in united, continuous prayer for special objects. A society that gives itself to prayer, with conscious purpose to bring about results, by moving the Arm that moves the world, and with utter consecration to the will of God, will find itself growing in spirituality and bringing about results. James intimates that even Christians often ask amiss, because asking in an unworthy spirit; but he adds: "Draw nigh to God, and he will draw nigh to you." A praying young people's society will be a power in the church and community. We once knew a minister who thought there was too much prayer at the mid-week service, and restricted it to one or two brief petitions. That prayer meeting soon died. There cannot be too much prayer, if it is *real* prayer. Try it for this year, and watch for and expect results. If nothing happens—but something *will* happen. Pray hopefully, trustfully, believingly. A young people's society can in this way, however few in numbers, revolutionize the community. Try it!

Another way to make this the best year is to make much of Bible study. Bible study is no easy task; it involves hard work. Like the study of the German language, it must be done "by main strength" to be of real service. Adopt some definite plan of study, and *stick to it*. After a while the effect will be seen in the growth of spirituality in the members. Knowing the will of God more perfectly, they will want to do it more perfectly, and hence will acquire an intelligent zeal in the cause of Christ.

Will not that make the coming year the best in the society's history?

New York City News

New York Ministers' Conference]

REPORTED BY REV. DAVID A. MAC MURRAY.

Rev. M. H. Pogson, D.D., brother beloved and venerable, told on Monday morning the story of his life from boyhood until the present time—a story well worth telling and told in a way that won the sympathy and admiration of every one present. Indeed, it was a story so human, so interesting, so providential, and so full of rich experiences, that one would like to have it in book or narrative form to pass it on to others for the strengthening of their faith and the inspiring of their courage and hope. The doctor referred to it as "the song of the dying swan," saying that it would probably be the last time he would appear before the Conference. It was indeed a "song," but not that of a "dying swan"; it was the song of a victor in the fight, the song of a life that "had fought a good fight and kept the faith." I would like to tell the readers of this page the story as it was told—but who could do that? Let us have it from his own pen and heart; for it will be then much better told and prized all the more, because it will be from himself. We want him to tell us of that boyhood home in England, of the Christian nurture in that home, of the mother's fond care and holy memory, of a father whose life was given to preaching the Gospel of redeeming love; we want him to tell us of the derailing of the youth through evil associations and reading of views that unsettled faith, of the appetite for drink, and how it robbed him of all that he prized dearly, of the emigration to America and experience in New York's ways of dissipation, of the young outcast without home or money, and how he was saved from a suicide's grave and through the great-hearted Van Meter and others guided and helped until, in a little room in the Howard Mission, he was converted to God as his soul and God reasoned together and the light of divine forgiveness flooded his being. We want him to tell us of his great work for temperance reform in both East and West, of his change of views from Methodism to those held by the Baptists, of his baptism by Dr. Burlingham, then pastor of the Second church in St. Louis, and his experiences there, and of his ordination. We want from his own pen such facts as these, glowing with the eloquence of his own life experience and set in the midst of much that is bright with pure humor and homely phrase. Such a story will include that of his pastorates in St. Louis, Bridgeport, New Brunswick and New York, and his long and helpful work as secretary of the Ministers' Home Society. Dr. Pogson is still preaching, and seems both vigorous and happy. He has been a member of the New York Conference for thirty years, and is loved by all his brethren. At the close of his address Dr. Thomas led in prayer. The president, Dr. Farnham, reminded the Conference that "we had made no mistake in requesting this story of our brother," and promised that another such story would soon be heard by the Conference from Rev. J. Bastow. Dr. Woelfkin, in speaking of the beauty and value of this biography, referred to the fact that Dr. Jowett always has a book of biography on his study table because, he says, it gives him "the Gospel in real life." He recalled how Dr. Pogson, twenty-six years ago, had preached a sermon which had left a deep impression on him, and how true it was, as said in his address, that he had "served forty years, with the love of his brethren." "No man," said Dr. Woelfkin, "can love his brethren without compensation for it. We all do love him, and we know that we love him in sincerity and truth."

Next Monday Dr. T. Bayard Collins will speak on "Socialism."

Borough of Manhattan

Early notice is given of the annual meeting of the New York City Mission Society, to be held in the Fifth avenue church on November 11, that churches and other denominational organizations may be enabled to keep the date free from other appointments. The program will be announced later.

Ministers' Conferences, Manhattan and The Bronx

The change in the general schedule of the Ministers' Conferences of New York and vicinity by which the fourth Monday is set aside for district conferences has enabled the ministers of Manhattan and the Bronx to organize a separate union. The meetings will be held on the fourth Monday at twelve o'clock. The union will meet as guests of members. The first meeting will be held on October 27 with the Collegiate church, as the guest of Dr. Oscar Haywood.

SOUTHERN NEW YORK ASSOCIATION.

Program, October 14.

Tuesday afternoon, 1:30.—Woman's Home Mission Society; words of welcome, Rev. Charles N. Arbuckle; Scripture reading, Mrs. Richard Edie, jr.; prayer, Mrs. Lawrence K. Barnes; report of recording secretary, Mrs. Samuel Taylor; report of treasurer, Mrs. Charles H. Bergmann; report of junior secretary, Mrs. George W. Cokefair; Young women at Northfield, Miss Helen N. McKinney; offering; "Our Program for 1913-14," Mrs. L. J. P. Bishop; "To-day in Mexico," Miss Edna C. Kidd, Mexico City; doxology. Association meeting, 3.—Devotional service, led by Rev. Cornelius Woelfkin, D.D.; words of welcome, Rev. Charles N. Arbuckle; reply by Rev. Chester F. Ralston, D.D.; introduction of new pastors; digest of church letters; address, "Our Denominational Day," by Rev. H. L. Morehouse, D.D.; report of permanent council and secretary of correspondents.

Tuesday evening.—Address, "The Church and the Ministry," by Rev. E. T. Tomlinson, Ph.D.; offering for the Baptist Ministers' Home Society; annual sermon by Rev. Kenneth C. MacArthur.

Wednesday afternoon, 1:30.—Woman's Foreign Missionary Society of the Southern New York Association; devotional exercises, Mrs. G. G. Johnson; address, by Miss Marie Dowling, of Shaohsing, China; "Outlook for the Coming Year," by Mrs. R. R. Reeder. Associational meeting, 3.—Devotional service, led by Rev. Cornelius Woelfkin, D.D.; "Our Part in the United Missionary Campaign," address by Rev. C. H. Sears, chairman of New York committee; "The Local Church Aspect," Mr. Richard Edie, jr.; "The Interdenominational Aspect," Rev. Tilman B. Johnson, D.D.; "The World-Wide Aspect," Mr. Mornay Williams; "The Baptist Home for the Aged," address by Rev. Cornelius Woelfkin, D.D.

Wednesday evening.—Address by Frank Moss, Assistant District Attorney of New York; address by Rev. John R. Brown, D.D., of Bridgeport, Connecticut.

Thursday afternoon, 1:30.—Woman's Auxiliary, New York City Baptist Mission; devotional service, led by Mrs. L. H. Trowbridge; August K. Eccles, representing in object the work of the Auxiliary; address by Miss Chisakofsky; closing words by Miss Grace Daland. Associational meeting 3.—Devotional service, led by Rev. Cornelius Woelfkin, D.D.; "What

Will Become of the Old Mother Church!" twenty-minute addresses, "In the Country," Rev. William A. Granger, D.D.; "In the City," Rev. J. Herman Randall, D.D.; "Fresh Air Work," address by Rev. Adam Chambers; report of missionary committee.

Thursday evening.—Layman's night; "Church Extension": addresses by Mr. William Henry Hays, Mr. F. A. Wurzbach, Mr. H. M. McKinney. Supper will be served at the church each evening at six.

Directions.—The Church of the Redeemer in which the meetings are to be held is in Yonkers. To reach it by Subway take the Broadway express to Van Cortlandt Park, change there to Yonkers trolley and get off at Valentine Lane; to reach it by Putnam Division, take the Harlem Elevated to 155th street, change to Putnam train, get off at Lowerre and walk west three blocks; to reach it by New York Central take train to Yonkers, walk east to South Broadway, and take trolley south to Valentine Lane.

Borough of Brooklyn

At the Union Course church, Rev. John Donaldson pastor, 189 persons were present at the morning service last Sunday, of which number ninety-two were men. Fourteen new members were received into fellowship. This church, which is growing by leaps and bounds, has adopted the duplex envelope system.

Fiftieth anniversary services were held by the First church, Hendrix street, East New York, to which Rev. R. H. Baker, of Mt. Holly, New Jersey, has been called, on last Sunday, Monday, Tuesday and Wednesday evenings. Dr. Jesse B. Thomas preached Sunday, in the evening, a discourse from Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Monday evening engrossed resolutions were presented to Dr. W. J. Barnes, the retiring pastor, now pastor-elect of Calvary church, and an address was delivered by Pastor R. H. Baker. On Tuesday evening Dr. E. P. Farnham presided, and Rev. J. Whitehurst, a former pastor, spoke. On Wednesday evening Dr. W. C. P. Rhoades presided, and Pastor Barnes delivered the address. A considerable amount was raised toward the liquidating of the mortgage indebtedness.

The welcome home festival and reunion held at the Baptist Orphanage on October 4, was under the auspices of the auxiliary directors from the Marcy avenue church. The affair was enjoyable and fairly well attended. The occasion was enlivened by music furnished by the Newark Evangelistic Brass Band, the Laurel Mandolin Club and by the singing of the children of the Orphanage, many of whom had sweet voices and showed good training. The sale of salads, ice cream and cake and special donations, added substantially to the financial welfare of the Orphanage. The treasurer, Miss Bertha E. Sibell, guards closely the exchequer. Skilful and economical management in the oversight of the Home is evident. This blessed work well deserves the hearty support of a larger number of

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our Baptist constituency. The cutting through of one of our city streets necessitates the moving of the building from its present location. It is hoped that this forced change will draw the sympathetic and helpful attention of many to the Baptist Orphanage of Brooklyn.

Long Island Association

The forty-seventh anniversary will meet with the Marcy avenue church October 14-16, Moderator E. B. Richmond presiding.

First session: 7:30 p.m., Tuesday evening. Annual sermon, Rev. J. Austin Huntley, First church, Williamsburg.

Second session: At 1:30 p.m., Wednesday, Long Island Branch of Woman's American Baptist Home Mission Society, Mrs. D. A. MacMurray presiding. Address by Mrs. George W. Coleman, of Boston, on "Conservation and Progress." Association will convene at 2:30. Addresses by Rev. C. L. Jackson, Strong place church, and Rev. E. T. Tomlinson, Ph.D., secretary Ministers and Missionaries Board.

Third session: Reports of Missionary Committee and Church Extension Society by Rev. E. B. Richmond and Superintendent E. P. Farnham, D.D., respectively. Address by Rev. L. L. Henson, D.D., of Hanson place church.

Fourth session: 1:30 p.m., Thursday. Woman's Baptist Foreign Missionary Society, Mrs. Helen B. Montgomery presiding. Address, Miss Marie A. Dowling, on "China." At Association session, addresses by Rev. J. R. Henderson, D.D., Rochester, Rev. J. T. Dickinson, D.D., Sixth avenue church, and Rev. Curtis Lee Laws, D.D.

Fifth session: Thursday, 7 p.m. Addresses, Rev. J. W. Hoag, Calvary church, New Haven, Mr. H. E. Drake, and Mr. George G. Dutcher.

New York State

The Ransonville church, which was the only church in the Niagara Association without a pastor, settled Rev. H. Stevens on September 21.

The chairman of the entertainment committee for the New York State Anniversaries at Buffalo, October 20-23, is Rev. W. C. Chappell, 341 Hudson street, Buffalo, to whom delegates should make application for free entertainment. The Convention headquarters will be at the Hotel Statler.

The work at Pawling, Rev. W. W. Barker pastor, opened this fall with a "get-together campaign" carried on during the month of September. This effort culminated in a successful rally Sunday, followed by a "get-together meeting" at the church on the last night of the month. Supper and a social hour were followed by an enthusiastic congregational meeting at which plans for the year's work were discussed.

The Bethel church at Shenandoah in the Dutchess Association has ninety-three members, the income from a small legacy, and an earnest desire to settle a pastor. About \$400 salary could probably be raised, and an effort will be made to provide a parsonage for a man with a family. Any one wishing to consider this field should apply, with references, to Rev. W. W. Barker, Pawling, chairman of the missionary committee of the Association.

The Rensselaerville church has just received a legacy as a permanent fund for the maintenance of the church. It will be known as the James Durfee fund. On September 24 Rev. A. W. Holder, pastor of the church at Preston Hollow, and Mrs. Elisa Smith were married at the parsonage by Pastor D. W. Guthrie. Progress in all lines of work is being made under the

leadership of Pastor Guthrie. There is a flourishing outstation connected with the church.

On September 28 Rev. Joseph Colby Lappeus completed the fourth year of his pastorate of Calvary church, Binghamton. At the morning worship the expression taken by the congregation was unanimously in favor of continuing the present relationship. Mr. Lappeus has not yet made known his purpose for the future. Fifty-four members have been added; \$2,300 has been paid on old debts and in making necessary repairs; and the church is clear of debt. All expenses, including the pastor's support, which is one-third larger than any formerly given, are promptly met. The people are looking forward to such changes and additions to the building as will adopt it to its surroundings in a rapidly growing residential section.

The First church, Fulton, moves steadily forward under the leadership of Pastor M. G. Buck. Since June 1 Pastor Buck has given the hand of fellowship to twenty-one persons, twelve of them received by baptism and all adults. On September 28 Dr. R. A. Torrey, the evangelist and dean of the Bible school, of Los Angeles, California, and at one time pastor of the Moody church, Chicago, spent the day with Pastor Buck, holding three services. At the men's meeting there were about 400 present, and three men decided for Christ. The church has had plans drawn for remodeling the present building and building a new chapel. Contractors are submitting estimates. The work will be begun in the early spring. Fulton is a city of about 13,000 inhabitants, having only six active evangelistic churches with a membership of 2,500. The new edifice will have an auditorium seating about 600, and chapel accommodations for about 500 Bible school pupils, and be so constructed that it can be opened into one large room.

Onondaga Association.

The eighty-eighth anniversary of the Onondaga Association was held with the church at Fabius, September 25 and 26. The sessions were well attended. The very cordial welcome was extended by Pastor R. B. Smith. The general theme of the meeting was "The Development of the Resources of the Onondaga Association." The annual sermon was preached by Rev. G. K. Warren. The following new pastors were welcomed: B. R. Smith, H. W. Jones, J. E. Wilson and E. K. Barss. An interesting letter from Dr. H. S. Lloyd, presenting facts and figures in relation to the Association and the Education Society, was read. The first part of the Thursday afternoon session was devoted to the women's work. Mrs. T. Byron Caldwell presided. Addresses were made by Miss Lillian V. Wagner and Mrs. Joyce Williams Evans. Mrs. F. P. Carr presented a banner to the Tabernacle for the greatest gain in *Mission* subscribers—133 1-3 per cent. A conference on "The Development of the Missionary and Benevolent Resources" was conducted by T. Otto and discussed by Benjamin Starr and others. At the service for young people's and Sunday school work, W. G. Monk led the singing. A devotional service was conducted by Rev. F. Di Tommaso. James H. Morse reported for the Sunday school committee, and presented the Morse banner to the Manlius school for the largest gain in average attendance. Rev. W. E. Braisted, of Oneida, delivered an address on "The Life More Abundant." At the Friday morning session a conference on "The Development of the Financial Resources of the Churches of the Association" was held. Addresses were made by Rev. Messrs. H. C. Poland, J. E. Wilson, G. L. Ford and Mr. O. C. West. The topic of the Friday afternoon session was "The Development of the Spiritual Resources of the Churches of the Association."



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tion. Addresses were made by Rev. Messrs. G. L. Ford, H. W. Jones, F. W. Stanton and R. E. Burton, D.D. The meeting closed with a communion service held by the Fabius church, in charge of Dr. Burton. The statistics show an increase by baptism of 159, a loss by death of sixty-nine, and a present membership of 5,176. The letters from the churches generally were hopeful and encouraging. The officers elected were Rev. G. Harrison Johnson, moderator; Rev. James L. Pinn, clerk; John M. Carpenter, treasurer. Trustees for three years: Rev. R. E. Burton, D.D.; H. J. Knapp, and John S. Munro.

J. L. P.

New Jersey

The New Jersey State Convention will meet with the Central church, Trenton, October 27-29.

A delightful anniversary service is in progress at the First church, Elizabeth. Beginning with October 5, this noble old church celebrates its seventieth anniversary. The pastor, Rev. Newton Mercer Simmons, called to his assistance many able men from the Baptist and other denominations, and the week of meetings has been a feast of fat things. We have asked Mr. Simmons to have prepared for THE WATCHMAN-EXAMINER a report of these enjoyable services, and we hope to present this report to our readers next week.

At the annual meeting of the First church, Vineland, Rev. Frank B. Lane pastor, held on September 24, all departments of the work were reported in good condition. In spite of extensive improvements to the property, entailing heavy expense, apportionments were met. Pastor Lane has entered upon his ninth year with a united and happy people. The church stands well up among the churches of the Association, both in church and Bible school activity. Pastor Lane prepared a series of programs to be used throughout the State as a publicity campaign for the State Convention.

The Trinity church, Camden, gave a largely attended and enthusiastic reception to its new pastor, Rev. J. E. Conant, on October 3. The work of this pastorate is opening hopefully. Mrs. Ada Russell, of Pittsburgh, Pennsylvania, an experienced worker, has been engaged as pastor's assistant. Mr. Conant's former pastorates were in the Middle West, where he was pastor of the First church, West Superior, Wisconsin; the Rogers Park church, Chicago, and the First church, Dubuque, Iowa. His recognized efficiency and uniform success give hope for significant progress in his new field.

Dr. William A. Waldo closed a successful pastorate at Muncie, Indiana, on September 28. On the evening of that day the church and the citizens of Muncie bade farewell to a beloved pastor and citizen. During the pastorate large donations have been made to benevolences, and all current expenses have been paid. The church auditorium has been repaired and beautifully decorated throughout, and in the three years 352 new members have been received, the major portion by baptism. On October 1 Dr. Waldo began his work with the First

church, Paterson, New Jersey. Rev. C. H. Fraser, pastor of the First church, Logansport, has received a unanimous call to become Dr. Waldo's successor.

The First church, Flemington, observed its annual roll-call service on the afternoon and evening of October 3. The attendance at both services was large and enthusiastic. This is one of the historic churches of New Jersey, its origin dating from the closing years of the eighteenth century. It has always been an influential church, with able men in its membership and able ministers in its pulpit. Rev. Howard H. Brown has been pastor for nearly two years. During that period definite progress has been made. A fine parsonage, costing \$6,500, has been purchased. The exterior and the interior of the house of worship have been improved at an expense of several thousand dollars, and other improvements are planned. The church is carefully organized, and the spiritual life is intelligently nurtured.

Pennsylvania

In his pastorate of four years and eight months at Berlin, Ontario, Rev. A. P. Mihm baptized fifty-two persons into the fellowship of the church. On October 1 he began his pastorate of the First German church, Pittsburgh. Mr. Mihm before going to Ontario served the Second German church, Borough of Brooklyn, New York, for nearly ten years.

The First church, Rochester, Rev. A. E. Finn pastor, observed rally day on September 28. The Bible school had the largest attendance in many years. The annual donation for the Home for the Aged and Orphans, at West Newton, was received. Dr. J. A. Maxwell delivered a masterly address on "Our Country" before a large congregation at the church rally service. At the evening rally Pastor Finn delivered an address on "A Day's Time Table." This was a consecration service.

The Tioga quarterly meeting was held with the Gaines church, September 12-14. Good sessions were enjoyed, and the sermons were spiritual and uplifting. The ministers in attendance were A. Z. Myers, of Charleston; H. P. Glaister, of Butler Hill; F. C. Slocum, of Marshlands; J. I. Reese, of Wellsboro, and Mr. Mahoney, of Gaines. Reports were received from nearly all the churches. Four of the churches belonging to the quarterly meeting need pastors. The next session will be held with Delmer church, at Draper, in November.

The Baptist Institute for Christian Workers, Philadelphia, opened its session on October 1 with the largest enrolment in its history. The new building, which is one of the finest training school buildings in the United States, is well filled. The student body has among its number sev-

eral college women, and represents six foreign countries and nine States. The opening address was made by Rev. Peter C. Wright, pastor of the Gethsemane church, Philadelphia. Mrs. Joseph B. Cope, president of the board of managers, also welcomed the students. Opportunities are multiplying for young women in the fields of Christian and social service, and this school is seeking to meet that need. The president and dean, Dr. and Mrs. J. Milnor Wilbur, are to be congratulated on the success coming to the school.

Bridgewater Association

The eighty-eighth annual meeting of the Bridgewater Association was held with the New Milford church, September 9-11. Two sessions were given to the Sunday school, and an evening each to the young people and the women's missionary societies. There are now fifteen churches in the Association, including one received this year, viz., the Free Baptist church of Lake View. This is a rural church of about fifty resident members. These fifteen churches reported by letters and sent delegates. Rev. George G. Dowery, of Scranton, State field Sunday school worker, gave a fine address on "The Teen Age, Boys and Girls." The sermon by Rev. S. G. Neil, of Philadelphia, was a message of power. The sermons by Pastors F. E. Cholerton, of Dimock, and E. B. Hughes, moderator, were excellent. Rev. W. C. Tilden, now in his eighty-fifth year, but still hale and hearty, was warmly welcomed. He is the aggressive pastor of the Forest Lake church, and is just as young in heart as he ever was. Though Rev. O. J. Brush had resigned from the Jackson church nearly a year ago, he is still preaching for that church and the Lake View church. Rev. I. D. Mallery is happy in his work at New Milford, and is looking forward to extra meetings. Three pastors are just now leaving the Association. Rev. F. M. Ross goes from Hallstead to Woodhull, New York; Rev. D. D. Harmon, pastor at Montrose, goes to Alabama; Rev. E. J. Barnes leaves the West Lenox and the South New Milford churches to enter upon a course of studies in Louisville Theological Seminary. The messages of Mrs. Maplesden, district secretary of the Woman's Home Mission Society, and of Mrs. Morris, vice-president of the Women's Foreign Mission Society, were earnest and inspiring. Only five churches had additions by baptism during the year, a total of thirty-four. Bridgewater church reports fifteen and Dimock twelve of these. I. D. M.

Northumberland Association

The ninety-third anniversary of the Northumberland Association was held in Walnut street church, Jersey Shore, September 24 and 25. There are two Baptist churches in this town, and they united in entertaining the delegates. The Walnut street church has as its pastor Rev. John Krumm, and the First church recently came under the pastoral care of B. H. Eddy. The sessions were well attended. Rev. R. R. Thompson, of Sunbury, was moderator, and Rev. John T. Judd, D.D., of Lewisburg, served as clerk for his twenty-first year. Rev. Theodore Beck, of the East End church, Williamsport, was elected moderator; Andrew Ott, of Williamsport, clerk, and M. I. Sprout, of Picture Rocks, was re-elected treasurer. Rev. E. W. Saylor, of Williamsport, preached the introductory sermon. Rev. Lester Reddin, of Milton, preached the doctrinal. The missionary sermon was preached by Rev. I. T. Geistweitz, of Muncy. Addresses were made by Rev. T. T. Lake, of Shamokin, on "The United Missionary Campaign"; Rev. E. H. Jones, of Sendai, Japan, on "The Modern Call for Missions"; Rev. Leroy Stephens, D.D., of Lewisburg, on "Baptists and Education"; Rev. Theodore Beck, on "Efficiency of the Association Along Missionary Lines"; Rev. O. C. Horsman, of

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Williamsport, on "Sensational Preaching." Rev. John M. Moore, D.D., of New York, gave an able address, and Rev. J. A. Maxwell, D.D., of the Home Mission Society, spoke of its work, and Rev. E. M. Stephenson, D.D., of the Publication Society, gave an informal address on "Young People and Money." The day preceding the Association and in the same church the thirty-eighth anniversary of the Woman's Home and Foreign Missionary Society was held. Mrs. W. E. Martin, of Lewisburg, was re-elected president, and Mrs. R. R. Thompson was re-elected secretary. The principal addresses were delivered by Mrs. R. Maplesden and Miss Tencate.

Rev. Paul Spangler recently located as pastor of the church at Northumberland. He is working hard to arouse this church to activity. For a number of years he was a missionary pastor in Dakota and Colorado. Rev. Robert H. Austin recently became pastor of the Warrensville and Rose Valley churches. The Hepburn church, under the leadership of Rev. J. L.

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn).
REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

Sixth Avenue Baptist Church

(Sixth Avenue, corner Lincoln Place, Brooklyn)
(One block from Seventh Avenue trolley.)

Rev. James Taylor Dickinson, D.D., Pastor.

SERVICES:

Sunday, 11 a.m., 8 p.m.; Bible School, 3 p.m.; Tuesday, Young People's Meeting, 8 p.m.; Friday, Prayer Meeting, 8 p.m.

Bogue, is building a handsome new edifice. Mr. Bogue has the pastoral care of the Anthony church, which also has a fine church building. Both of these churches are in the country and are well attended at all services. There are many young people in the churches and congregations. At Berwick and Sunbury the Baptist churches have combined with other churches in an aggressive evangelistic campaign, under the leadership of Evangelist Stough and party. Rev. I. N. Earle, who has been pastor of the Picture Rocks church for the past

three years, has resigned to become an instructor in Leland University, New Orleans, of which his son is the president. Bucknell University opened its college year with the largest freshman class in its history, numbering 182. Out of this number only one is reported to have the ministry in view, and he is from across the water, having been born in Wales. At Bloomsburg, Rev. T. E. Jepson and his people expect soon to dedicate a modern Sunday school room as an addition to their church edifice.

R. R. T.

New England News

Boston

The meetings of the Boston Ministers' Conference and of the Boston Social Union last Monday form part of the program of the celebration of the 250th anniversary of the founding of the First church in Massachusetts, and the reports will be included in the full story of that interesting historical event which will appear in our issue of October 16.

Donation day at the Baptist Home, Brookline street, Cambridge, is appointed for November 13. A cordial invitation is extended to all to visit the Home on that day. It is entirely dependent upon the Baptist denomination of Massachusetts for its support. Contributions of groceries, provisions, vegetables and money are constantly needed, and it should be esteemed a pleasure and privilege to assist in caring for the aged friends who are left to our care.

On October 6 the Woman's Social Union, of Boston, observed its annual "ministers' night." Miss Annie H. Gardner, Mrs. N. B. Jones and Mrs. H. P. Upham were elected to membership. Reports of the philanthropic work of the Union were given. An autumnal reunion hymn, written by the first president of the Union, was sung. In response to many requests from those who enjoyed Miss Katharine Ridgeway's readings last year, she gave several selections that fully satisfied the expectations of the audience. Miss Emma E. Ecker, accompanied by Alice Siever Pulsifer, sang several solos. The invocation was given by Rev. C. A. Fulton, D.D.

The Gordon School opened its term on October 8, with bright prospects. The school has the strong faculty of last year, and one or two additions. A change of some importance is the taking of the hour long known as Dr. McElwain's hour, by Dr. James A. Francis, who will give throughout the year a series of Scripture expositions, homiletical and practical addresses, talks on prayer, and such inspirational addresses as have been a notable feature of his visits to Northfield, Chautauqua and at recent sessions of the Northern Baptist Convention. The regular lectures that he has given in homiletics will be included in the course of study under

Dr. Galusha Anderson. Dr. Anderson's courses have become one of the outstanding features of the school. So many students for the foreign field were in attendance last year, and so many more are coming from all parts of the country this year, that in addition to the courses in mission history, administration and methods, and the mission courses in phonetics, hygiene and business, a long series of lectures by prominent missionaries and missionary officials will be given, leading as a climax to the Judson Centenary of the Northern Convention in Boston in May. Many pastors are to study at Gordon this year.

In its annual report to the Association this year Tremont Temple church, Boston, Rev. Cortland Myers, D.D., pastor, shows: The largest number of baptisms; the largest membership; the largest congregations; the largest Sunday school; the largest amount of money raised in the history of the Temple. It has the largest men's organization and the largest girls' organization in the world. A special work among the boys, with Mr. D. E. Wilder devoting all his time to the work, has just been started. All departments are in flourishing condition. The fall opened up with great congregations the first Sunday after the pastor's return from his vacation. Conversions occur in all the services, including the Friday evening prayer meeting. There is a deep spiritual interest on the part of the people, and the indications point to a great work of grace the coming winter. Tremont Temple is not only a great church for the Baptists to be proud of, but it is an inspiration to the religious world.

Boston North Association

The sixty-fifth annual meeting was held with the Broadway church, Cambridge, on October 1. It was called to order by the moderator of last year, Rev. C. H. Day, of Watertown, who welcomed his successor, Rev. John L. Campbell, D.D., of Cambridge. Rev. A. T. Kempton, pastor of the entertaining church, gave the address of welcome. The report of the clerk, Rev. Samuel Knowles, showed twenty-three churches, and 10,387 members in twenty churches—a decrease of 975 from last year, due to the Warren avenue church, Boston, going with the Tabernacle church into the Boston East Association. The retiring moderator spoke on "The Church and the Keys." Rev. A. A. Hobson, of Waltham, followed with an address on "Prayer and the Power and Progress of the Kingdom." The speaker closed by repeating a social prayer by Professor Walter Rauschenbush, of the Rochester Seminary.

The afternoon session continued with increased attendance and rising spirit of interest. The annual sermon was by Dr. Austen K. de Blois, of the First church, Boston, the theme being "The Exaltation of Christ."

There were 117 deaths reported, and a tender prayer was offered by Rev. E. A. E. Palmquist, of the North avenue church, Cambridge. The annual sermon for next

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year was assigned to Rev. W. F. Wilson, of Somerville; alternate, Rev. Jesse Harrod, of Cambridge. Mr. W. H. Bevear, of Watertown, presented the report on apportionment for this year, and Dr. de Blois spoke on the education of ministers. A symposium followed on the subject of prayer, Rev. Lewis A. Walker reading a paper prepared by Rev. A. S. Burrows, of Cambridge, on "Private and Family Prayer." Rev. W. F. Wilson spoke on "Prayer and Personal Work." Rev. Woodman Bradbury, of Cambridge, spoke on "Prayer in the Service of the Church, Sunday and Weekday." In the prayer circle, he said, the church was nearest the simplicity and spirituality of the early church. Dean N. R. Wood, of Gordon School, spoke on "The Example of Jesus in Prayer." In the open discussion Rev. Henry Hinckley spoke. Brethren L. A. Clevenger, D. T. Wyman and Jesse Harrod offered earnest prayers, the session closing with prayer by Dr. Cortland Myers.

At the evening session an address was given by Dr. James A. Francis, of Clarendon street church, Boston, on "The Model Prayer the Church's Sailing Chart," and the treatment was all that might be expected of this spiritual and gifted expositor.

The general topic of all the sessions was "Prayer," and all the addresses were keyed to that note, making a single impression with varied minor topics.

Personal and Pastoral

The Lowell Baptist Union met in the First church on October 7. The address was by Rev. F. A. Agar, of Seattle, Washington, on "The Heroism, Humor and Pathos of the Frontier." Mr. Agar was the preacher at the First church on October 5.

Rev. B. F. Lindsay and wife have returned to their work at West Harwich from a three weeks' vacation, spent in New Hampshire. During their absence the church edifice was closed. This, the oldest white church of the Barnstable Association, is still prosperous. A greatly increased interest is looked for.

The church at Sheldonville observed the 144th anniversary of its organization on

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September 28. Deacon White made fitting remarks, and the acting pastor, Rev. George W. Nead, preached an appropriate sermon. The singing was by the congregation. Beautiful bouquets of flowers decorated the pulpit. There was a large attendance of devout worshippers.

Rev. Irad B. Hardy, of Chapel street church, East Gloucester, spent his vacation in Nova Scotia. During his absence the pulpit supplies were Dr. Galusha Anderson, Rev. S. James Cann, Rev. E. Story Hildreth, Dr. Philip Nordell and Professor Frederick L. Anderson. The fall work is opening with promise. New plans proposed by the pastor are meeting with a ready response. The church entertained the Salem Association on October 8.

At the Avon church on October 5 the new pastor, Rev. E. S. Harrison, recently of West Brattleboro, Vermont, began his pastorate under favorable conditions. It was rally day for the Sunday school and the Christian Endeavor Society. The pastor was greeted by large audiences. Lewis W. Crane, the superintendent of the Sunday school, was a delegate from the Brockton Christian Endeavor Union to the Los Angeles Convention. He gave an account of the trip and the Convention, illustrated by stereopticon, at the union meeting on October 7. The Men's Club will hold their first meeting for the fall on October 13. The former pastor, Rev. Alfred Fairbrother, will be the speaker.

The First church, Somerville, voted not to accept the resignation of the pastor, Rev. Loren R. Clevenger, D.D.

Miss Margaret V. West, of Wolfville, Nova Scotia, a graduate of the Gordon School of the Newton Theological Institution, has been secured as assistant to Rev. W. F. Wilson, of the West Somerville church.

The twentieth anniversary of the Beth Eden church, Waltham, comes on October 15, and will be observed by a banquet and an address by the pastor, Rev. Robert B. Pattison, on "Who Owns the Church?" An attempt will be made to raise the debt of \$10,000.

Rev. H. H. Alger, of Holliston, has accepted the pastorate of the Trinity church, Fall River. He was formerly in charge of the Brownell street mission of the First church, Fall River.

Rev. E. B. Freeman, who has been assistant pastor of the State street church, Springfield, for a year, associated with Dr. Benjamin D. Hahn, has on the retirement of Dr. Hahn, been continued as assistant pastor at an increased salary.

In connection with the celebration of the founding of the first Baptist church in Massachusetts at Swansea, it may be interesting to know that Mrs. Florence Strong Wright, wife of the pastor at Ridgewood, New Jersey, is a lineal descendant of John Butterworth in whose house Mr. Myles held the first service.

The Passage of the Income Tax will create complications for every Estate and every individual with an income of more than \$3,000 a year.

The Union Trust Company of New York intends to do everything in its power to make compliance with the law as simple as possible for its friends and customers, and will give most careful consideration to this important matter as soon as the bill is printed in final form and the Treasury regulations issued.

Correspondence or Interviews in regard to the Income Tax or other problems relating to the care of property will be welcomed.
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John Butterworth was the grandfather of Mrs. Wright nine generations back.

Rev. C. W. Hidden, of Essex Junction, Vermont, has accepted the call of Center street church, Jamaica Plain, Boston, and



REV. C. W. HIDDEN.

will begin his work there on October 5. Mr. Hidden has held pastorates in Kansas and South Carolina. The Essex Junction church adopted resolutions of regret at the retirement of Mr. and Mrs. Hidden and commended them to his new charge.

The dedication by the First church, Gloucester, of thirteen memorial windows was held on September 28. In addition to devotional exercises addresses were made by John Favor, Alexander Pattillo, Willard S. Pike, A. Manton Pattillo, Deacon David I. Robinson, Deacon Freeman Putney and Colonel Edward H. Haskell. The prayer of dedication was offered by the pastor, Rev. Denton J. Neily.

It is not the privilege of many ministers in the middle of their eighth year of service to receive such a tribute as was paid to Rev. A. Judson Hughes, of the First church, Everett, last Sunday morning. Slips had been distributed through the congregation, and after the usual doxology an original hymn was sung to the tune of "Auld Lang Syne," and in closing the Chautauqua salute was given. The occasion was his first service after his vacation.

On September 28 the First church, Worcester, Rev. A. K. Foster, Ph.D., pastor, cancelled the last of the debt on its beautiful house of worship.

Rally day at the First church, Clinton, was a banner day in point of attendance and enthusiasm. The morning service was largely attended, the pastor, Rev. H. C. Speed, speaking on the importance of Bible study and teaching in the Sunday school. The rally day exercises for the Bible school proved of unusual interest. Superintendent Johnston set the mark for 400, and the people took hold and worked for it

with the result that they ran far beyond it, there being 465 present. This is the largest number for a similar occasion in many years. The school is greatly strengthened by having large classes of men and women organized for service. The outlook is good for a successful year both in school and church.

Rev. J. R. Larson, pastor of the Norwegian church, Roxbury, has received a call from the First Norwegian church, St. Paul, Minnesota. Mr. Larson goes on October 15 to Minneapolis, where he will be a delegate to the Norwegian General Conference of North America, and at the same time look over the field in St. Paul. Rev. M. L. Rice, of Chicago, will continue the work in Boston and is already on the field. A farewell and welcome reception will be held in the church Thursday evening of this week.

The church at West Townsend gave Rev. and Mrs. S. D. Ringrose a farewell reception on September 27, prior to their departure for their new work with the Highland church, Fitchburg. Nearly 100 persons were present. Addresses were made by Mr. Arthur Smith, Pastor Moody, of the Methodist church, Townsend Center; Albert Howard, superintendent of the Congregational Sunday school; Frank Boutelle, Herman Stickney and Warren Elliott. A purse of \$50 was presented to Mr. and Mrs. Ringrose. During this pastorate Mr. Ringrose baptized eighteen persons, and received others by letter.

The first annual supper of the Morning-side church, Pittsfield, was held on September 26. About 238 covers were laid. The speaker was Rev. George Whitehouse, of Berlin, New York, a former pastor of the Cheshire church, who gave an inspiring address on church work in general. Reports were given of the work of the several organizations. The Sunday school has had a healthy growth and numbers about 550, included in which is the Curtis Brotherhood, with a membership of 146, and the Philathea class, with an enrolment of 110. In his report Pastor H. C. Leach stated that the present membership of the church is 446, of which 162 are males. The non-resident membership is fifty-eight. During the year there were 103 additions, of which fifty-eight were by baptism. Nearly one-fourth the present membership was received into fellowship during the past six months. Of the members, sixty-two are charter members. During the year the chapel at Lakewood and the new

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church building were dedicated. A new organ has just been installed in the latter building, toward the cost of which Andrew Carnegie gave \$1,250. The average attendance at the prayer meeting has been close to 150.

The fall work at West Acton has opened promisingly. Recently the presence of Mormon elders, canvassing the town, led the pastor, Rev. C. L. Pierce, to preach on "The Menace of Mormonism." September 28 was rally day. The morning sermon furnished the motto for the coming year, "Be ye steadfast unmovable, abounding in the work of the Lord." At the Sunday school a musical program was given, and Edgar Hall, who recently returned from a trip round the world in the interest of Sunday school work, gave an interesting talk on his experiences in Japan, Korea and China. At the evening service the subject was "What We Baptists Believe and Why." Four young men, three young women and the mother of a home were baptized. Six of these were from the pastor's Bible class. Beginning October 5 a series of evening sermons on "Bunyan's Pilgrim's Progress" will be given. They will continue into December. The Christian Endeavor Society is maintaining an interesting mission study class meeting on Wednesday evenings at the church. The teacher is Miss Lizzie Burroughs. The subject is "Alaska."

Melrose

Rev. Augustus E. Scoville resigned the pastorate of the First church, Melrose, on October 5, to take effect not later than six months from date, and sooner if so desired. At the end of December he will have completed fourteen years of highly successful and happy work, marking the most progressive period in the history of the church. In this time he has received into membership a large number of young people, some of whom are prominent in the work of the church, and others have gone to other fields. Three have been ordained to the ministry, and three have entered foreign mission service. Several of the leading laymen of Greater Boston have been or are now connected with this church. The outstanding feature of this pastorate was the erection of an attractive stone edifice, located in the heart of the city, opposite the city hall, to take the place of the smaller edifice on the same ground. The new building was dedicated in April, 1907. It has been the center of many special public gatherings, so well adapted is it for all uses of a church. In 1909 special meetings were held, resulting in the addition of 140 new members, 100 of these by baptism. The church is to-day in a prosperous condition, with a membership of more than 600 and ample financial ability. Its position is one of strategic importance to the city and denomination.



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Rhode Island

The following notice attracted hundreds of people to the Woonsocket church, of which Rev. George F. Beecher is pastor, on September 23 and 24:

A harvest festival will be held in the Sunday school rooms under the auspices of the Brotherhood Bible class. Flowers and vegetables will be exhibited. The purpose is educational. There is no admission fee. Everybody is invited. There is to be a stereopticon lecture on school gardens. In the evening another on city gardens. A fine affair is in prospect. Four Granges have space. Florists are planning to make a fine exhibit. Our State College is interesting itself in the matter. The affair ought to be a blessing to the whole city.

The following is a part of a report appearing in the local press:

Professor Thomas, of Kingston College, gave an illustrated lecture on "School Gardens." Luther M. Smith led a conference on "Prize Flower Gardens." Miss Alice M. Paul led a conference on "Penny Seed Packages." Professor Lambert also lectured. Volumes could be written of the excellence of the exhibit. From every point of view it is a winner. It demonstrates what can be produced on farms in this vicinity. The exhibit is highly educational, and is well worth seeing. It is undoubtedly one of the finest expositions of the kind ever held in this section.

The Woonsocket church held a meeting full of interest on the evening of September 16, at which reports from all departments were presented, the work for the coming year was outlined, and a fine address by Samuel E. Hudson was given.

The centennial of the Rhode Island Bible Society was celebrated by public services in Providence, September 28 and 29. The Society was organized September 3, 1813, in the First church, Providence. Many of the churches of Providence on September 28 heard the several Bible Society secretaries of the New England States, and Rev. William I. Havens, D.D., corresponding secretary of the American Bible Society, also spoke three times on Sunday. On Monday night, at the First church, Rev. Dr. H. M. King delivered the centennial discourse, and Dr. Havens gave an address. The American Bible Society

printed 4,000,000 portions of the Bible this last year in eighty languages, for use in the United States. The British and Foreign Bible Society published 8,000,000 copies, or portions in more than 500 languages. Mr. W. B. Wilson, the State secretary, was active in helping in all the arrangements for the centennial.

Rally day at the South church, Providence, on September 28 was a day of encouragement. The pastor, Rev. P. M. McKay, reports the largest congregations during his pastorate. This makes a good opening of the fall campaign.

At the Shannock church, Rev. George W. Kinney acting pastor, two young men were baptized at the river side on September 28. It was a memorable day, for that scene in the open country was one of spiritual impressiveness.

Rev. Bowley Green read his resignation as pastor of the Broadway church, Providence, on September 28, after a successful pastorate of six years. He goes to the Central Square church, Portland, Maine, the first of December. Mr. Green has bound many to him in bonds of love. His cordiality and his many gifts have made him widely known, not only in Providence, but throughout the State. Few pastors, after six years among us, could leave so large a sense of loss. At the Broadway church he has seen his congregation more than doubled, and the finances of the church have been lifted above all misgiving and anxiety. The church property has just been renovated at an expenditure of



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\$5,000, and the membership has mounted beyond the 1,000 mark.

Rev. H. K. Vye closed his pastorate at the Pawtuxet church on September 28, completing two years. He has brought to success the raising of the money for a new pipe organ, securing the help of Mr. Carnegie. During his first year he was able to introduce electric lighting of the church and other improvements. At a final meeting, when the report of gifts for the organ fund were announced, the people presented Mr. Vye with a traveling bag and a purse of gold.

The first mission study conference was held on September 27, at the First church, Providence, under the care of Rev. W. T. Green. Dr. Howard B. Grose was the speaker.

Ministers' Conference

The ministers' meeting was held in the First meeting house, Providence, October 6. President John A. Jones was in the chair. Prayer was offered by Rev. H. E. Hatchman. Items of interest were given by Rev. Messrs. N. J. Wheeler, George W. Kinney, G. di Tiberio, W. G. Thomas, W. A. Talty, W. H. Laur and F. L. Williams. Rev. W. T. Fellows, of Berlin, New Hampshire, was introduced. The subject of the morning was "Amos, the Prophet of Social Righteousness," by Rev. F. C. A. Jones. Discussion followed by Rev. Messrs. T. S. Snow, W. H. Laur, F. M. White, W. G. Thomas and F. G. McKeever. The following officers were elected: President, Rev. George E. Barnard; vice-president, Rev. H. E. Hatchman; question committee, M. P. McKay, T. E. Bartlett and F. M. White. There will be a union meeting for October 13, "Maine Plan of Church Federation," by Professor Alfred William Anthony. For October 20 an address on "North America's Civic League for Immigrants" will be given by Cyril D. Bond, industrial secretary.

M. J. MALVERN, *Secretary.*

Connecticut

Rev. L. L. Holmes began his pastorate at Preston City on October 5.

Mr. Albajence E. Covell, of Putnam, died September 27 of Bright's disease. He was a member of the Baptist church and a well known and highly respected citizen. Three sons survive him, Marcus A. Covell, of Thompson; Willis Covell, of Pomfret, and Horace D. Covell, of Pomfret Landing.

Pastor W. E. Bates, of Union church, Mystic, is again with his people after an absence of five weeks, and is giving them the benefit of his restful vacation in more than his usual able preaching and guidance. Every department manifests life. The Sunday school is especially doing excellent work. The primary department has outgrown its present large room and is to be given more spacious quarters. The congregations are large, and the outlook is encouraging.

New Haven Association

The weather was threatening, and the place of meeting was far removed from the associational center. The church at Essex, however, was quite well filled on Wednesday morning, when Moderator W. T. Thayer called the eighty-eighth annual meeting to order. The delegates soon forgot the bleakness without, amid the kindly hospitality of Pastor Trick and his people, and the inspiring sessions that were theirs to enjoy. Officers elected were: Moderator, Rev. E. R. Hyde, of Middletown;

clerk, Rev. Otto Koenig, of New Haven; assistant clerk, Rev. F. E. Coburn, of Chester; treasurer, Mr. F. H. Cram, of New Haven. The annual sermon was preached by Rev. R. D. Trick, of the entertaining church. The theme was "Church Problems Reduced to a Minimum," suggested by the text Luke 17:17, "But where are the nine?"

Dr. W. B. Matteson, of the Ministers' Home, spoke on "The Rainy Day," making a telling appeal for a more adequate support of the pastor and a more cordial co-operation in the care of the men to whom inadequate support had been given. Rev. H. B. Sloat, of Waterbury, gave the report of the committee on Bible schools. This was followed by a brief discussion of "The Standard of Efficiency," as adopted by the Northern Baptist Convention. Miss Wilhelmina Stooker, of the Connecticut Sunday School Association, gave an instructive address on "Sunday School Methods in Mission Work." Secretary W. I. Woodin, of the Connecticut Sunday School Association, followed with an address on "Sunday School Handicaps." The last hour of the session was spent in Bible school institutes. Miss Stooker met all who were interested in the work for juniors, while Mr. Woodin met those who desired to discuss school management.

Secretary S. Z. Batten, of the Social Service and Brotherhood department of the Publication Society, conducted a conference along the line of his work. The committees on the state of churches, and on missions and evangelism, were made by Rev. B. N. Timbie, of Meriden, and Rev. W. T. Thayer, of Wallingford, respectively. Though prepared independently, the reports emphasized largely the same matters. The State Convention was strongly endorsed. A thorough local co-operation for personal work was commended. Secretary A. B. Coats, of the State Convention, spoke on "The New Connecticut," and Secretary Batten delivered his address on "The Parable of the Good Samaritan Up to Date."

The annual meeting of the ministers occurred at the beginning of the session on Thursday morning. Rev. J. B. Slocum, D.D., of the Central church, Norwich, read a thoughtful and suggestive paper. His topic was "The Apostolic Succession of Baptist Principles." The last session began with the giving of the obituary report by Rev. J. F. Vought, of Waterbury. He conducted a memorial devotional service. Several new pastors were welcomed. They were: Messrs. Woods, of Cheshire; Parsons, of the Swedish church, Meriden; Peterson, of Branford, and Winsor, of Cromwell. A hearty welcome awaits Rev. B. U. Hatfield and Rev. N. B. Prindle as they return to the State and take up their work at Deep River and Shelton, respectively. Following the report of the committee on young people's work, given by Rev. E. L. Baylis, of New Haven, President C. R. McNally, of the State organization of young people, delivered a strong address on "The Standard of Excellence." Rev. F. E. Coburn, of Chester, gave the report for the committee on beneficence, and Rev. J. C. Robbins, joint secretary for New England, gave the closing address of the Association. His theme was "The Resources of the Church."

The annual meetings of the women's societies were held in the afternoon of Thursday. A union devotional service opened the session. Then followed the meeting of the Foreign Society. Miss Linnie M. Holbrook was the speaker. The address made a deep impression. At the meeting of the Home Society Miss Matilda Brown, of Boston, described her work among the Swedish immigrants. Her address was instructive and inspiring. Moderator Hyde took charge of the closing devotional service. Rev. H. B. Sloat, of Waterbury, was elected moderator, and the other officers were re-elected. The Association voted to continue the aid to the Old Haddam church, at Shailerville.

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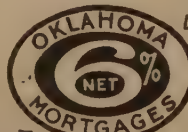
Fairfield County Association

The seventy-fifth anniversary of the Fairfield County Association was held on September 24 and 25, with the First church, Bridgeport, Rev. John R. Brown pastor. The churches were well represented. The session was called to order by Rev. E. W. Husted, of Danbury. Pastor Brown gave a hearty welcome. Rev. H. M. Pogson, whose fellowship we have been enjoying during his ministry to the old church at Stratfield, introduced us to some of the stalwart Baptist churches of other days. The annual sermon was preached by Rev. A. H. Boutwell, of Bridgeport. In the afternoon Dr. W. B. Matteson presented the cause of the aged ministers. State Secretary A. B. Coats spoke on "The New Promise of the Decadent American Community." Dr. Coats knows the State better than most pastors know their parishes, and he brought out many new facts. The evening service was a consolidation of the quarterly meeting of the Bridgeport Baptist Union and the Association. Three addresses were given, as follows: "The New Baptist Consciousness in Bridgeport," by Paul L. Miller, president of the Union; "The Italian Work in Bridgeport," by Miss Helen Story, who is in charge of that work, and "The Foreign Work in Connecticut," by Rev. Frederick Lent, Ph.D., of New Haven. Dr. Lent has made a special study of the incoming aliens. He believes in the possibilities of the new immigrants. Although there are more foreigners than natives in Bridgeport, he gave some surprising facts about our foreign neighbors. The Women's Missionary Societies met Thursday morning. Rev. F. P. Freeman gave a rapid and vivid account of "The Baptist Work in Porto Rico." The closing hour was given to a sermon by Rev. R. L. Swain, of the South Congregational church, Bridgeport.

This anniversary marked the retirement of Rev. E. W. Husted as moderator of the Association after four years of service. Mr. Husted has been an ideal presiding



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officer. His successor is the Rev. C. F. Rideout, pastor of the Second church, Bridgeport. He was not present, as he has not yet recovered from an attack of typhoid fever. While Mr. Rideout has been in the Association but a short time, he has done excellent work with the Second church, and this election is an evidence of the esteem in which he is held.

Hereafter the Association will meet for but one day. Several encouraging features were reported. The baptisms are just a few more than last year. The churches

raised more money by several thousand dollars, and while last year we were compelled to report a net loss in membership, this year we show a net gain.

A. H. B.

Maine

Free Baptist Association

This Association, organized twenty-five years ago by the consolidation of three yearly meetings, previously existing in Maine, held its twenty-fifth annual session with the Essex street Free Baptist church, Bangor, and enjoyed the courteous and generous hospitality of Pastor A. B. Hyde and his people. Sixteen quarterly meetings, or conferences, compose the Association, with somewhat over 200 churches, and about 12,000 members.

The unique feature of the session was the union meetings held with the Baptist Convention, which had its session in Bangor at the same time, meeting in the new edifice of the First Baptist church. The first joint meeting, Tuesday evening, September 30, was held in City Hall, under the auspices of the Baptist and Free Baptist Young People's Societies, with Rev. G. Raymond Chappell, of Bath, president of the Baptist Young People's Society, and Mr. Harry W. Rowe, of Waterville, president of the Free Baptist Young People's Society, presiding and making brief and fitting addresses. The main address of the evening was given by Rev. J. C. Robbins, of Boston, representing the three Baptist benevolent societies. His theme was "The Resources of the Church," and it was treated in a vigorous and interesting way. The young people and the older ones were out in good numbers. They came to the hall in procession from the Essex street church. They sang with an enthusiasm and volume which made the songs of Zion ring.

The union meeting of the second evening, under the laymen's auspices, was preceded by a banquet in the Columbia street Baptist church, at which about 200 Baptist and Free Baptist men were seated with a delightful commingling. The session in the City Hall was presided over jointly by the two presidents of the two State organizations, Hon. George D. Bisbee, of Rumford Falls, president of the Baptist Convention, and Hon. Carl E. Milliken, of Island Falls, president of the Free Baptist Association. Rev. C. E. Cate, D.D., of North Berwick, was the speaker of the occasion, in an interpretation of "The World's Trend and Crisis."

The third evening, Thursday, October 3, although the rain fell and many had gone to their homes, was a memorable occasion. Rev. F. D. Padelford, D.D., of Boston, the new Baptist educational secretary, brought the message, setting forth "The Fundamental Issues in New England"; and the two missionary agents of the State, Rev. I. B. Mower, of Waterville, and Rev. S. C. Whitcomb, of Bangor, the former a Baptist, the latter a Free Baptist, brought the joint sessions to a close in sympathetic, fraternal calls to service and advancement.

In their day sessions each body transacted its business. The Free Baptists re-elected most of their officers, as follows: Hon. Carl E. Milliken, president; Rev. W. R. Wood, Saco, first vice-president, and Principal F. U. Landman, Pittsfield, second vice-president; Rev. J. P. Roberts, Lisbon Falls, clerk; Rev. S. C. Whitcomb, Bangor, corresponding secretary and field agent; Mr. George H. Brown Orrington, treasurer.

Rev. H. M. Ford, D.D., of Pittsfield, was elected a member of the Interdenominational Commission for three years.

Four joint committees, to co-operate with like committees from the Baptist Convention, were appointed, one on relations and reorganization, continuing a committee which has been studying plans for the union of the two bodies; another on apportionments, to unify the apportionments made to the churches of the two peoples; a third on evangelism, to lead the two bodies into more earnest and efficient

efforts for the quickening of the spiritual life of the churches and the increase of membership; and a fourth committee on social service, to look for ways of applying the Gospel to modern life and to indicate ways of responding to the needs of men.

The reports of the officers of the Association showed the general condition of the churches to be good. Despite some pruning of membership, there had been a slight total gain during the year. Many of the rural churches are facing the problem of vanishing, or of changing, populations. Most of the stronger churches are growing stronger. Maine Central Institute, a fitting school at Pittsfield, and Bates College, at Lewiston, are attended by large classes and are increasing all their resources. To Rev. S. C. Whitcomb, the beloved and efficient field agent of the State, is due in large measure the encouraging condition of the churches.

A. L. F. W.

Michigan

The State Convention will be held at Pontiac, October 20-23. An excellent program has been prepared. Dr. J. H. Franklin will be one of the speakers. Free Baptist churches are entitled to representation the same as other Baptist churches. Pastors are delegates *ex-officio*. Each church can appoint two delegates, each Sunday school and each young people's society one.

Hillsdale College church has been twice shocked by sudden deaths. Charles Baker was trampled to death by his own team, and Milo J. Walrath, son of the late Rev. J. Walrath, and brother-in-law of Dr. L. Waterman, was drowned in Bear Lake while bathing. He was a young man of fine scholarship, and had taught for some time in Japan. He was preparing for mission work in the Orient.

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One Hundred-and-Nineteenth Semi-Annual Statement,
January, 1913

SUMMARY OF ASSETS:	Market Value.
Cash in Banks and Trust Cos...	\$1,759,494 71
United States Bonds.....	164,000 00
State and City Bonds.....	6,270,246 00
Rail Road Bonds.....	8,388,700 00
Miscellaneous Bonds.....	1,522,400 00
Rail Road Stocks.....	10,702,230 00
Miscellaneous Stocks.....	1,558,000 00
Bank and Trust Co. Stocks...	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate.....	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents.....	2,327,747 89
Accrued interest.....	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital.....	\$3,000,000 00†
Reserve Premium Fund.....	12,341,420 00
Reserve for Losses.....	1,263,997 33
Reserve for Re-Insurance, and other claims.....	349,261 99
Reserve for Taxes.....	200,000 00
Reserve for Miscellaneous Ac- counts due and unpaid.....	100,000 00
Reserve as a Confagration Sur- plus.....	1,800,000 00†
Surplus over contingencies and all liabilities including capital.	14,351,755 28†
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28†

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FREDERIC C. BUSWELL, Vice-Presidents
CLARENCE A. LUDLUM, Vice-Pres. and Secretary
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During its existence the Com- pany has insured property to the value of.....	\$26,453,358,064.00
Received premiums thereon to the extent of.....	249,388,081.88
Paid losses during that period.....	139,630,074.43
Issued certificates of profits to dealers.....	88,606,870.00
Of which there have been redeemed.....	81,310,840.00
Leaving outstanding at pre- sent time.....	7,296,030.00
Interest paid on certificates amounts to.....	22,147,878.45
On December 31, 1912, the assets of the Company amounted to.....	13,623,851.38

The profits of the Company revert to the as-
sured and are divided annually upon the pre-
miums terminated during the year, thereby re-
ducing the cost of insurance.

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CORNELIUS ELDERT, Vice-President.
WALTER WOOD PARSONS, 2d V.-P.
CHARLES E. FAY, 3d Vice-Pres't.
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of New York, publishes the Sailors' Magazine,
and the Life Boat. The Rev. John B. Calvert,
D.D., Pres.; Clarence C. Pinneo, Treasurer;
Rev. Geo. McPherson Hunter, Secretary.

For A Hungarian Orphanage

Rev. Frank Yoo, of Ocsa, a suburb of Budapest, is in this country endeavoring to raise \$10,000 to build and equip an orphanage for the children of Hungarian Baptists in Hungary. His gift represents the earnings of hard labor and the savings of himself and his wife, who have lived simple Christian lives for the sake of others.

is secured, and then will build according to their means.

There are 20,000 Hungarian Baptists in Hungary. Among them are no rich men, and most of them are poor. They feel that they can carry on the work of the orphanage and meet running expenses, but appeal to the Baptists of America to help them in the erection of the building.

phans of Hungary, and the occasion for calling on the Baptists of America to assist is because of the almost unbearably hard times brought about by the European war scares, and by the Balkan War.

It is interesting to learn that the Hungarian Baptist churches of the United States have already given \$3,500 to this laudable enterprise. The Hungarian Baptist



SITE FOR HUNGARIAN ORPHANAGE.

Eight acres of good land in the suburbs of Budapest were purchased by Mr. Yoo and improved. He set out a number of fruit trees, many shade trees and a vineyard. This land, which cost about 8,000 crowns, unimproved, is worth to-day 20,000 crowns. This has been given outright to the Hungarian Baptist Union as a site for the proposed orphanage.

The Union purposes now to build upon this site as good a building as they can afford. They feel that they ought to have at least \$10,000 to build and equip the orphanage. They have determined not to incur any debt, and will not commence building operations until sufficient money

Mr. Yoo brings with him a certificate of the Hungarian Baptist Union, authorizing him to make the appeal, and commending him to the Baptists of the United States.

There are at present many orphans of Baptist families in Hungary, and the Union has endeavored to care for them on the plan of boarding homes, but a number of them have of necessity been placed in homes where they are not under Christian influences. The orphans of Hungary who are cared for by the State are placed in institutions where the Roman Catholic Sisters, in their religious garb, have charge of the children. The pressing need of the orphanage is to care for the Baptist or-

tist churches of this country, which are the product of the missionary work conducted by the American Baptist Home Mission Society and by the several State conventions and city mission societies, is bearing early fruitage.

Mr. Yoo has the privilege of referring all who wish to know more about his work to Rev. H. F. Stilwell, D.D., of Cleveland, Ohio; Rev. C. A. Brooks, 1234 Schofield Building, Cleveland, Ohio; Rev. Steven Orosz, president of the American Baptist Hungarian Union, and pastor of the First Hungarian church, Cleveland, Ohio, and Rev. W. J. Zirbes, pastor of the First German Church, Cleveland, Ohio.

Middle West

Ohio

The 115th anniversary meeting of the Miami (Ohio) Association was held at Franklin, September 17-18. Mr. J. D. Sage was moderator, Rev. H. T. Crane clerk. Rev. George W. Phillips preached the introductory sermon. Other speakers were Mrs. William Weiser, Rev. N. B. Mather, Dr. J. F. Herget, Professor C. E. Goodelle, of Denison University; Miss Dora Zimmerman, of Ningpo, China; Miss Anna M. Barkley, of Cuba, and Rev. C. E. Stanton. Ohio Baptists give glad welcome to Miss

Margaret Judson, the new dean of Shephardson College, at Granville.

Dr. Condon, superintendent of schools of Cincinnati, is winning the approval of all good citizens. Superintendent Condon is a graduate of Colby University, in Maine, and his brother Baptists are proud of the record he is making.

At the last meeting of the Cincinnati pastors, Rev. A. A. Schade, of the First German church, read a well received paper on "The Contribution of Philosophy to Christianity." Next week Dr. F. G. McFarlan will present a paper on "Apocalypticism."

Rev. T. B. Frizelle, a recent graduate of Rochester Theological Seminary, begins work at Linwood under favorable auspices.

Rev. W. G. Everson, the popular pastor at Newport, Kentucky, has accepted a call from the Fourth avenue church, Louisville.

The church in Hamilton, under the leadership of Rev. George W. Phillips, is moving steadily forward, and is fast forgetting the flood.

Rev. Charles Sumner Brown spent the greater part of his vacation in the East, supplying pulpits in Manhattan and Brooklyn, New York.

Dr. John F. Herget returned from his annual pilgrimage to the country of the Kentucky mountaineers, and is beginning the fall campaign with his usual impetuosity.

The church in Price Hill, Rev. E. A. Lower pastor, has nearly completed extensive additions to its auditorium.

Pastor Christian Igrisan, of the Roumanian church, is encouraged by large congregations and increasing contributions.

LEWIS HALSEY.

Indiana

The growing 'Southside church at Fort Wayne is to lose Pastor Charles E. Ehle, who seeks a quieter and less strenuous field on account of his health. October will terminate the pastorate. This two-year-old church now numbers some 150, and the outlook is full of promise. The Hammond Baptists are building, and the new church home is expected to meet all requirements. Shelbyville is also building, its mission necessitating a chapel. At the fall opening of Franklin College the address by President Hanley was on "The Call of the Future." The college enrolment is the largest in its history. The Con-

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vention meets at Logansport, October 14. The new church edifice will amply meet all demands for this annual State gathering. North Madison loses and gains a pastor, Rev. C. E. Morris being succeeded by Rev. William Melton. The Woodruff place church, Indianapolis, Rev. F. G. Kenney pastor, has reached its quarter of a century with a membership exceeding 400. Warsaw, near Winona, has for its pastor Rev. A. A. Fletcher, lately ordained on the field, and until recently a successful business man.

A. B. W.

Illinois

A new Baptist school of theology opened in Chicago on September 23. The three-fold motive announced as leading to the opening of the school is the value of a seminary training in the heart of a great city, with its tremendous problems serving as a laboratory, the need of the positive teaching of sound Baptist doctrines as opposed to the negations of the new rationalism, and the need of the spiritual emphasis in theological training. Pastor John Marvin Dean, of the Second church, is acting as the provisional president of the new seminary, which offers a two and one-half years' course. In addition to the regular resident courses, a correspondence course is being prepared, and eventually night classes are to be opened. The school opens with courses in systematic theology, Greek and Hebrew, church history, homiletics, pastoral theology, school of methods in church and Sunday school work, the history, principles and methods of evangelism; missions, sociology and the English Bible. The Second church extends to the seminary the use of class rooms. The Aiken Institute settlement work will be used as a training ground for the students in evangelistic and social work. It is the aim of the faculty to combine with regular Baptist seminary instruction the best features of the modern Bible institute.

Nova Scotia

Church at Wolfville

The Baptists of Nova Scotia are numerous and strong, and Wolfville is their heart. Here are gathered hundreds of Baptist young men and young women from all parts of the Maritime Provinces to study in Acadia College and in Horton Female Seminary and in the Academy. The church in Wolfville is naturally strong and attractive. It is more than a local church. It is the central Baptist church of the Maritime Provinces, and the pastor is, in an innocuous and strictly Baptist sense, the bishop of the Provinces. Without authority and without the desire for pre-eminence, by virtue of shepherding so many of the choicest young people of Maritime Baptists he becomes dear and influential to all. Rev. Edmund D. Webber is an ideal pastor, sweet of spirit, gentle in

demeanor, able and clear in thinking and earnest in preaching and personal work. He was formerly pastor in Wallaston, Massachusetts, but has been loaned to Nova Scotia for their pleasure and profit.

Marriages

LONG—MEEK.—At New Kensington, Pennsylvania, September 24, 1913, by Dr. A. J. Meek, his daughter, Grace L. Meek, to William B. Long, of Punxsutawney.

ABBOTT—SANBORN.—In Lowell, Mass., September 3, 1913, by Rev. J. E. Dinsmore, Leon D. Abbott to E. T. Sanborn.

CAMPBELL—CORKUM.—In Boston, Massachusetts, September 8, 1913, by Rev. Daniel James Hatfield, Mathew Campbell, of Beverly, to Alice Corkum.

TURNER—HAIRE.—In Billerica, Massachusetts, September 16, 1913, by Rev. C. F. Clarke, Clyde W. Turner to Lora A. Haire, both of North Reading.

LATHAM—DUNN.—In Hamilton, New York, September 22, 1913, by Sylvester Burnham, D.D., William Latham, of Lawrence, Massachusetts, to Elizabeth M. Dunn, of Weston, Massachusetts.

Deaths

MISS MCINTOSH.

Miss Jannett McIntosh passed away suddenly in Manchester, New Hampshire, August 25, 1913. She was the youngest child of the late James M. and Elizabeth McIntosh, and is survived by one sister, Elizabeth McIntosh, of Manchester, and two nephews, Robert L. and Sidney L. McIntosh, of Oak Park, Illinois.

S. P. DEWEY.

Solomon P. Dewey, aged ninety-two years, died September 14, 1913, at the residence of his son in La Grange, Illinois. He was born at De Kalb, New York, and his early years were spent in Cooperstown. He was baptized in Otsego Lake, in the spring of 1836, by Rev. Lewis Raymond, and was married to Miss Clara Manzer in the Baptist church in Cooperstown in 1845. His wife died in Chicago in 1891. Six children were born to them, of whom one daughter and two sons are living. The close of Mr. Dewey's earthly life came after a short illness, and without suffering.

FREE BAPTIST CENTRAL ASSOCIATION.

The forty-fourth annual session of the Central Association of Free Baptists will be held in the Hudson street Free Baptist church, Buffalo, New York, on October 20, at 7:30 p.m. It is important that all delegates be present at the first session as at that time the president's address and the annual reports will be given, and these will materially determine our future policies.

GEORGE H. HOBART, Secretary.

SPECIAL NOTICES.

Massachusetts Baptist Charitable Society, John F. Barnes, treasurer; Ford building, Boston.

Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.

Woman's Baptist Foreign Missionary Society, Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.

Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.

Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.

Boston Baptist City Mission Society, Rev. F. W. Padelford, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.

Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.

American Baptist Foreign Mission Society. The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 500

Tremont Temple, Boston, Rev. F. W. Padelford, secretary; Dwight Chester, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main, and Frank G. Howard, treasurer, Room 710, Ford building, Boston, Mass.

New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

The New England Baptist Hospital (incorporated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making visits consult Emory B. Gibbs, legal secretary, 794 Tremont building, Boston.

STATE ANNIVERSARIES.

State.	Place.	Date.
New Hampshire.	First Nashua.	Sept. 30-Oct. 1
Maine	Bangor	Sept. 30-Oct. 2
Connecticut	First Meriden	Oct. 18-15
Rhode Island	Stewart St., Providence.	Oct. 14 (Education Society, evening) Oct. 13
New York	Prospect St., Buffalo.	Oct. 20-23
Massachusetts	First, Brockton	Oct. 28-30

MASSACHUSETTS ASSOCIATIONS.

Association.	Place.	Date.
Boston North	Broadway, Cambridge.	Oct. 1
Wachusett	Gardner	Oct. 7
Boston East	Trenton St.	Oct. 8
Farmington	Marlboro	Oct. 8
Merrimac River	Methuen	Oct. 8
Salem	Gloucester	Oct. 8
Taunton	Swansea	Oct. 8
Old Colony	No. Scituate	Oct. 8-9
Worcester	North Xbridge	Oct. 9-10
Berkshire	North Adams	Oct. 7-8

CONNECTICUT ASSOCIATIONS.

Association.	Place.	Date.
New Haven	Essex	Oct. 1-2

NOTICE OF MEETINGS.

The twenty-fifth annual meeting of the Maine Free Baptist Association will be held in the Essex street Free church in Bangor, commencing September 30, at two o'clock: (1) To choose the officers of the Association; (2) to take any action that may be deemed necessary to carry out the plans and purposes of the Association. J. P. ROBERTS, Clerk.

The platform meetings of the Maine Free Baptist Association will be held jointly with those of the Maine Baptist Convention in City Hall, Bangor, September 30-October 2. This will be a meeting of special interest to all Free Baptists in Maine and it is hoped that a full delegation will be present from all the churches. Those intending to go should notify the pastor, Rev. A. B. Hyde, 82 Essex street, Bangor, and inquire of their local ticket agent for special rates on the railroad.

J. P. R.

The Michigan Branch Quarterly Meeting will hold its next session with the Algonsee Free Baptist church, October 10-12. Opening sermon by Rev. O. S. Martin, of Kinderhook.

MRS. RILLA VAN HOOSEAR, Clerk.

The Sandwich Association will hold its fall session with the Free Baptist Church, Center Sandwich, New Hampshire, September 23 and 24, 1913. N. A. AVERY, Secretary.

The Southwestern Freewill Baptist General Convention of Texas will be held in Alvarado, November 18.

New Durham, Free Baptist, quarterly meeting at Strufford Corner, New Hampshire, October 21-23.

The Huntington Association of Free Baptists will be held with the church at Starksboro, Vermont, October 10, 11 and 12. A full delegation is desirable as important business is to be voted on.

ANNA A. CUMMINGS, Clerk.

MINUTES OF GENERAL CONFERENCE.

With all persons who have copies of the minutes of the thirty-fifth session of the General Conference of Free Baptists (1913), who have read them and do not care to preserve them, kindly forward the same to A. W. Anthony, Lewiston, Maine. The supply of "Minutes" is running low, and those copies no longer needed should be preserved.

ALFRED WILLIAMS ANTHONY,
Corresponding Secretary.



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THE WATCHMAN- EXAMINER

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Over-Sensitiveness

Hyper-Sensitiveness may come from overwork, or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centered. We live, but will not let live. We want our way any way. If we are interrupted, we are visibly annoyed. Interference, corrections, suggestions, light our fire-crackers, and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hyper-sensitiveness. It means peril for body and soul.

MALTBIE D. BABCOCK.



What Leading People are Saying

SHAILER MATHEWS, D.D.:

A civilization that treats men and women as things, and not as men and women, is a doomed civilization. It is the Baptist principle to treat all men and women as individuals, possessed of immortal souls, and our work is not done until this principle is everywhere recognized.

HENRY B. WILLIAMS, D.D.:

To paraphrase the words of Jesus: The world laid the cross on me, and if you are followers of me the world will lay the cross on you. But if you will gladly bear it, aye, by the manner in which you bear it, by your going the second mile, by the meekness, by the humility, by the beauty of your passive resistance, and by your willingness to deny self and suffer for Christ's sake, the world shall see, indeed, that you are my disciples and that there is a reality and a dynamic in the religion of Jesus Christ.

AUSTEN K. DE BLOIS, D.D.:

Baptist democracy affirms that the human soul is competent to appreciate and interpret the teachings of the Holy Spirit, and is fettered by every enforced subscription to any set of formulated doctrines. Baptist democracy affirms an immediacy of relationship between Christ and the conscience without priestly intervention. Baptist democracy affirms that the Church of the Living God as a spiritual body is rightfully independent of all secondary forces and the control of civil governments. Baptist loyalty accepts the Holy Scriptures as the revelation of the will of God in his purpose of redemption. Baptist loyalty accepts the leadership of the Holy Spirit as the source of all spiritual progress. Baptist loyalty accepts the last great commission of Jesus Christ as mandatory for the church and individual to make known the Gospel to all men in all parts of the world.

CHARLES E. JEFFERSON, D.D.:

Christianity is a world religion. It carries the weight of the world on its shoulders, and the horizon of the world in its eyes. It is a Good Shepherd religion, and its heart has no rest so long as a solitary sheep is out of the fold. As it goes on its way it picks up, one after another, the continents, the big ones and the little ones, and seeks diligently for all the islands of the sea. It wants to whisper something to them. It wants to tell them God is love.

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Men and Things

Dr. Joseph W. Mauck, of Hillsdale College, writes: "I heartily appreciated an invitation to the 'Wedding Reception.' It was a fitting way in which to commemorate a notable movement in religious journalism. The celebration was not premature, because the combined papers are exhibiting, in black and white, the best of evidence of the wisdom of the movement and positive assurance of the attainment of the larger ends for the kingdom."

Miss Mamie Davio, the efficient missionary among the Italians of Boston for several years, was married on October 8 to Mr. Alden R. Taylor, an architect and builder of East Boston, by Rev. Charles J. Jones, her pastor.

We are glad to announce that Dr. Joshua E. Wills, who has been in poor health for several months, is getting back to his normal condition. He is ready to take up work again, and may be addressed at 6122 Spruce street, Philadelphia.

President Wilson visited in the Providence Hospital at Washington the boy who was struck by the President's automobile. The boy told how he was trying to dodge stones thrown at him, and turned his bicycle in front of the automobile. "I'll be all right in a few days," he said. "I had better be or I'll lose my job." The President assured him that folks did not usually lose their jobs when they met with accidents, and not to worry about it. The little fellow beamed with joy at the President's visit.

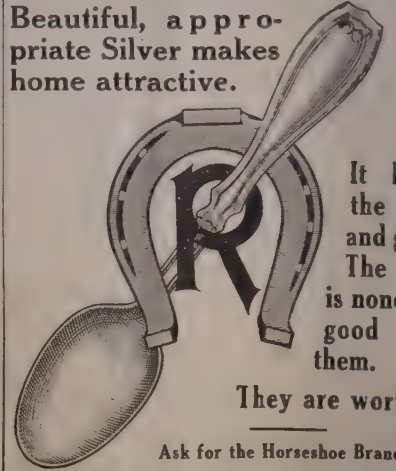
The twenty-fifth anniversary of the pastorate of Rev. Henry M. Thompson, D.D., was celebrated Sunday, October 5, at the Memorial church, Hartford, Connecticut. The addresses of the morning were made by the pastor and Rev. George M. Stone, D.D., pastor emeritus of the Asylum avenue church.

Dean Walter D. Sumner, who was chairman of the Chicago Vice Commission, last week put the Brotherhood of St. Andrew of the Protestant Episcopal Church unanimously on record for a single standard of morals as the fundamental need in fighting vice.

After a week's voluntary servitude in Auburn Prison, Thomas Mott Osborne, chairman of the New York State Commission of Prison Reform, came out, thin and pale, with the statement, "The prison sys-

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tem is singularly unintelligent, ineffective and cruel."

Dr. T. Claggett Skinner, pastor of the Second church, Richmond, Virginia, recently underwent an operation for appendicitis. His friends everywhere will be glad to hear that he is steadily gaining strength. Dr. Skinner is well known through the North, having been a frequent summer supply in many of our prominent churches.

Rev. L. R. Christie, D.D., pastor of the First church, Columbus, Georgia, has been called to the pastorate of the First church, Chattanooga, Tennessee, to succeed Rev. Jasper C. Massee, D.D.

In seventeen department stores in New York city 10,000 women and girls get less than \$8 a week; 2,603 get less than \$5; saleswomen, excluding cash and stock girls, average \$9.31. These are the big outstanding facts in the National Civic Federation's report, and they do not justify the claim that in wages "the department store leads all large employers of the sex." writes the secretary of the Russell Sage Foundation's Committee on Women's Work.

Dr. A. A. Hobson gave before an audience of 275 persons at the First church, Waltham, Massachusetts, on the evening of October 9, a lecture-recital on "Paul Lawrence Dunbar and His Poetry." A picture of the life of this gifted negro poet was drawn, and his character and work were discussed with careful discrimination. The pathos, struggle, achievement and recognition of the poet made a most interesting story. The recital of various poems illustrating the mood and philosophy of life of Dunbar lent much to the lecture. Every hearer came away with a new appreciation of a race that could produce a poet of the quality of Paul Lawrence Dunbar. This lecture-recital by Dr. Hobson is admirably adapted to such entertainment courses as churches ought to give. It is instructive, entertaining, moral and illuminating. It will be surprising if Dr. Hobson is not called upon to appear before various organizations both inside and outside the church. The proceeds of the lecture are to be devoted to the Building Fund of the new Baptist Tabernacle of Tokyo, Japan, which the alumni of the Divinity School of the University of Chicago are raising to replace the old Tabernacle destroyed by fire last February. They have undertaken to raise \$30,000.

Rev. Frank L. Wilkins, D.D., of Providence, Rhode Island, writes: "Let me as a former editor express felicitations and best wishes for THE WATCHMAN-EXAMINER."

THE WATCHMAN-EXAMINER

continuing

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THE EXAMINER Established 1823
THE MORNING STAR Established 1826

also
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THE CHRISTIAN INQUIRER
and

THE CHRISTIAN SECRETARY.

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Surely it was a vision from God that led to this unifying of our historic journals. A more evident outshining of the hand of Providence has not been witnessed by Baptists in my time."

The Chelsea church, Atlantic City, New Jersey, has sent its pastor, Rev. Thomas J. Cross, and his wife on a trip to Bermuda. This is a well deserved tribute from a grateful people to a faithful pastor.

Dr. W. A. Stanton, long of Pittsburgh, but now of Heightstown, New Jersey, brings the following letter: "I am one of the long-time, but not 'old' subscribers to *The Examiner*. My first personal subscription was made in 1878, but my father was a subscriber back to the genesis of the paper's ancestry. I distinctly remember several weddings in its past, but it never seems to grow too old to marry again. God bless it, it even seems proud to print its various consorts of past years, and Anglican-like to hyphenate its latest union and surname. I am sending some wedding gifts in the form of a few subscribers, whose names and payments you will find inclosed."

Rev. Stacy R. Warburton, assistant secretary of the Foreign Mission Society, is in frequent demand for pulpit supply. During August he preached at the First church, Beverly, Massachusetts, and the First church, Sharon, Massachusetts. He supplied on September 7 at Rockland, Maine, and on September 21 and 28 at La Porte, Indiana.

We call special attention to the story of the 250th anniversary of the First Baptist church in Massachusetts. It was the fifth Baptist church formed in America, and the first outside Rhode Island. The founder, John Myles, was the ancestor of General Nelson A. Miles, who is a member of the First church, Boston.

The Taunton Association, of Massachusetts, has had only four treasurers in seventy-three years—Deacon French, of Fall River; Deacon A. J. Barker, of Taunton, and Mr. Orville A. Barker, of Taunton. Each of these served twenty-one years. Mr. Ralph E. Barker, the present treasurer, has served ten years. The three Barkers represent three generations of the same family—grandfather, father and son—an honorable and distinguished service. The clerk of the Association, Mr. Merle Barker, is a brother of the treasurer.

The Kansas City Theological Seminary began its twelfth year of instruction September 22. Dr. T. P. Stafford, of the chair of New Testament, and Mrs. Katherine Willard Eddy, dean of the Woman's Training School, made addresses at the opening reception. The initial enrolment is fifty per cent. larger than last year, with thirty-two new students, which number will soon be increased to forty or more. A benefaction from Deacon J. J. Crews, of Craig, Missouri, completes the provision for the price of the Training School Building, which accordingly is named "Mary Crews Hall." President P. W. Crannell, D.D., and the efficient faculty are highly encouraged.

Rev. W. H. Roberts, D.D., and Mrs. Roberts, of Bahama, Burma, are returning to the United States, and are expected to arrive after the middle of October. Dr. Roberts was ordered by his physician to leave Burma to save his life.

Rev. H. P. Cochrane, of Pyapon, Burma, has been obliged to leave for America because of the failure of health. He and Mrs. Cochrane will arrive home about November 1.

On the evening of October 4, at the residence of the bride's parents, 315 Pelham Road, Philadelphia, Pennsylvania, occurred the marriage of Miss Madeline Gill to Loring Tiffany Swaim, M.D., of Boston.

Massachusetts, and Clifton Springs, New York. Dr. Thomas A. Gill, United States Navy, the bride's father, officiated. Associated with him was the father of the groom, Rev. Dr. Joseph S. Swaim, of Cambridge, Massachusetts.

Mr. D. S. Cooper, for more than seventy-five years a member of the First church, New Haven, and for more than fifty-eight years a deacon, received many cables, cards and other tributes on October 4, his ninety-fourth birthday.

Rev. Woodman Bradbury, of Cambridge, Massachusetts, is chairman of the religious committee of the Twentieth Century Club, of Boston. The committee is planning for the winter a notable series of addresses on "Theism."

We have a delightful letter from James Gurney, of Chicago, in which he states that he has been a regular reader of our paper for sixty-four years, and that he is enjoying it more than ever before. He says: "I want to commend to young people the reading of your great journal, now equipped better than ever to meet present needs, and render the best service to its readers. Let them subscribe for it and read it regularly, and it will prove an invaluable help in developing their Christian life and making them efficient for service."

Comparing the virtues of denunciation and persuasion, Bishop W. F. McDowell, of the Methodist diocese of Chicago, uttered a striking little epigram the other day before a down State conference: "Some



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ministers wield the pitchfork persistently, but put little hay into the manger!"

In *The Churchman* of October 11 Winston Churchill, in a two-page article, makes a vigorous defense of his book, *The Inside of the Cup*.

Rev. Clayton S. Cooper addressed the students of Rochester Theological Seminary Monday evening, September 29. He has his time fully engaged for lectures on Bible study for the coming season. His book on *The Man of Egypt* has been published in England, and is soon to appear in America.

New York State Convention—A Symposium

FROM CHESTER F. RALSTON, D.D.:

The work of our New York State Convention has so broadened in its scope and field that to-day it includes assistance of weak churches, and of churches occupying strategic places in country, hamlet, village and city, together with the fostering of work among foreign-speaking peoples. In other words the State Convention, as a single body, is doing the kind of work engaged in by city mission societies, by the Home Mission Society and by the Foreign Mission Society. Yet it is not overlapping these societies in their service. When individuals or churches assist in the support of the work of our State Convention they are having a share at once in city missions, home missions and foreign missions. In my judgment it is performing to-day the widest possible ministry, wider, probably, than any other missionary organization making appeal to the Baptist constituency of the State of New York for sympathy and support. For this reason its appeal and service ought to find a cordial response in every church throughout the State.

FROM REV. C. H. RUST:

The New York State Convention is the expression of the larger life of the denomination. It is the activity of that life, within the Judean circle (Acts 1:8), of the centrifugal movement from the local center. Within our State we have congregated people from the uttermost parts of the earth. They live in the circle next adjacent to the local church, and as we swing out to them with the Gospel of Jesus, in the power of his Spirit, Christianizing them in reality, we are, through them, moving rapidly toward the world circumference that is our objective. In fact, there is a sense in which we actually reach the uttermost parts of the earth as we take the Gospel to the foreigners in our State. To further the cause of the State Convention proves that the local church has the Christ life within, that it understands the meaning of brotherhood, that it conceives of the

genius of the great commission, and that it is advancing the kingdom of God. With these statements true it is a serious question regarding the life of the local church, if, after knowing the need, the work of the State Convention is not supported magnificently and heartily.

Rochester, New York.

FROM CARL D. CASE, D.D.:

Should not every pastor persuade at least one layman to go with him to the State Convention? To secure intelligent local leadership you must have inspiration and information for the laymen. Both will be given at the Buffalo meetings.

Buffalo, New York.

FROM REV. JOHN SNAPE:

No member of the Tabernacle church, Utica, pays dues. Every candidate for membership is instructed, at joining, that he is to bring his offerings and lay them up against the offerings of other members, that he may thus co-operate with God in getting his work done in the world. The Baptist churches of the Empire State do the same thing in getting God's work done in needy places within its borders, and they are realizing as never before that the churches of the State are "The State Convention," and the officers of the Convention are the agents of the churches. They ought to be encouraged and heartened by the loyal sympathy of every pastor and the liberal support of every church in the State, because the State Convention is a foster mother to the new-born church, a big brother to the little church, a life-saver to the moribund church, an undertaker to the dead church, and a foreign mission society, a home mission society, and a city mission society among its own great and growing constituency.

Utica, New York.

FROM W. W. DAWLEY, D.D.:

The most effectual means of promoting denominational unity is our State Convention. It is the only State agency that brings the churches of the various associa-

tions together, so that the large and small ones are brought into touch with one another in a way that reveals the needs, the difficulties and the possibilities of each. Thus it promotes denominational fellowship, and also makes the weak church feel that its little, combined with those which are stronger, is doing something that otherwise could not be done.

Syracuse.

FROM GEORGE CALEB MOOR

The New York State Convention ought to receive the support of every Baptist, because its work is fundamental. No local church, no missionary enterprise, and a complete paralysis of the Great Commission. It is also Scriptural, "first at Jerusalem." Hundreds of small and important churches cannot be maintained without the co-operative plan fostered by our State organization. Again, it is fraternal. A church is a greater church, a man is a bigger man, a Baptist is a larger Baptist, when he realizes he is part of an organization that has dignity and efficiency.

Jamestown.

New York State Anniversary

Prospect Avenue Church, Buffalo, October 20-23 General Information and Provisional Program. Railroad Fares

Railroads have granted a fare and three-fifths for the round trip on the certificate plan. Delegates should be sure to request a certificate when purchasing tickets to Buffalo. Delegates who do not use the certificate plan should purchase round trip tickets so that they may be counted in the number required to secure reduction of fare. Tickets may be purchased October 16 to 21 except that from stations from which it is possible to reach place of meeting by noon of October 22, tickets may also be sold for morning trains of that date. Tickets will be validated only on Tuesday and Wednesday. Return trip may be made as late as October 27.

YOUNG PEOPLE'S UNION.

Rev. George A. Briggs, President.

Monday afternoon at 2:30.—Conference, "The Young Christian, What He Should Study," Rev. J. C. Hendrickson, of Cohoes; conference, "The Young Christian, His Personal Work," led by Prof. Alfred E. Alton, of Hamilton; symposium, "The Benefits from the New York State Baptist Summer Assembly"; (one minute responses from the floor with a brief closing message from President Briggs); banquet of those who have participated in the New York Summer Assembly.

Monday evening.—Address, "The Call to Service," Rev. Charles H. Rust, of Rochester. There will be a meeting of the board of managers of the State Young People's Union, Tuesday morning at 9 o'clock.

Monday evening.—The Central Free Baptist Association at the Hudson street church, official notice of which has been given in The Watchman-Examiner.

STATE PASTORS' CONFERENCE.

Rev. John Snape, Chairman.

Tuesday morning.—Report of the Committees on the State of Religion, topic, "The Development of the Minister"; "His Intellectual Life," Rev. Kenneth C. MacArthur, of New York; "As an Executive," Rev. W. W. Dawley, D.D., of Syracuse; "His Devotional Life," Professor Henry B. Robins, of Rochester; obituary report, presented by Rev. D. E. Sprague; report of the Ministers' Home Society by Secretary William B. Matteson; devotional exposition, Rev. Cornelius Woelfkin, D.D., of New York. Afternoon.—Address, "The Denomination and Education," Professor John Henry Greene, of Colgate University; "Standard of Ordination"; report on ordination standard by committee on rural conditions of the State Convention, with open discussion; "The Place of the Church, as such, in Reform Work," Rev. T. Henry Sprague, D.D., of Troy; "The Unification of Reform Forces," Rev. H. O. Hiscox, D.D., of Albany; discussion, "Devotional Exposition," Rev. Cornelius Woelfkin. Evening.—Greeting from Keuka College by Rev. Joseph A. Serena, president; annual sermon by Rev. A. W. Beaven, of Rochester.

WOMEN'S MEETINGS.

(In Asbury Methodist Episcopal Church, corner of Chippewa and Pearl streets.)

Tuesday.—Open conference on ways and means, Mrs. James E. Angell, of Waverly, presiding; introduction of study books, by Miss H. S. Ellis, of Boston, and Mrs. George Caleb Moor, of Jamestown; "How to Meet the City Mission Problem," Miss Gora Estabrook, of Buffalo; "State and Associational Problems," introduction of Miss Lillian Wagner, India; Miss Adell Martin, Porto Rico; and others; questions and discussion. 2 p.m.—Conference on methods, Mrs. L. K. Barnes, of New York,

presiding; "New District Organization," Mrs. William Gurley, of Troy; "Young Women's Summer Conference," Miss Edna Gibbs, of Rochester; Miss L. Ludlow, of Dunkirk; Miss Clara A. Kaiser, of Rochester; Miss Barbara Ruby, of Buffalo; "Missions in the Bible School," Miss Agnes Baldwin, of Buffalo; exercise; banquet at Hengerer's tea room (tickets 50 cents), Mrs. C. H. Nichols, of White Plains. Toastmistress; speakers, Mrs. Helen Barrett Montgomery, Mrs. K. S. Westfall, Mrs. Walter Mason, Miss Frances Tencate, Miss Edna C. Kidd, Miss H. S. Ellis, Miss Bessie Traber, Miss Edith Roos, Mrs. L. K. Barnes.

STATE MISSIONARY CONVENTION.

Rev. W. A. Granger, D.D., president. Wednesday.—Addresses of welcome, "On Behalf of the City Churches," Rev. J. J. Patterson, chairman; "On Behalf of the Prospect Avenue Church," Rev. C. L. Rhoades, pastor; report of the board of managers by Rev. C. A. McAlpine, secretary; address, "The Gifts of One Member of the Family," Rev. Z. A. Space, D.D., superintendent Central Free Baptist Association; address "Law Revealed by Penalty," Rev. Edward Babcock, of Utica. Afternoon.—2 p.m., woman's hour; addresses by Mrs. Helen Barrett Montgomery, Miss Frances Tencate, Mrs. K. S. Westfall, Miss Edna C. Kidd; 3:30, Sunday school session, addresses, "The Evangelistic Objective of Religious Education by a Local Church," Rev. C. N. Arbuckle, of Yonkers; "Religious Education in the Local Church," Rev. C. H. Frank, director of religious education Delaware avenue Baptist church, Buffalo; "Missionary Education," Rev. John M. Moore, D.D., secretary Department of Missionary Education, New York city. Evening.—Reports: Committee on Social Service, Rev. R. M. West, D.D., chairman, of Rochester; Committee to Visit Cook Academy, Rev. W. R. Timeson, chairman, of Croton; Committee on Rural Conditions, Professor F. A. Starratt, Colgate University, chairman; address, "The United Missionary Campaign," Emory W. Hunt, D.D., general secretary Foreign Mission Society. Thursday.—Reports and election; annual sermon by Rev. R. B. Hull, D.D., of New York.

Maine

The outstanding event in our Baptist circles is the resignation of Rev. E. C. Whittemore, D.D., at Waterville. For fourteen years he has had this position of leadership, and therefore of prominence in our Baptist brotherhood. To be the pastor of the Waterville church is to occupy a unique position. Its responsibilities are unlimited. Its opportunities for usefulness are unparalleled in this State. Here are the students of Colby College, those of Coburn Classical Institute, and a large city with many employes. Dr. Whittemore is gifted with boundless energy, a vigilant and alert mind, and a capacity for work that has amazed his friends from his college days to the present. He has also been a pastor of a church that now numbers more than 600. Much could be said for the work that he has done for the Waterville Public Library, and for the city as its historian. He has held through a long term of years the position of secretary to the executive committee of the Maine Missionary Convention. We are glad that his resignation of the pastorate at Waterville will not take him out of the State. He is to undertake at once the raising of \$75,000 for Coburn Classical Institute. The proposition before the Baptists of this State is to launch a movement for our important denominational work among the four academies and to place our people in closer touch not only with them, but with Colby College. The time seems ripe for such a movement, and there is a deep conviction in the hearts of many that we must at once arise to the accomplishment of something definite along these educational lines. Dr. Whittemore is a graduate of Coburn Classical Institute and also of Colby College.

Rev. H. Tilden, D.D., of Hebron, conducted a service on the first Sunday of this month that was of unusual interest. Through the thoughtfulness and the generosity of J. W. Bragdon, esq., of Minneapolis, the interior of the meeting house has been redecorated. So marked has been the improvement that it seems like a new building. Friendship, love and memory are involved in this unique gift. When the present pastor, Dr. Tilden, was a boy he lived in Lamoine, where he was the friend of Mr. and Mrs. Bragdon. These friendly interests have continued through the years, and Mr. Bragdon, in memory

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of his wife, who died last June, bestows this gift upon the church and the Academy. The pastor spoke with unusual power and impressiveness. The church was represented on this occasion by Mr. A. M. Richardson. The school was represented by Principal Sargent. The dormitories of the Academy are full.

Rev. M. J. Twomey, of the First church, Portland, gave the hand of fellowship to three and baptized two on October 5.

Rev. Frank O. Erb, Ph.D., began his pastorate of the Free street church, Portland, last week. He comes from the Hyde Park church, Chicago, where he has been the assistant pastor.

The Central Square church, Portland, is making ready for the coming of Rev. Bowley Green, of Providence, Rhode Island. They are clearing off a debt of \$300.

Rev. A. M. Watts has resigned at North Haven.

Rev. Charles G. Mosher and his people of the Penney Memorial Free Baptist church, Augusta, celebrated the eleventh anniversary of this pastorate on October 5. It was rally day. The auditorium was filled. The Sunday school numbered 315. In the evening there was a Christian Endeavor rally that was addressed by Rev. J. J. Hull. This church has a fine equipment and large opportunities.

Evangelist Harry Taylor begins special meetings at the First church, Bangor, at once.

Rev. John Trites, of the Norridgewock church, conducted a baptismal service in the First church at Skowhegan October 12.

G. M.

Michigan

Rev. G. R. Holt has resigned the pastorate of the Free Baptist church in Jackson. The church lately moved to Wall street and merged with the Beth Eden mission. This is a growing part of the city, where there are fine opportunities. Mr. Holt feels that his health is not sufficient for the vigorous efforts that are needed. He has been a pastor in Jackson many years. He also held a long pastorate at Hilton, New York. Few men have been more successful in all lines of Christian ministry.

Benjamin Franklin is to supply the Pontiac pulpit for five months, while Pastor Traver is making a world tour.

Ordination

KELLEY, F. A.—At Nicholville, New York, September 30, 1913. Moderator, Rev. C. F. Fields, of Ogdensburg; clerk, Rev. F. P. Hartson, of Richville. Sermon by Rev. I. J. Beckwith, of Gouverneur; other parts by Rev. Messrs. J. Bert Webster, R. J. Thompson, A. B. Ding, J. W. Lyon and Nelson Ramsdell.

THE WATCHMAN-EXAMINER

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Editorial Comments on Current Events

IT is reported that pressure is being brought to bear upon President Yuan, of China, to proclaim Confucianism as the State religion of the republic. That would be a step backward indeed. What has a republic to do with a State religion? A monarchy may maintain a church as a "prop to the throne"; but in a republic it is an absurd anachronism. We hope President Yuan is too wise a man to favor such a folly.

* * * * *

THE Administration at Washington has determined to take some advance steps in the Philippines, the wisdom of which time will determine, but it has not committed the folly of deciding when independence shall be granted to the Filipinos. Alienation of American territory is not an administrative but a legislative function. The President is too close a student of constitutional history to imagine that any such imperial power resides in him or in his office.

* * * * *

THERE is great rejoicing in ornithological circles over the fact that on October 1 President Wilson affixed his signature to the order putting into effect the new migratory bird law. This law is very sweeping in its provisions, and it is the purpose of the customs officers to enforce it in all its severity. We hope they will, for it is time that the wholesale and cruel slaughter of birds to provide barbaric adornment for women's headgear should cease.

* * * * *

WHAT this country needs more than a new Banking and Currency law is a good Banking and Currency law. The great improvement already effected in the pending bill is a clear indication that time is not wasted in endeavoring to perfect it. The good old rule, "*Festina lente*," is a wise one to follow in legislation that so deeply affects the financial interests of the whole people. A mistake now would not be irremediable, but it would result in great confusion and trouble before it could be rectified.

* * * * *

WE confess to no deep knowledge of the intricacies of the noble game of baseball, and have no knowledge whatever of the intolerable jargon in which the reports of the contests are written. But from all that we can gather it was superior training that gave victory to the Athletics in the "world's series" with the Giants. Does not this fact hold a lesson for the thousands of young men and women in our schools and colleges and theological semi-

naries? It is training that wins in every line of human endeavor. "'Tis 'dogged' that does it" is a Yorkshire saying; but in life's great contests it is "dogged" *plus* education and character that makes for success. Mishaps, as in the case of the Giants, may become a hampering factor, but the general rule is true that training counts heavily in the final result.

* * * * *

ONE of the objects of the Sociological Fund of the *Medical Review of Reviews* in presenting the play called "The Guilty Man," a dramatization of Francois Coppée's novel of the same name, is to secure the passage of laws conferring legitimacy on children born out of wedlock and empowering physicians to murder unborn children whose coming into the world is considered undesirable. There are said to be some respectable names on the list of the Sociological Fund's aiders and abettors. Surely the world is entitled to know why they are backing this proposal to nullify the laws of God and man relating to these grave crimes.

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THE General Convention of the Protestant Episcopal Church of the United States is again wrestling with the question of a change of name. A considerable proportion of the "rank and file" of the Church is well satisfied with the name as it is, believing it to be appropriate and descriptive. But there is an element, chiefly among the "reverend clergy," that is antipathetic to the term "Protestant." Being more disposed to favor Catholic ways of thinking, they desire to embody the thought of catholicity in some way in the title of the Church. One extreme proposal is to call it "The Catholic Church of America"; another is to arrogate to itself the preposterous designation of "The Church of America," as though there were no other body worthy to be called a church in the United States. We advise our Protestant Episcopal brethren to be content with the name they have. It is a good, mouth-filling name, and sufficiently broad to cover so comparatively small—not to say narrow—a body. "Catholic" means universal or general, and is quite too big for a sect that includes only a small proportion of the Christian people of the country, while "The Church of America" is the very embodiment of offensive ecclesiastical arrogance. Just now, when the proposition is abroad that Jonah shall swallow the "great fish," would seem to be a poor time to alienate the regard of other Protestant bodies by such unreasonable assumptions.

Through Love to Light

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!

From darkness and from dolor of the night
To morning that comes singing o'er the sea!

Through love to light! Through light, O God, to thee
Who art the love of love, the eternal light of light!

—Richard Watson Gilder.

The Abuse of Realism

There is one fact that all who love righteousness and purity must face. And that is, that in many ways a large number of people are going publicly as far as they dare toward indecency and immorality. Most of the theaters are doing it. Many of the illustrated magazines go to the very verge of indecency in their pictures. Much of the dancing of the present time is positively obscene; and the extreme styles of woman's dress are plainly intended to expose the person as much as possible, and yet keep within the limits of the law.

It would be pleasanter to ignore this tendency of the times toward indecency, but it is impossible to escape it. It forces itself upon us at every turn. It is not safe to take a magazine home without examining it to see if it does not contain pictures unfit to be seen in a decent home. You cannot go to the beach without every sense of decency being shocked by the shameless exposures, nor walk the street without seeing indecent signs and posters. And the novels of the day are the worst of all. Reputable houses put forth books that it is inconceivable that the publishers would admit to their own homes, just as managers of theaters refuse to allow their wives and daughters to attend their own plays.

Two currents of influence enter into this indecency which is deluging modern society. In the first place, the materialism and atheism cultivated by that philosophy of science which has been dominant for the last quarter of a century has blunted the finer spiritual sensibilities of the people, and induced, even among people not interested in science and philosophy, a feeling that this life is all, and that death is the end. Scientific materialism is responsible for the revival of the spirit which says: "Let us eat and drink, for to-morrow we die."

Assisted by this is another movement akin, and even more dangerous—the organized and desperate effort of vice to make itself respectable. In this attempt it speciously discredits the marriage relation, extols affinities, and degrades love to minister to mere passion. It would put itself outside law by claiming to be superior to law, and give free rein to lust under the veil of unrestrained love.

The most specious and most dangerous pretext in all this insidious effort to undermine Christian ideals of society and to destroy family life is the pretense of a purpose to exalt reality. Now, reality is truth, and a legitimate realism is a presentation of truth, and is therefore admirable. But realism, to be admirable, must produce good and useful results. No doubt a realism that presents gross and terrible evils is sometimes necessary and useful, as in the case of

the report of the Chicago Vice Commission and other reports of the same character.

But a realism that gilds vice and makes it attractive and alluring is not admirable, but debasing and utterly objectionable. Such is the realism of the novels and plays of the present time. Their pretence of a moral purpose is a joke and a fraud. Their object is mercenary; their love of reality is assumed; and their effect is to pander to lascivious natures and to increase the evils they portray.

It is an old and familiar lesson of history that such tendencies as those to which we here call attention, if they become dominant among any people, will destroy the nation. For the perpetuity of the Republic, for the salvation of the young, for the triumph of purity and righteousness, and for the establishment of the kingdom of God on earth, there is an urgent and insistent demand that every lover of goodness and of God should take a firm, outspoken and indignant stand against the present public and common presentation of indecency and immorality in every form in which it may appear.

The Denominational Pack Horse

We give a paragraph from a personal letter written by President Milton G. Evans, of Crozer Seminary, just after THE WATCHMAN-EXAMINER reception:

You made an admirable statement of the denominational newspaper situation in your address when you called the denominational paper "the denominational pack horse." You used a figure that expressed the truth and gave me information. It is exactly true. Our churches, our denominational societies, and our institutions of learning expect the denominational paper to bear the burden of advertising and encouraging their work at a moment's notice, and some become impatient because all communications are not printed. For some reason or other they take it for granted that the denominational paper ought to be helpful in every enterprise. You believe this to be so, and I do also, but the pack horse must be cared for, kept alive and nourished. The stronger our pack horse the greater burden it can bear.

Dr. Evans here emphasized a group of facts to which too little attention has been paid. It is the function of our papers to promote the interests of our denomination. Education, information and inspiration are our keywords. We desire no gratitude for the promotion and exploitation of our denominational interests, because our paper exists for just this purpose; but it does seem remarkable that the denomination esteems so lightly the agency that serves it so unselfishly. It ought to be remembered that the efficiency of a denominational paper is limited by the support that it receives. It has been the habit of our people to compare our Baptist papers with the two or three great religious papers of the country, and to say, "Why cannot Baptist editors make such papers as these?"

Such a question has about it the cruelty of the Egyptian taskmaster who tried to force the Israelites to make bricks without straw. Our denomination, with its six million communicants and its vast resources, deserves denominational journals equal to any in the land. Will our pastors and leading laymen make such papers possible by their cordial support and enthusiastic co-operation? We are willing that our papers shall continue to be denominational

pack horses, but the pack horse must be kept in good condition if he is to bear the loads that are placed upon him. Already we have become sufficiently well acquainted with the editors of our denominational papers to realize that they are doing more work for the denomination and receiving less appreciation and compensation than any class of men among us. Whatever may be their motives in giving their life to religious journalism, it is certain that they have no ambition to be wealthy. Many of our editors have with cheerfulness laid the savings of a lifetime upon the altar of their devotion to their denomination. Brethren, these things ought not so to be. The laborer is worthy of his hire, but above and beyond all considerations for the editors and proprietors of our papers, let it be remembered that we shall never have the paper that our denomination needs until our denomination has the wisdom and willingness to support such a paper.

In this brief article we have said what our veteran editors would not dare to say for fear their words would be interpreted as special pleading. Brethren, the pack horse must be kept alive, and common sense should teach us that the better the pack horse is treated the more efficient he will be.

The Significance of a Word

The word from which we get the term *kenosis* does not often occur in the New Testament. Romans 4:14, 1 Corinthians 1:17 and 9:15, 2 Corinthians 9:3, and Philippians 2:7 are said to be the only passages in which it is found in any of its forms. The usual renderings, "make void," "empty," "impoverish," are bungling failures—failures of which modern scholarship ought to be ashamed as awkward, inelegant and utterly inadequate. And yet it is confessedly difficult, if not impossible, to put all of the meaning and force of this term into any one English word or phrase. The idea is that of depriving or divesting any person or thing, of legitimate force or value, or of deserved dignity, power and prerogative. In Philippians 2:7 the meaning evidently is this: Our Lord, the Christ, divested himself of his equality with God, voluntarily laid aside his official, functioning, active equality with the Father. In order to gain anything like a worthy appreciation of our own real dignity and worth we must needs come back again and again to a consideration of the sacrifice, the self-abasement, that our Lord made on our behalf. Not otherwise shall we keep in mind, as we should, the depth of our degradation and helplessness and need; nor, indeed, shall we otherwise apprehend, as we should, the riches of Christ's redeeming grace. Philippians 2:6 is a marvelous passage, vital, central, vast in its significance, both for the science of theology and for religious teaching. It tells us who, what, where he was who came to seek and save. It gives us the ruling impulse of his heart in regard to that position on the one hand, and the task and possibilities of redemption on the other. It shows us how far down our Lord came: "A man," "a servant," "obedient unto death," "the death of the cross." It informs us as to the issues for himself. It presents the supreme appeal to right thinking and right living.

Care of Church Funds

At the last meeting of the Northern Baptist Convention a report was submitted by the Commission on State Conventions, to which was appended a very important and suggestive statement concerning the invested funds of these organizations. On motion of Judge Edward S. Clinch, of New York, the report was amended by the addition of a recommendation "that each State Convention which is not legally authorized to hold property in trust for the objects of the Convention apply to the proper authority for such amendment of its Act or Certificate of Incorporation as will enable it to hold property in trust for such objects." This is a matter of very great importance. Unless the Conventions which have no provision of this kind in their charters acquire such a right, they cannot legally act as trustees, and are liable to lose any funds that may be entrusted to them for the benefit of churches needing financial aid to maintain their existence. It ought to be enough to state the necessity in order to secure action at the earliest possible moment.

The statement above referred to shows that fifteen State Conventions have no trust funds for any purpose whatever, and that of the \$2,156,562 of trust funds held by all the State Conventions more than half (\$1,473,492) is held by the New England State organizations, while \$300,357 is held by the Conventions in the Middle States, thus leaving only \$383,012 for all the remaining Conventions within the territory of the Northern Convention. The Missionary Convention of the great State of New York holds invested funds to the amount only of \$26,087.53, but possesses no legal authority to hold that or any sum in trust or to act as trustee for such funds. This is most unfortunate, for the mere fact that a Convention has such authority is an inducement to place funds in its hands. A case in point may be cited here. Last year a worthy woman desired, in making her will, to provide a fund the interest of which should be used for the benefit of a certain church in Massachusetts so long as the church continued to exist. Being informed that the Baptist Missionary Society of that State was authorized to act as trustee for the benefit of the churches within its territory, she gave the money by legacy to the Society. Since the will was made the testatrix has died, but her legacy is secure. Had the Society been unable to act as custodian of the fund, it would have been lost to the denomination, because the beneficiary under the will to whom the principal would otherwise have gone has no connection or sympathy with it.

The importance of immediate action in this matter has been brought to the attention of the officers of the New York Convention, and they, we are informed, are favorable to the action suggested, but no application, so far as we know, has yet been made for the authorization desired. The Convention should take the matter up at the annual meeting next week, and instruct its officers to seek the proposed amendment to its charter without unnecessary delay. The same action should be taken in other States at the earliest practicable moment.

Editorial Notes and Comments

Watchman-Examiner Campaign

The editors of THE WATCHMAN-EXAMINER are grateful beyond the power of expression for the congratulations and good wishes which have been pouring into our New York office and our Boston office. Everybody seems happy over the union of "The Watchman" and "The Examiner," and all agree that the new paper has an extraordinary opportunity. It is our ambition to make a paper that will help men to be holy and to be happy. Do not criticise for at least a year, for it will take that long for the working out of our plans. In the meantime the denominational pack-horse must be kept alive and in good condition. While we are trying to promote and advance the interests of all our societies and institutions will not somebody be kind enough to look out a bit for us? It is costing as much to publish THE WATCHMAN-EXAMINER as it cost to publish "The Watchman" and "The Examiner." We must have five thousand new subscribers within the next five months, or the jubilant note will be taken from our song, and our heads will be bowed down like the bulrushes. Brethren, let the campaign begin in every church. Write for sample copies and terms to agents. Tell the next friend you meet about the paper and send on his subscription.

In the bitter controversies of life hold fast to love. It was Frederick W. Robertson, misunderstood, maligned and persecuted, who said, "If men wound your heart, let them not sour or embitter it."

The schoolmen of the Middle Ages studied not nature as it is, but Aristotle or his commentators. Famous theologians to-day, like the schoolmen of old, study not the Bible as it is, but Calvin or Ritschl and their commentators.

Not all of our readers are being swept along by the high tides of success. Many are toiling at the oars while the "wind is contrary." Never fear nor doubt so long as you know that you are doing the will of God. To do his will should be your supreme ambition. Never forget the old story of Judson, who declared that the prospects in Burma, where his ministry had made little impression, were as "bright as the promises of God."

It is said that 7,000 people drop out of sight annually in New York. No trace can be found of them, for they leave no tracks behind them. This sad fact about our great metropolis is an illustration of the great army of church members who drop out of sight each year. Is it not a pity that there are so many well meaning people who are utterly devoid of that hidden but useful thing that we call backbone? A church member who will allow himself to drop out of sight is an object of pity.

As has been well said, "Anybody can kick; we need those who can pull." The men in our churches who do the complaining and fault finding are not the men who give their time, their money and their energy to the church. If you do not believe this it is because you have not thought the matter through. Put on your "thinking cap" and take up the study of your church roll; you will find how worthless

growlers generally are. And this is so in the larger denominational affairs and movements as well as in the local churches. "Anybody can kick; we need those who can pull." In which class are you?

It is interesting to note from the account of the celebration of the two hundred and fiftieth anniversary of the church in Swansea, Massachusetts, that Benjamin Franklin, as well as Thomas Jefferson, probably obtained many of his democratic ideas from Baptist sources. His maternal grandfather, Peter Folger, was a member of the First Baptist church, Newport, Rhode Island, and went as a missionary to the Indians on the island of Martha's Vineyard. There he founded the third Baptist church in Massachusetts, which still lives. Franklin was one of the largest subscribers to the fund for founding Brown University. And Franklin and Jefferson were the principal figures in shaping the Declaration of Independence and the Constitution of the United States.

The Lend a Hand Book Mission will be grateful for second-hand dictionaries, encyclopedias, works of reference, standard novels, books for children, Gospel hymns, papers, magazines, Christmas and post cards for its work in the mountain regions of the South. Many communities have no Sunday school library or public library, and no books in the home. Children are growing up who have never seen an illustrated book suited to child life. For information one can write to Miss Anna E. Wood, 101 Tremont street, Boston, Massachusetts, who will give the names and addresses of persons who will appreciate such gifts. Friends are asked to forward the reading matter by freight and to prepay the cost, because those who receive it are too poor to meet the expense.

At the Hudson River Association North the editor had a pleasant day last week. Two addresses and much visiting with the brethren kept him busy from morning until late at night. It was a joy to meet many old friends, especially the pastors of Troy's three leading churches, Drs. Warren G. Partridge, Thomas H. Sprague and Mitchell Bronk. The homes of these three brethren were open to us with generous hospitality, but we could not occupy three beds in a single night! The association was largely attended, and the reports and discussions were full of interest. THE WATCHMAN-EXAMINER was commended in strong resolutions, and the clerk was ordered to send a copy of these resolutions to each pastor, with a request that they be printed in his calendar or read from his pulpit.

The official Bulletin of the University of California announces that a new lecture course on "The Social Aspect of the Liquor Problem" will be given by the Department of Education. For four years the Temperance Research Club has worked to free the University from the too prevalent drunkenness, and now are hopeful of success. The course is open to all students and citizens who wish to attend as auditors, but credit is given for the course only to students who attend the lectures, pass an examination upon the subject matter presented, and write a 1,500 word thesis upon the subject of one of the lectures. The first lecture was attended by 152 and the second lecture by 255, most of whom were students. The future influence of the course can hardly be estimated, for, aside from its probable continuance in the University of California, the initiation of

such study in a great university means much in the efforts of the Intercollegiate Prohibition Association to secure similar study in all the colleges and universities of the United States.

The MacMillan Company has just published an excellent book on the *Educational Resources of Village and Rural Communities*. The book is edited by Joseph K. Hart, a professor in the University of Washington. Chapters are contributed by a large number of specialists, and the result is a book that ought to be read by every political and religious leader in the villages and rural districts of our great country. One of the noteworthy excellences of the book is the bibliography with which each chapter ends. If our pastors desire an encyclopedia upon community life and light upon their own duties to their communities it would be well for them to read this book.

After a long controversy over the will of Mary Baker G. Eddy, the founder and leader of Christian Science, the matter has been at last settled by the Supreme Court of New Hampshire. The trustees of the "Mother Church" in Boston are not to receive the money as they contended, but it is to be held and disbursed by trustees appointed by the Probate Court of Merrimac county, New Hampshire, and the surviving executor, Josiah E. Fernald, is directed to hold the property until these trustees are appointed and qualified. Mr. Fernald is a member of the First Baptist church, Concord, New Hampshire, and a trustee of Colby Academy. He is president of the National State Capital Bank of Concord.

The *Christian Advocate* of October 9 gave a prominent place to an article on "Can a Successful Lawyer Be a Christian?" We refer any who may be in doubt as to the question to the salutation with which the Epistle to the Philippians closes: "The saints salute you, especially those of Cæsar's household." It must have been difficult to develop sainthood in Nero's household, but it was possible. Out of the 114,000 lawyers in this country 15,000 are located in the city of Greater New York, and many of these men are devout Christians and foremost in service to the King. The legal profession may not be primarily a means of grace. Indeed, it may be a veritable "Cæsar's household"; but it furnishes many of our noblest Christian laymen.

Americans formerly had a great prejudice against paternalism in government. They sneered at the fatherly interest of the governments of Europe in providing for the social welfare of their peoples, and asked of their own Government only justice. It was sufficient to condemn any measure proposed in Congress or in the Legislature of any State to stigmatize it as "paternal." But a change has come over the spirit of the people of the United States. They are now willing to accept more than justice from the Government, or perhaps their ideas of social justice have broadened and deepened. It is no longer a valid argument against a measure of the Government to pronounce it paternal. The people are perfectly willing to accept the fatherly protection of the Government against trusts and bribery and corruption, and even in business difficulties and for social betterment. President Roosevelt took the first great step in inaugurating paternalism in our Government when, during the coal strike of 1893, he threatened the coal barons that if they did not give the people coal the Government would seize and work the mines and keep the people warm. This was extremely paternal, but it met with

universal approval. The Sherman Anti-Trust Law is paternal, and the proposition to loan the farmers \$50,000,000 to move their crops this fall is the most fatherly act of all. It was what was asked by the old despised Populist party. The abased has become exalted.

A distinguished friend writes: "Be careful not to overload your paper with 'news.' Give us great articles and more of your fine editorial comment." An equally distinguished friend writes: "What we want is news, news, news. We can get able articles elsewhere, but if you do not give us the Baptist news we miss it entirely." Dear brethren, we thank you, and we are trying to make just such a paper as you suggest! These letters represent different ideals, but, perhaps, with a proper sense of proportion, we can combine both ideals in our paper. Our New England news department gives New England news as accurately and promptly as *The Watchman* gave it, and our New York, New Jersey and Pennsylvania news departments are being reorganized with a view to better service. Let all correspondents read Dr. Fennell's letter on page 178 of last week's WATCHMAN-EXAMINER. As soon as the association and convention season passes we shall publish leading articles of which any magazine might be proud.

Dr. J. A. Macdonald, editor of the *Toronto Globe*, is a popular speaker before religious gatherings in our country. Last winter he spoke in New York at the Men and Religion Congress and before the Social Union of the Long Island Association. We are amazed to find the following description of Dr. Macdonald's oratory in a correspondent's letter to *The British Weekly*. We give it as an illustration of "how not to speak":

"Sometimes he paces to and fro on the platform like a lion caged. Again he doubles up like a jackknife, or crouches like a leopard about to spring. Then he thrusts both hands deep into his pockets and throws back his head. Now he is viciously stabbing the air with his forefinger, driving in his point, or those long arms swing like pendulums. Again he frenziedly rumpled his hair or clutches it by handfuls. There is no predicting what his next gesture will be. He slaps his thigh like a man telling a story to a group of his cronies. I have seen him stand for more than a minute on his left leg, kicking the calf of it with his right toe!"

In discussing the already famous address of Sir Oliver Lodge before the British Association *The Lancet*, the leading English medical journal, says some things of which fledgelings in scientific study should take note. It is but a sign of the times when we read in this leading journal this remarkable declaration:

Among popular beliefs, few are, or were until recently, more popular than that the scientific man is usually a materialist. Over and over again we hear that the scientific man, inasmuch as he cannot be expected to believe in what he cannot see, or time, or measure, or weigh, cannot admit the possibility of a future existence, or be other than skeptical about what are generally known as religious doctrines. The address delivered at Birmingham by the principal of the City University is a complete answer to such ill-informed criticism of the modern scientific outlook, and a large school of scientific men will be grateful to Sir Oliver Lodge for the profoundly religious expressions with which he concludes a strenuous sermon. The real state of the case is that what the modern scientific man cannot believe beggars belief absolutely; and there is none among us who so clearly walks hand in hand with miracles, who is so cordially prepared to acknowledge as possible for the future what looks impossible for the present, who is so reluctant to lay down boundaries for his imaginings, as the scientific leader.

Dr. MacArthur Accepts a Call

Baptists the world around will be interested in the announcement that Dr. Robert Stuart MacArthur is to become the pastor of the First church, Baltimore, Maryland. For the past six Sundays he has been occupying the pulpit, and his preaching has attracted great congregations and captivated the members of the church. Dr. MacArthur prefers to be called the "acting pastor," although he has been called as pastor, and will probably serve the church for an extended period. He will begin his work on his return from Burma. Meanwhile the church will seek the leading ministers of the country as pulpit supplies. Fifteen years in the pastorate of that church gave the writer of this paragraph a first-hand knowledge of the church and of the city of Baltimore. In the church Dr. MacArthur will find a noble band of consecrated, enthusiastic, heroic workers; in the city he will find a multitude of friendly, responsive, generous people. There can be no question as to the success that will attend Dr. MacArthur's ministry. According to the Bible and the calendar Dr. MacArthur is growing old, but his vigor of mind and body, his enthusiasm, optimism, courage and industry prove that he is just entering his prime. We shall hope for great things from his Baltimore pastorate.

The Baltimore *Evening News* reflects the sentiment of the city over this call in the following editorial:

Among the most conspicuous pastorates of the Baptist denomination in America is that of First church, Baltimore, not only because of the strength and numbers of the congregation, but because it is identified with the earlier days of Baptist effort in America. And among the most notable places which any Methodist clergyman can fill is that of pastor of the First church of that communion in this city, the direct successor of old Lovely Lane Meeting House, in which American Methodism was organized. The fact that these two posts are to be filled, respectively, by Dr. MacArthur, president of the Baptist World Alliance, and probably by Dr. Peck, superintendent of the Methodist City Missionary Society of New York, is a cause of congratulation beyond denominational bounds. The addition of two strong religious leaders to the city's resources and influences for good means an important gain to the whole community.

In the following letter to the church Dr. MacArthur makes it plain that the presidency of the Baptist World Alliance has the prior claim upon him and will always have first consideration:

DEAR BROTHERS AND SISTERS: Greatly do I appreciate the honor you have done me in calling me to the pastorate of the First church, Baltimore. This church has had a long, honorable, and honored history. Singularly enough, you will recall that I was present and spoke at the 125th anniversary of its organization. To be the successor of Drs. Williams, Laws and Wallace is honor enough for any man. I see a great and inspiring future for this church under adequate leadership. I also see that it has an important place in the city of Baltimore, in the State of Maryland, and in the Southern Baptist Convention. By striking providences I have been brought into contact with you. Large audiences have assembled at each service, and tokens of God's presence and blessing are distinctly manifested.

I cannot, however, accept the pastorate in the full meaning of that term. When selected president of the Baptist World Alliance, I resigned the pastorate of Calvary church, after a period of more than forty years. It seemed to me that the world-wide work of the Alliance would require more time, work, and thought than could be given it were one engaged in the work of a pastorate. The duties of my position call me to the ends of the earth. There is no position of bishop, or archbishop of any Christian body of equal importance, so far as universality of relationship to his church is concerned. I am extremely desirous of doing my whole duty as president of the Alliance. It is a service that involves no small degree of financial and other forms of sacrifice. But I am willing to make the sacrifice because of all the interests involved.

I am, however, willing to become acting pastor in response to your call. I cannot promise you that I can enter on a prolonged period of service with you in any case; but while I am with you, with your co-operation and God's benediction, I shall do the best work of which I am capable. I may be called to duties in Europe, Asia, or in the Islands of the Sea, at almost any time; to this call I must respond while I am president of the Alliance. But while I am with you, I shall put body, heart and soul into the work. I shall strive to preach Jesus Christ as the only hope of a lost world. I am sure you will give me your sympathy, co-operation and prayers. With this assurance, I give you my hand and heart in this great work.

Praying that God's richest blessing may crown our union from its beginning to its close, I am, Your sincere friend and brother,

ROBERT STUART MACARTHUR.

Dr. MacArthur's address until November 5 will be Baptist Church House, 4 Southampton Row, London, W.C., England. After that his address will be Baptist Mission House, Rangoon, Burma. After January 1 it will again be 4 Southampton Row, London.

From a Man Who Knows

THE EDITORS OF THE WATCHMAN-EXAMINER: I cannot remember the time when *The Watchman* was not a weekly arrival at my father's home, and it is probable that I have missed reading very few of the issues in considerably more than twenty-five years. Just ten years ago it was my interesting task to run through the complete file of the paper up to that time. While I was in search of material relating to a particular subject, I was frequently forced to tarry over other articles of vital importance to our denominational history and to the religious history of America. My personal and intimate acquaintance with *The Examiner* has been of more recent origin, but in the study of my long-time pastor, Dr. William S. Apsey, which I frequented throughout my boyhood, I came into frequent contact with that New York periodical.

Now for four weeks I have been reading the combined WATCHMAN-EXAMINER, and on this day, when the union is to be celebrated by your friends with the reception this afternoon, I wish to express not only my congratulations because of what this union ought to mean to our denomination, but also my admiration of the paper as it has thus far appeared. I must confess that I feared that the merger would prevent very much attention to the report of many local happenings, which sometimes are slightly called "gossipings," but which add much of personality to the news items. The paper you have actually produced shows that you have met the problem involved and have solved it, for I doubt if the last issue of THE WATCHMAN-EXAMINER has been surpassed as a report of very recent events in local churches, city missions, associational and State work, national denominational interests, foreign lands as such, and the world-wide campaign. A hasty glance through the pages shows items concerning eleven local churches in which I have a personal interest; there are items referring to activities of eighteen other organizations in whose activities I am interested; I find seventy-five names of individuals whom I know personally or with whose work and reputation I am sufficiently acquainted so that I feel that I have some contact with their personalities. What more could a single reader expect from a single issue of a paper in the way of personal points of contact with the news items? Many others of your readers would increase these numbers given, but these show that THE WATCHMAN-EXAMINER will still have room for such "gossipings" as are at all worth any record in the outside world.

It may seem that I have picked out a minor matter, but I throw not, for the successful religious paper must have

readers, and I have felt that the new venture would really succeed or fail in proportion as it met the situation at this point. My congratulations go out because you have met it at once so successfully. The laity as well as the ministers will find that THE WATCHMAN-EXAMINER does not lack in interest.

WILLIAM H. ALLISON.

A Story and Its Lesson

Among the more than three hundred islands in the beautiful New Hampshire Lake Winnepesaukee is Bear Island, about four miles in length and half to three-fourths of a mile in width. On the northwest end of the island are a few cottages and camps and a hotel. The hotel accommodates from forty to fifty guests, who are well cared for by the proprietor, Mr. O. H. Lewis and his estimable wife. It is a free and easy place, where the weary, leaving behind them the grinding duties of business or the exacting demands of fashionable society, may rest in peace. The broad outlook upon the White Mountains, the gorgeous sunsets, and the exhilarating air help to soothe overtaxed nerves and calm throbbing brains.

Five years ago my son, Professor Frederick L. Anderson, and I came to the island with our household for a summer vacation. We at once proposed to hold services on Sunday forenoons in the parlor of the hotel. Some said that it had been tried before and failed, and that in their judgment it could not be successfully done. But undaunted we began with the parlor crowded full. Some came to worship with us from the cottages and camps and from other nearby islands. Ministers and Christians of all denominations in the hotel and neighborhood co-operated with us. Each Sunday our modest audience room was full. By the contributions of the worshipers hymn books were purchased. There was always some one ready to play the piano and lead in the worship of song. At every service we took a collection for some worthy object. These meetings have now continued for five summers. During the past season we held nine such services with full tide of interest to the last.

Now for the lesson. These gatherings for worship in a marked degree improved the moral and spiritual tone of the guests at the hotel. They have also shown what might be done by Christian ministers in a host of summer hotels all over our broad land. I am aware that in many of our summer resorts our preachers seize and make the most of their opportunities to present the Gospel to their fellowmen, but not a few excuse themselves from all such labors. Still, such work is a refreshment rather than a weariness, and in ministering to others the earnest preacher stimulates his own spiritual life and so fits himself to do more effective work in his own pulpit after his vacation is over.

Not only Christian ministers, but a vast number of Christian laymen, for a few weeks in midsummer frequent the summer resorts in the mountains and by the sea. Now, if they were all intent on commending the Gospel to others both by lip and life, their influence could hardly fail to be a national spiritual uplift, and they would return to their homes not to regain spiritual power lost during their period of rest, but to use the spiritual power gained by their efforts to do good to the souls of their fellowmen. By such a glad service rendered to their divine Lord they themselves would be re-created in both body and soul.

Ought not believers of whatever name to use vacation time in doing, in a quiet, unobtrusive way, evangelistic work? Is it not a favorable opportunity to commend Christ to the unsaved, and to strengthen faltering and unfaithful believers? To do such work wisely, persistently, lovingly would likely usher in a new era of spiritual growth and power that would

be felt not only throughout our own nation, but to the ends of the earth.

Such a work could not well be organized. To attempt that would probably spoil it. It should not be talked about overmuch. Brethren, let us take right hold of it and do it that our Lord may be glorified. And then it is such a pleasure nowadays to do some work for the Master that is not organized.

GALUSHA ANDERSON.

Newton Centre, Massachusetts.

Mr. and Mrs. Frank Yoo

Last week we referred to the effort of Hungarian Baptists to build and equip an orphanage at Osca, a suburb of



Budapest. Herewith we give a picture of Rev. Frank Yoo and his wife, who are in this country endeavoring to raise \$10,000 for this purpose.

Tribute to Dr. Philip L. Jones

DEAR WATCHMAN-EXAMINER: May I by your courtesy lay a wreath upon the grave of my elder brother and friend, Dr. Philip L. Jones? With all the brotherhood, I admired the fine and delicate literary taste that was a manifestation of his very character. We trusted his loyalty in a long life of Christian service. But I also knew him in the intimate fellowship of his own home and in mine; and I owe much to his personal interest and counsel. As I was beyond reach at the time of his funeral, it is a comfort to me to be privileged to bear this word of testimony and affection.

EMORY W. HUNT.

What One Man Can Do

A banker in Brazil, Indiana, was elected superintendent of the Methodist Sunday school. Of the 9,000 persons in town 175 were in this school. In answer to his prayer for guidance came the unexpected reply: "If you want a larger school, give up racing horses." He gave up his favorite sport, and the school grew rapidly. Again he prayed for guidance. The answer was: "If you want a larger school, clean out the forty saloons in town." He secured "no license," and the school doubled in attendance. He was a great politician, leading the parades. In answer to the third prayer came the suggestion: "Give up politics." When he obeyed, and had his mind free for religious work, there were 1,000 conversions in one year in this mining town of the West. What man has done, man can do, if he meets the conditions.

From the City of Brotherly Love

By E. B. Pollard, Ph.D.

It is not easy for those who are so near to the Philadelphia Association as to be members of it to appreciate the historic significance of that venerable body. Two hundred and six years ago it was a pioneer organization—the first of its kind among Baptists, and for nearly a half century the only one of its kind.



E. B. POLLARD, PH. D.

THE TWO HUNDREDTH AND SIXTH SESSION

This Association met October 7-9 with the Wayland Memorial church, in West Philadelphia, of which Rev. G. V. Daniels is pastor. It is of interest to note that the beautiful meeting house in which the Association was so cordially entertained was erected a few years ago by Mrs. H. L. Wayland as a memorial of her distin-

guished husband, who was for so many years prominent in Baptist life in Philadelphia and the nation. Rev. Groves W. Drew, the host of last year, was made president of the session just closed. It is a time-honored custom to have two sermons—the first, the introductory discourse, was preached by the greatly beloved pastor of the Upland church, Rev. B. D. Stelle. Mr. Stelle comes from a lineage of Baptist preachers and knows how to do his part well. The Upland church, against allurements to change its fellowship, has remained steadfastly a friend of the old Philadelphia Association. The doctrinal sermon was preached by our able champion of vital orthodoxy, Dr. George D. Adams, of the Chestnut street church. The preacher believes firmly in the doctrine of the new life and its importance in the making of personal and social righteousness.

THE EDUCATIONAL IDEAL

Education was given a prominent place on the program this year. Dr. J. Milnor Wilbur spoke on behalf of the growing, prosperous school for the training of young women for missionary service at home and abroad of which he is the head—the Baptist Institute for Christian Workers. The advancement of this institution during the past few years has been remarkable. The school promises to play a most important part in denominational life in the days to come. They need \$100,000. Dr. Milton G. Evans, president of Crozer Theological Seminary, gave a stirring address on Crozer's progress and needs. Crozer has never been more upon the hearts of the brotherhood than now, and there are ever increasing tokens of a growing support, both moral and financial, in all its plans for a larger and larger usefulness among the people and of service to the churches. President J. H. Harris, of Bucknell, spoke on the subject of the making of leaders. Dr. Harris can be counted upon to say the thoughtful and wise word.

A fresh breeze, and genial as from the Southland, blew in upon the gathering when the next speaker on education, Dr. W. A. Creditt, presented the cause of the Downingtown Industrial and Agricultural College for Colored Youth. Dr. Creditt glows with enthusiasm for the improvement of his race. I wish that all good Christian people, who love God and believe that the colored youth should be given every opportunity possible for self-improvement and the largest

usefulness of which he is capable, could hear President Creditt tell of what he and his co-workers are doing at Downingtown, and what he is dreaming of for Downingtown in the future.

Among the notable addresses was that of Dr. Emory W. Hunt, of Boston, whose presence in any gathering is a benediction. Dr. Hunt happily referred to what Philadelphia Association had done one hundred years ago as leader in the missionary enterprise as the best prepared body of Baptists to meet God's providence in sending Judson and Rice among Baptists. He read from the records of the Association the account of Rice's presence in Philadelphia and the reception accorded him on his return from India, 1813-1814. O for a re-baptism of that holy enthusiasm for the spread of the kingdom which burned in Rice's young soul a century ago, and which set the entire denomination aglow with missionary zeal! We need a new world-consciousness, as well as a new sense of denominational responsibility. The latter was the theme of Dr. George T. Webb. Rev. L. W. Hainer spoke earnestly on the practical subject of "Stewardship."

FACTS AND FIGURES

The Philadelphia Association numbers about 45,000 of more or less able-bodied Baptists. These are in ninety-nine churches. The increases by baptism were 1,196, nearly 100 more than last year; while the erasures were very much in excess of last report. The total gain in membership for twelve months was only 179, but this is about double the gain of last year. As in very many parts of the land, so here, the work of the churches has not been lately in the direction of personal soul winning. But the earnest desire seemed to be for aggressiveness in church extension and a more widespread evangelistic spirit.

SHALL WE CENTRALIZE?

A resolution was passed looking toward a more centralized board of control as cure for our weakness in these matters, and a strong committee was appointed to work out a plan. That we need a more united front in the attack upon our problems is certain; that we need a more widely diffused spirit of consecration to our task is more certain still, and far more significant. A new snap-bit, to get the horse under better control, may be good, when you have a spirited horse; but a more spirited horse is what Philadelphia Baptists need just now.

A GOOD MAN GOING

The decision of Dr. J. A. Maxwell to become pastor of Calvary church, Omaha, Nebraska, leaves a large gap in the working force of our denominational life here. As home mission secretary he was continually at his job with a consciousness and intelligence that would be hard to match. The West has a rich asset in their gain of Dr. Maxwell.

GOOD THINGS COMING

At Chestnut street church on October 24 Philadelphia Baptists are to have some health provoking addresses. Mr. Henry Bond, president of the Northern Baptist Convention; Dr. M. G. Evans and Dr. F. W. Padelford are to be among the speakers. This meeting should aid in putting some of the needed ginger into our denominational horse.

Morally sneaking, there are few sheep and goats. There are a great many goatish sheep and a great many sheepish goats.—*John White Chadwick.*

The Trend of the Southern Baptists

By William Russell Owen

A QUESTION OF EMPHASIS

Before the Texas Baptist Convention of last year Dr. George W. Truett made an address that is certainly striking in the emphasis which it sets upon the value of State missions as a denominational agency. He set forth that in 1912 there were 8,123 fewer baptisms than the year before.



WILLIAM RUSSELL OWEN.

There was a decrease in gifts to State missions of \$478,230. There were increases for church expenses, value of church property and educational work. Rhode Island had a net decrease of seven Baptists, Connecticut of 138, and Maine of 271. These three States gave relatively and comparatively among the smallest amounts to State missions. "If we decrease our offerings for State missions," said Dr. Truett, "we shall have a decrease of baptisms, which would

mean decline and ultimate denominational death."

It is also shown that deaths in the Texas Convention were as one to ten baptisms, while in the three States mentioned the deaths were as two to three baptisms. Dr. Truett continued: "Texas gave nearly twice as much to State missions as any other State in the Union, Georgia being next, and Texas and Georgia together baptized more than 11,000 more people than were baptized in the entire territory of the Northern Baptist Convention. Here we emphasize State missions; there they do not. Further examination of the facts proves that no other Baptist institution or department will, or can, supply the place of State missions, or save the denomination from decline when State missions are neglected."

If one will look over the figures for the past year he will find that the principle enunciated by Dr. Truett will be substantiated by a similar study. Out of the fifty-one States that are reported twenty States gave their largest amounts to State missions. Ten of these States were in the Southern Baptist Convention. Thus there is presented an array of statistics. Do they mean that the South flourishes with the Baptist program because it has put its emphasis largely on the development of their rural States; or do they simply mean that the South has not caught the world-vision sufficiently; or do they mean anything at all? It is at least fair to suggest that these emphases may be significant.

THE SYMBOLISM OF BAPTISM

Dr. Rufus W. Weaver, of Nashville, has just led his church in the completion of a beautiful house of worship. For a long time Dr. Weaver has been a student of the symbolic possibilities of the rite of immersion, as well as a discoverer of Christianity's complete program in this simple act of the believer's confession of faith. He has set forth that immersion is a teacher of (1) historical Christianity—a symbol of Jesus' death and resurrection; (2) of experiential Christianity, the believer's spiritual death and resurrection; and (3) of eschatological Christianity, a symbol of natural death and the hope of the future resurrection. So upon the erection of a building in which he could set forth his own conception of the proper place of the administration of the ordinance itself Dr. Weaver

had built a baptistery unique in its plan. The following description by Dr. W. J. McGlothlin, an eyewitness of the first baptism in the church, is of great interest:

The baptistery is, so far as I know, unique in the history of Baptist architecture. It is in form a large sarcophagus and is built of Italian marble. In itself it is beautiful and impressive, but its significance lies in its symbolism. Baptism in this baptistery carries out the symbolism of burial more strikingly and impressively than in any other I have ever seen. I witnessed the first baptism. The first candidate to be baptized was the son of the Hon. Rean Folk and a grandson of Captain Pilcher, long prominent among Nashville Baptists and founder of the church in whose memory the baptistery had been given. The lights are so arranged that the house becomes dark as the candidate is lowered into the watery grave and is again lighted as the candidate rises to walk in the newness of the resurrection life. The second person baptized was the youngest child of our beloved Dr. Van Ness, who was once pastor of the church and is still one of its most useful members. Six were baptized and the whole was the most impressive baptism I ever witnessed in a church building. Nobody can witness a baptism here without seeing and being impressed with the deep spiritual significance which we Baptists attach to the ordinance. The observer will better know why we consider the substitution of something else for this burial as a great loss to the spiritual riches of the kingdom. The administration of the ordinance is a mighty sermon on its significance. Dr. Weaver and his church have here developed an idea that ought to be considered by other Baptists who are building. Baptism is a burial and resurrection; why not make it as impressive as possible?

A SIMPLE BAPTIST LAYMAN AFTER ALL

Ex-Governor Joseph W. Folk, just appointed State Department Solicitor at Washington, is of Baptist stock, and he and his brother, Rev. E. E. Folk, editor of *The Baptist and Reflector*, have both been members of the church for long years. They are both active and interested members of the Southern Baptist Convention.

Three years ago, when Dr. Broughton was hard put to it for funds to complete his Tabernacle institutions, the city newspapers turned to his succor and started a city-wide campaign. There was needed \$75,000 to insure the success of the enterprise. The last day of a whirlwind campaign was held in the Grand Opera House. Broughton wired Governor Folk for his terms to come and make the principal address at that meeting. Folk wired back: "I will come gladly to help you out. I could never receive one penny for my services in so good a cause. I am happy to have the chance to help in the cause." He came and spoke on "Righteousness in the Government." A great crowd came to hear him, and the amount raised went beyond \$83,000. So, after all, the new Solicitor is just simply a plain Baptist layman.

A SENSIBLE MEMORIAL TO WILLIAM E. HATCHER

All of the Virginia Baptists are gathering an offering of \$10,000 as the William E. Hatcher Memorial Fund. It is to be put in the form of a perpetual endowment fund at Richmond College. This man was perhaps the most versatile Southern Baptist yet given to the denomination. He was a preacher of striking originality and of abiding results. His was a remarkable pastorate of twenty-six years at Grace church, Richmond, and his literary qualities were probably his best gift. As a leader of men he was brilliant and vigorous. All of his life was spent in aiding educational funds and in helping young students to a chance for some sort of education. Just before he died he said in his characteristic fashion to one of his friends who had made a plea for help for a young boy: "I have not a dollar for him. I do not know how or where I shall get it; but you send him on and I'll find it somehow. He is red-headed and has fire in him to try, and I will see that he has a chance."

Virginia has undertaken this task alone. Dr. Hatcher's ministry was so wide that should any man North or South have the mind to help in this memorial fund it will be certainly a sensible way to honor the memory of this man. The fund is handled by the treasurer of Richmond College.

The First Baptist Church in Massachusetts

Not Boston, nor anyone of the large cities of the Commonwealth, but the rural community of Swansea, near the Rhode Island line, has the honor of holding the site of the first Baptist church formed in Massachusetts, and the first Baptist church organized in America outside Rhode Island. Only eight houses are in sight from the present house of worship, but every foot of ground about it is historic.

How this church came to be formed in this place is an interesting story. After the Pilgrims landed in Plymouth they found the soil barren and suffered great privations. So the settlers spread rapidly to the west, and the lands bordering on Seekonk River became the most prosperous and populous part of the colony. It was cherished as the flower of the colony, and devoutly and Scripturally named Rehoboth—"roomy." When the union of the Plymouth and Massachusetts Bay colonies was effected there was a contest between Boston and Rehoboth for the honor of becoming the capital of the united colony, and Boston won by only a small margin.

It was to this, then prosperous, town that John Myles came from Wales.

JOHN MYLES

In 1636, the year Roger Williams settled in Providence, Rhode Island, John Myles, of Wales, entered Oxford University. There he witnessed the contest between the Royalists and the Parliamentary party, and formed a friendship with Oliver Cromwell that lasted during life. Returning to Wales, he began preaching, and after the execution of Charles I. he became a Baptist. While on a visit to London he was baptized, and October 1, 1649, he founded the first Baptist church in Wales at Ilston. The members were scattered over six counties, and the number increased until, at the accession of Charles II., they numbered 254. Myles was a man of great ability and learning, and was highly respected throughout Wales. In 1651 he began services at Swansea, which soon became the most important center of his work. He received a lectureship from Oliver Cromwell, and was a firm friend of the great Protector.

On the restoration of the throne a price was put on the head of John Myles, the Baptist services were forbidden, and Myles migrated to America. Several of the members of the church came with him; and they brought the records of the Swansea church, which were on exhibition at the anniversary. They settled in the town of Rehoboth. The Congregationalists of Rehoboth were more liberal than those of Boston, and the Baptists were welcomed, and Myles was occasionally invited to preach in the town church, a courtesy not extended to Baptists elsewhere. But the officers of the colony interfered and compelled the Baptists to remove to an unsettled tract, for which they afterward obtained a royal grant and named it Swansea, from their old home in Wales. Thus was founded the first Baptist church of Massachusetts, and the first town in the State where religious worship was free to all.

During the Indian war of 1675 the church was closed and the pastor's house became the town garrison. Myles visited Boston, and was cordially received and urged to become pastor of the First church, Boston. But he decided to return to Swansea, at the urgent invitation of the whole people. He died in 1683. After seventy years the only Baptist churches in Massachusetts were the First church in Boston, the two churches in Swansea, and a church for the Indians at Gay Head on the island of Martha's Vineyard, founded by Peter Folger, the grandfather of Benjamin Franklin. All these are in existence to this day.

THE ANNIVERSARY

The two hundred and fiftieth anniversary of the ancient and historic First Baptist church of Swansea was fitly celebrated by exercises continuing from October 1 to 8. The services included "Founding Day" at Swansea on October 1; "Massachusetts Day" at Swansea Thursday afternoon and evening; "Educational Day" at Warren, Rhode Island, Friday evening; "Church Day" at Swansea all day Sunday; "Baptist Day" in Boston Monday morning and evening, and "Taunton Association Day" Wed-

nesday, all day and evening. All the exercises were of intense interest and were largely attended. A memorial volume will be issued containing the services, which will be of great value to the history of the Baptists of Massachusetts and of America. Any who are interested can send their subscriptions to A. W. Smith, Librarian of the New England Baptist Library, Ford Hall, Boston, Massachusetts, at \$2 each.

Many things about Swansea added to the interest of the celebration. There is a monument near the site of the first church, a reproduction of which is given here. The inscription reads:

THE
FIRST BAPTIST CHURCH
IN MASSACHUSETTS
WAS FOUNDED NEAR THIS SPOT
A.D. 1663.

REV. JOHN MYLES
JAMES BROWN, JOSEPH CARPENTER, BENJAMIN ALBY,
NICHOLAS TANNER, ELDAD KINGSLEY, JOHN BUT-
TERWORTH
FOUNDERS.

There is also a stone to the memory of John Myles in the cemetery in which he is supposed to have been buried, and a boulder near the site of his home. This is of special interest, as will be seen from the first part of the inscription:

MYLES GARRISON HOUSE SITE

Near this spot stood the John Myles Garrison House, the place of meeting of the troops of Massachusetts Bay and Plymouth colonies, commanded by Major Thomas Savage and James Cudworth, who marched to the relief of Swansea, at the opening of King Philip's War, A.D. 1675.

By the side of the entrance to the Swansea church lies the door-stone of the old church over which our heroic forefathers stepped to their Baptist worship. The Swansea church was decorated with a large banner sent by the old Swansea church in Wales, bearing the inscription, "Greetings from Bethesda, Swansea, the First Baptist Church of Wales." There was also the coat-of-arms of Swansea, Wales, and the seal of Swansea, Massachusetts, the latter having the historically appropriate motto, "Tolerance Wins Prosperity." In honor of its great celebration the little church had been painted and put in complete repair. It is located in a rural community, and it is an interesting commentary on the ancient order of society in this proud land of freedom, that one of these houses near the church was formerly occupied by a slave.

THE SERVICES

Here, in the heart of "the flower of Plymouth Colony," amid the bright glories of New England autumnal foliage, the services of October 1, 2, 5 and 8 were held. At "Founding Day" on Wednesday, October 1, Rev. Henry M. King, D.D., pastor *emeritus* of the First church, Providence, founded by Roger Williams, and twenty-seven years older than the Swansea church, presided. Dr. King is the authority on early Baptist history in New England, and his volume on John Myles was the guide-book for this celebration. Rev. A. H. Stowell, pastor of the church at Bristol, Rhode Island, which is one of Swansea's daughters, led the devotional service. The addresses appropriately began with the presentation of the greetings from the mother church in Swansea, Wales. This was done by Rev. F. W. O'Brien, D.D., of the Union Square church, Somerville, Massachusetts, who visited Wales this summer and was received with great enthusiasm and appointed the delegate of the old Swansea church to the daughter in America.

A Welshman came next on the program—Rev. J. Cromwell Hughes, pastor of Immanuel church, Boston, who was ordained in the old church in Swansea, Wales, and served as its pastor. With true Welsh uncton, in the style of John Myles and Christmas Evans, he spoke on "Landmarks in Baptist Advance from John Myles to Lloyd-George." The present pastor of the American branch of the old church, Rev. Frederick J. Dark, suitably responded.

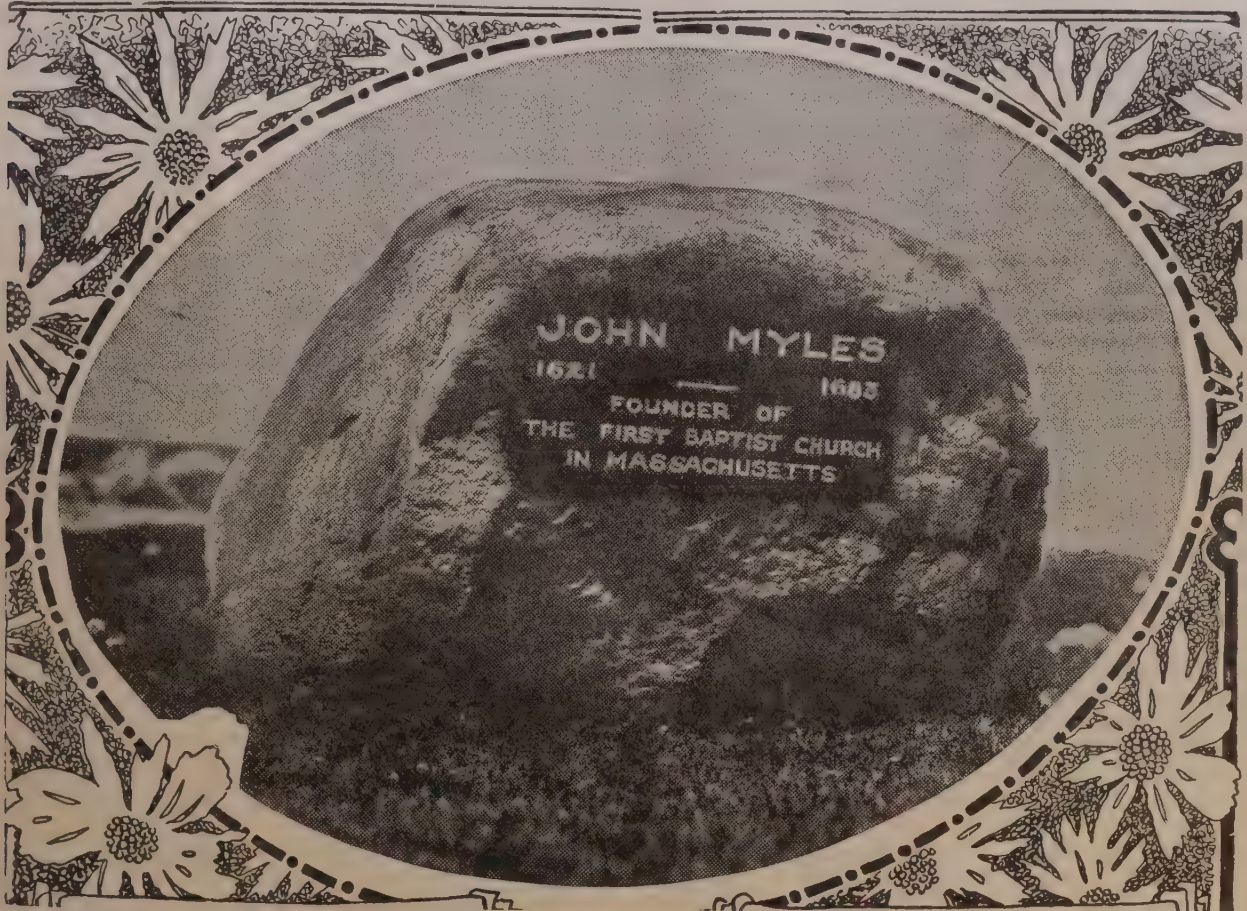
At this point delegates from the First churches of Providence and Newport, contemporaneous with the early history of the Swansea church, were introduced in the person of their pastors, Rev. J. F. Vickert, D.D., and Rev. Arthur Crane. The Second church, Newport, was represented by letter, and this

first session of this notable series of services closed with an able historical address on "Two Hundred and Fifty Years Ago," by Rev. Nathan E. Wood, D.D., pastor of the First church, Arlington, Massachusetts, and formerly pastor of the First church, Boston, and president of the Newton Theological Institution.

"Massachusetts Day," October 2, began with a pilgrimage to the site of John Myles's house. It was used as a garrison in King Philip's war, but was unfortunately burned a few years ago. The site is now marked by a monument. Rev. A. W. Smith told the story of the house. Rev. W. W. Wakeman, of Bellingham, Massachusetts, offered prayer, and the eloquent

Swansea church was more simply spiritual. "Educational Day" on Friday evening in the Warren church was another great session. Rev. J. Vanor Garton, D.D., pastor at Taunton, Massachusetts, presided. Rev. Herman W. Watjen, pastor at Warren, spoke on "The Swansea Educational Contribution," and President Faunce, of Brown University, gave an address on "The Church as the Founder of Schools." It was one of his best.

The services on Sunday at Swansea were intensely interesting. Rev. Frederick J. Dark, pastor of the church, presided in the morning. Rev. Lucian Drury and Rev. Frederick E. Bixby led the devotions, and Rev. Arthur Warren Smith gave a



THE JOHN MYLES TABLET.

tribute of the late Dr. W. H. Eaton to John Myles was read. The benediction was by Rev. F. L. Hainer, of East Providence, which was formerly a part of the old town of Rehoboth.

In the afternoon Mr. Smith presided. Rev. W. E. Waterbury, field secretary of the Massachusetts Baptist Missionary Society, and Rev. A. C. Baldwin, of the First church, Fall River, led devotional services. Mr. Smith spoke on "Baptist Genius for Expansion," which he traced to their spirit of evangelism. A fine anniversary hymn, written for the celebration by Rev. Woodman Bradbury, D.D., pastor of the Old Cambridge church, was sung, and greetings from daughter churches and Baptist centers presented, showing some of the great results of the colonizing of the Swansea church.

The meeting on Thursday evening, commemorating denominational growth, was presided over by Rev. Charles P. MacGregor, president of the General Convention of Massachusetts, Rev. G. H. Horton, pastor of the Free Baptist church, Pawtucket, Rhode Island, and Rev. J. J. Williams, of Central Falls, of the same State, conducted the devotional service, and Rev. Emory W. Hunt, D.D., general secretary of the Foreign Mission Society, delivered a great address on "Baptist Expansion in a Quarter-Millennium in America."

It is significant that the Baptist church in Warren, Rhode Island, where Brown University was begun, and which gave its name to the old Warren Baptist Association, was a daughter of the Swansea church rather than of the Baptist churches in Providence or Newport. The Rhode Island Baptist movement was dominated by an impulse for political religious liberty; the

learned historical sketch of the church. At noon a delegation from the Portuguese church, Fall River, came and held a service, with a sermon by the pastor, Rev. J. R. S. Leit. In the afternoon Mr. Charles R. Stark, of Providence, vice-president of the Rhode Island Baptist Convention, presided. Deacon Rest F. Curtis presented the greetings of the First church, Boston, which is only a year and a half younger than the Swansea church.

Rev. Austen K. de Blois, D.D., pastor of the First church, Boston, gave a remarkable address on "The Baptist Status After Two Hundred and Fifty Years." In brief he said: "Our people, from their small and weak beginnings, have become great in numbers, powerful in influence, wealthy, cultured, large-visioned and aggressive. I have sought to show that, in spite of these changes, they have held firmly to the elemental truths of the Gospel, and are a unit to-day in their loyalty to the central truths of the Gospel of Jesus Christ. I have sketched the position of our denomination in the face of the changed conditions of to-day, affirming that in the character of our leadership, the growth and extent of our beneficent operations, the development of our polity and the response to present-day demands for new forms of service, the Baptists of America have resources which will enable them to conquer the world for Christ. The Baptists have before them a serious and splendid mission. They have not to impose a creed, but to inspire a life. The apostleship of spiritual freedom is a sacred trust committed to us." Rev. W. W. Everts, D.D., of Boston, led in prayer. In the evening a service was held in the Town Hall, Swansea, under the auspices

of the town authorities, in which the ministers of the town participated, and there was an address by Hon. David F. Slade, of Fall River.

To accommodate a larger number of Baptists the meetings on Monday, October 6, were held in Boston. Advantage was taken of the meetings of the Boston Baptist Ministers' Conference and of the Boston Baptist Social Union, which happily occurred on the same day. In the morning the Conference surrendered its hour to this significant occasion, and the subject was "The Baptist Contribution to Christian Ideals and World Movements." Mornay Williams, esq., of New York, himself of Welsh descent, presided, and the meeting was under the special auspices of the Backus Historical Society. Prayer was offered by Professor Richard M. Vaughan, D.D., of the Newton Theological Institution, and Dr. O'Brien repeated the greetings from the church in Swansea, Wales, which he had already given at the first session in Swansea. It was a very happy circumstance that a former pastor of the Swansea church in Wales was available for this service. Rev. J. Cromwell Hughes, formerly of Swansea, Wales, and recently pastor at Calais, Maine, has just begun service at Immanuel church, Boston, and he spoke on "The New Vision of John Myles," with genuine Welsh fervor and eloquence. The anniversary hymn by Dr. Woodman Bradbury was sung again.

"The Welsh Element in American Baptist Development" was treated in a learned and interesting manner by Professor Henry K. Lowe, Ph.D., of the Newton Theological Institution. It has contributed to Baptist ranks such men as A. J. Rowland, of Philadelphia, E. E. Chivers, John T. Green, of Missouri, and

Richard H. Vaughan, of Newton, Massachusetts. Dr. Cortland Myers, pastor at Tremont Temple, gave an eloquent and trenchant address on "The Future of the Baptists." The Baptist power depends, he said, on "conviction." "The credit for arranging the whole splendid program of eight days belongs to Rev. Arthur Warren Smith, librarian of the New England Baptist Library, and perhaps this was the most powerful and impressive session of all.

On Monday evening the scene was transferred to Ford Hall. Hon. William E. Blodgett, president of the Boston Baptist Social Union, presided. The invocation at the banquet was by Rev. Alfred E. Isaac, the new pastor of Dorchester Temple church. Memorial sketches of Mr. John Carr and Mr. Charles F. Byam, deceased members, were presented, and prayer was offered by Rev. Charles A. Fulton, D.D., of the Dudley street church. Music was supplied by the Pilgrim quartette, and the benediction was by Rev. J. Cromwell Hughes. The speaker of the evening was Professor Shailer Mathews, D.D., dean of the Divinity School of the University of Chicago, whose subject was "Social Influence of the Baptists." On the platform was Rev. Francis W. O'Brien, D.D., representing the Baptist church in Swansea, Wales, Rev. J. Cromwell Hughes, a former pastor of that church, and Rev. J. Frederick Dark, pastor of the Swansea church.

So concluded the most significant and impressive celebration in recent Baptist history in Massachusetts. It has put new life into the old Swansea church, and deeply impressed all who had the privilege of being present, and it has called new attention to a series of events grandly significant to all Baptists in America.

Maine Anniversaries

The 109th annual convocation was held with the First church, Bangor. Twenty-six years ago the Convention was held with the same church. What changes! Then were present Arad Thompson and Moses Giddings—men of masterful spirit. They have passed on, but their spirit was manifest in all that was done for the convenience and comfort of the delegates. They have worthy successors. The present pastor, Rev. George C. Sauer, was abundant in service. In all the work he was ably supported by efficient committees. Paul once said, "I praise you, brethren." All said this of the First church. Two and a half years ago the meeting house burned. Now for three months the people have been worshiping in their new home. And it is beautiful, convenient and attractive. It is a poem in wood and stone. There are a sufficient number of windows to flood the rooms with light. The Tiffany window, representing Hoffmann's "Ascension," is doubtless the finest thing of the kind in the State.

The ministers met on the afternoon of September 30. The discussion on "The Country Churches and How to Help Them" was of practical value. After lively speeches by several brethren Dr. George E. Horr was introduced. It would hardly seem like a convention without his presence. He spoke in a practical way of a minister's problems, urging the importance of a careful interpretation of the Scriptures. He also referred to the lack of religious training in our Christian colleges.

SECRETARY'S REPORT

Wednesday morning came the first meeting of the Convention. Hon. George D. Bisbee, of Rumford, presided. One of the important features of the Convention meetings is the report of our secretary, Rev. Irving B. Mower, D.D. This year was no exception. For a decade Dr. Mower has been guiding and directing, with a masterful hand, the State work. In this able report he reviewed the decade. One conclusion of much importance was that sustained and aggressive work, year after year, is essential to the continued growth of our churches. Our missionary force has increased from three to eight. Ten years ago the holdings of our Convention, including the trust funds, were \$161,204. Now our treasurer, H. M. Maling, of Portland, reports \$264,530. The total gain in membership during the decade has been 1,128. Ten years ago there were 147 ministers. Last year the number was 184. Yet many of our churches are in

need of pastors, and Dr. Mower sounded this warning note that "the sources of ministerial supply is a matter of grave solicitude."

TREASURER'S REPORT

Interest and dividends, \$8,257; contributions from the churches, \$5,941; pulpit supplies of missionaries, \$2,312; rental of real estate, \$2,200; miscellaneous, \$399; balance last report, \$5.26; a total of \$17,117.

CURRENT EXPENSES

Salaries and expenses, \$8,391; appropriations to churches, \$8,325; miscellaneous, \$1,793; printing and postage, \$583; a total of \$19,117.

With all the increased activities of our Convention there still remains much land to be possessed. A decided step in advance is the appointment of Rev. Harry Taylor as an evangelist of the Convention. This is in line with the request of Dr. Moorehouse. During the meetings Mr. Taylor brought several messages from the Word. Mr. C. D. N. Powers, of Brewer, Rev. F. M. Lamb, of Buckfield, and Mrs. A. A. Walsh, of Leeds, were soloists and leaders of the congregational singing. At the meetings in the City Hall an orchestra of young violinists gave fine music.

MEN'S BANQUET

This has become a regular feature of our Convention. It was held this year under the auspices of the Danforth class for men. This class is a part of the Sunday school of the Columbia street church, of which Rev. B. T. Livingstone is pastor. About 200 men were present. The great treat came when Hon. Horace Purinton, of Waterville, introduced the following men, with enlivening words: G. W. E. Barrows, of Bangor; E. M. Hamlin, of Milo; Dr. T. N. Pearson, of Morrill, and O. E. Frost, of Belfast. The last named speaker was elected vice-president of the Convention. Rev. T. J. Ramsdell, D.D., was chosen president. Dr. Ramsdell has spent his ministerial life in this State. While all of the speakers named, with the exception of the physician, are active business men, they took time to attend the Convention. Their messages were pointed and brief. They hit the ministers, too. And none enjoyed it more than the ministers. Three messengers from outside the State brought strong messages of hope and aggressiveness. They were Rev. J. C. Robins, of Boston; Rev. Guy C. Lamson, of Philadelphia, and Dr. Frank W. Padelford, of Boston. The first two gave missionary

addresses. Dr. Padelford's subject was "The Fundamental Issues in New England."

THE YOUNG PEOPLE

The Young People's Convention held several sessions. A leading aim in their deliberations was the amalgamating of the young people's societies of the Free Baptists and the Baptists. Harry W. Rowe, of Waterville, and Rev. C. Raymond Chappell, of Bath, are active participants in this work. Rev. W. F. Sturtevant, of Belfast, was elected president for the coming year.

FREE BAPTISTS

The Maine Free Baptist Convention met in the Essex street Free Baptist church simultaneously with our Convention. Let it be said that there was a good deal of "courting" going on during the three days we were in Bangor. Joint meetings were held on the three evenings. Hon. Carl E. Milliken presided at one of these meetings. He was the president of the Maine Senate last winter.

EDUCATION SOCIETY

The session of the Maine Education Society was one of sustained interest. The past year has been a good one. The bills have been paid, and \$50 has been applied on the debt. The reports from the academies and the college were both optimistic and pessimistic. It is felt that the whole educational situation in Maine demands immediate attention and will require practical and financial treatment. Steps were taken looking to the appointment of an educational secretary. We believe that the work requires one man's time. The denomination wishes to come into closer touch with the educational institutions founded by our fathers. Rev. W. L. Pratt, of Brewer, preached an excellent sermon.

Baptists and Sir Oliver Lodge

The subject of Dr. Clifford's sermon on Sunday evening was announced as "Life After Death." At the outset he said he felt it his "duty to call your attention to the address given by Sir Oliver Lodge last Wednesday night." Evidently it was also his pleasure, in the highest sense of the word. His mind was full of the subject. It colored his prayers. It inspired his preaching. At Westbourne Park Baptist chapel both area and galleries were crowded with eager listeners.

ADMIRATION FOR SIR OLIVER LODGE

Dr. Clifford spoke in terms of the highest admiration about Sir Oliver Lodge, who has lectured at Westbourne Park chapel, and whose personality and writings are alike prized there. Dr. Clifford considers that the now famous British Association address "indicates to us that a new spirit has taken possession of scientific men." On Sunday night he dealt with the passage bearing on life after death, leaving other aspects of the address for treatment next Sunday evening. "Speaking with the modesty of twentieth century science, Sir Oliver Lodge stands forward as a defender of the permanence of the life we now live with the life we shall live after we have passed beyond these scenes," he said. "He speaks as a man who has given a great deal of attention to this question. His contributions are not the rhapsodies of a faddist, but the carefully sifted conclusions of a man of science."

"THE MEETING OF TWO HUMAN SOULS TOGETHER"

Referring to Sir Oliver Lodge's statements about telepathy, Dr. Clifford remarked: "There is something curious about the meeting of two human spirits together, the contact of one soul with another soul. I myself have sat by the side of a sorrow-stricken woman, and had little to say. I could not say much; I felt so much. I have heard her story. Trouble after trouble she has named. She has gone through

the tragedy from point to point. I have said little, and yet that woman has said, 'You cannot tell how much you have helped me.' No words, or very few, simply listening sympathetically, and the message goes from soul to soul through its channels of sympathy, passes on, and becomes a source of strength and help to another."

"PERSONALITY PERSISTS BEYOND DEATH"

Dr. Clifford read aloud the part of Sir Oliver's address ending with the statement "Personality persists beyond death," and then said: "I leave that statement. I cannot add to it. It is the conclusion of a great mind, an honest mind, a courageous mind."

"Now, how is it with Jesus?" went on the preacher. "You know how it is with me. I test everything by Christ. I am grateful for all scientists may say, but my supreme authority is Jesus Christ. And therefore I ask, What place has this faith in the consciousness of Jesus? And the interesting fact is this, that in the four Gospels you do not discover a single whisper of doubt about this. What Paradise is Jesus does not say, but he does tell us that it is, that it is. He says death does not destroy us. And that is the consciousness of Jesus, touch him wherever you will in these four Gospels."

Proceeding to consider "What becomes of that faith when Jesus has gone?" Dr. Clifford asked abruptly, almost sternly, so that any one who had neglected Gibbon must have trembled: "Some of you have read your Gibbon, haven't you? Then you know of that marvelous chapter about the secondary causes of the rapid progress of Christianity. And what does he put down as the principal thing? Faith in the continuity of human personality."

DR. CLIFFORD'S PRACTICAL ADVICE

Dr. Clifford ended his sermon with five pieces of practical advice. Briefly stated, they were as follows: (1) Habitually recognize the immeasurable importance and possible greatness of your earthly life. You must not test the momentous importance of life by its brevity. (2) Form the habit of thinking and speaking of death in the terms of continuity. Faith is a struggle, faith in the perpetuity of a life that seems so brittle, but you must fight for it. (3) Remember that the challenge of life is as to character, and not as to what you are working in. At this point Dr. Clifford quoted Goethe's words: "It seems to me pretty much the same whether I make pots or pans." (4) Would you like to be in thirty years' time the development of what you are to-night? If the law of continuity holds, would you like to be John Smith prolonged just as he is, Mary Brown prolonged during the years just as she is? Are you exactly what you wish to see developed, evolved? While there is life there is hope, hope of a break with a bad past. The thing you would like to be ten thousand years hence, get it started to-night. (5) Christ Jesus can make the bad man whole and the good man better. I pray you turn to him, take him as your character-builder.—M. G. C., in *"The British Weekly."*

Borrow in his *Wild Wales* tells of meeting an old miner who was an outspoken Baptist: "I asked him if he felt easy in his mind? He replied perfectly so, and when I inquired how he came to feel so comfortable he said that his feeling was owing to his baptism into the faith of Christ Jesus. On my telling him that I, too, had been baptized, he asked me if I had been dipped; and on learning that I had not, but only sprinkled, according to the practise of my church, he gave me to understand that my baptism was not worth three halfpence. Feeling rather nettled at hearing the baptism of my church so undervalued I stood up for it and we were soon in a dispute, in which I got rather the worst, for he said two or three things rather difficult to be got over."

The Home Circle

Temper

A curious paradox is found in the use of the word "temper." It means two things that are exactly opposed. We say that a person shows temper when lacking in self-control, and also that a person is finely tempered when most perfect in self-control. When one is irritable and easily angered it would doubtless be better to say that there is a lack of temper. Temper is wrought into character by the same methods by which it is given to steel. There must be two processes. In the first place the iron is put into the fiercest furnace of fire until every atom of dross is driven out of it; and then it is forged under heavy hammers, blow upon blow, until its fibers are thoroughly knit. The first process hardens it, and the second process toughens it, and the two combined fit it to endure every strain. If the furnace is not made hot enough, or if the forging is not continued long enough, the rail or the rod breaks, the train plunges from the track, and the passengers are killed; or the shaft breaks in mid-ocean and the ship is left helpless at the cruel mercy of the winds and the waves. Why rebel, then, when called to pass through the fiery furnace of affliction? Its proper effect is to temper character, and to fit it to endure the trials of life with calmness and patience. And why complain when repeated disappointments and failures beat upon us blow after blow? They are meant to toughen our fiber, and to give us courage and strength to meet all the ills that may come with a cheerful hope and confidence in the final triumph of the right. "This is the victory that overcometh the world, even your faith."

Seeing Herself

BY F. ADELIA REYNOLDS.

"Well! I never! That's a new idea!"

"What mental discovery have you made now?" queried Bertha, with a low, amused laugh, looking up from her work.

Amy Merrill tossed the paper she had been reading on the table—stood up and began to put on her coat.

"Why! I was just glancing at this paper of yours, and there is an article that says that the trouble with Miriam, Moses's sister, you know, was that she was just ordinarily jealous of her sister-in-law, because before that she had been all to Moses, and so she meddled in family affairs, and—my! the idea!"

"Well, what have you against the idea?" demanded Bertha, dropping her work and clasping her hands around her knee.

"Why; I had never thought of such a thing! Jealousy is such a weak, mean,

low down sort of a fault, and Miriam I had always thought of as a very grand character!"

"Well, what did you think was her fault? God punished her dreadfully for something!"

"I know! Well, I thought it was for undue ambition! She spoke as if she thought that she and Aaron should be leaders, as well as Moses!"

"I've no doubt she was ambitious, but ambition leads to jealousy. As you say, it is a mean, low down sort of sin, but it is one we are all liable to, through ambition or some other form of selfishness, and it may be Miriam was touched with it!"

"Well, deliver me from that fault! I've no patience with it. I don't know what jealousy is, by experience, and . . ."

"And I hope you never will!" interrupted Bertha. "But why are you hurrying so for?"

"It is nearly eleven o'clock, and I must hurry home and get Ray's lunch ready. He is to be home earlier, because he has to take a trip to Boston this afternoon. So good-bye!"

"Good-bye then! But—wait a minute! You know our committee meeting for the harvest festival is to be here next Monday evening! You'll be sure to be over!"

"Sure!" echoed Amy confidently, "Raymond will take me over."

"What a good brother Raymond is!" exclaimed Bertha, and added immediately—

"But, then, he has a good sister! What would he do without you, Amy?"

"I don't know what either of us would do without the other! We've been everything to each other since mother died," said Amy softly and sincerely. "But I must go! Good-bye till Monday. I cannot get over again until then!"

Bertha arose and followed her friend to the door, where she stood and gazed after her as she walked down the street, and waved a last good-bye as she turned the corner.

This was Wednesday afternoon. Bertha expected to see Amy at the Thursday evening prayer meeting, but as she did not appear, she thought likely Raymond had not returned in time to come with her.

Both of these girls were housekeepers in their own homes. Amy kept house beautifully for her brother, who had been her close companion since childhood. There was a difference of but two years in their ages, and they had been more than usually sympathetic and dependent upon each other.

Bertha kept house for her invalid mother, and there was a busy business father, and a younger sister full of her high school studies and frolics.

They had been "chums" since their primary school days, and there were few days when they did not see each other, but recently both had been rather busy, so Bertha was not surprised that Amy did not run over before Monday evening. She was surprised not to see her at church

Sunday, and planned to run over before the evening service, but her mother had one of her violent nervous headaches, and she was obliged to stay with her in a darkened room all the bright afternoon.

She consoled herself with the thought that she should see her Monday evening.

Monday is usually a busy day with practical housekeepers, and Bertha did not find time to wonder over Amy's absence from church, until she sat down late in the afternoon with some mending.

Almost immediately the telephone bell rang. Her face clouded with vexation, but she mentally smoothed away the frown, and guarded her voice as she called "Hello!"

As the voice at the other end reached her ear, she started slightly and exclaimed:

"Oh! You, Amy?"

"Can't come this evening."

"Well, I should like to know why not?"

"Raymond's engaged!"

"Oh, well, that needn't make any difference. Come over right away, and stay all night with me; or, if you cannot do that, Nellie Myers and George can take you home."

"Well, now, why can't you? I never knew you to act so unreasonably! Not sick, are you?"

"Oh, well, if you can't, you can't. What's that? All right, come over to-morrow, and tell me the reason, but I am awfully disappointed—this is an important meeting. Good-bye!"

Bertha hung up the receiver with an impatient little jerk, and spent the rest of the afternoon and evening in wondering what could be the matter with Amy. Even through all the business of the committee meeting, she kept thinking of Amy. She answered inquiries about her in a dazed, uncomprehending way, while she thought—

"What can be the matter? I am sure she had been crying. Her voice did not sound natural!"

But it was of no use to worry. Amy had promised to come over to-morrow and tell her, so she gathered her wits together and showed her usual executive ability in the committee work.

The next morning about ten o'clock Bertha saw Amy coming up the street, closely veiled, and walking slowly with lagging step.

"She said she wasn't ill, but she must be," said Bertha half aloud as she ran to the door before the bell rang.

"Why, you dear child, I hardly knew you, all muffled up in a veil! I thought you never wore them! Come right in!"

But Amy shrank back. "Let me go right to your room, may I Bertie? I do not want to see any one else!"

"Why, certainly, dear! Come right up stairs!"

Arrived in Bertha's room, Amy sank into the low chair by the window, and impatiently flung away the veil, disclosing a pale face, distorted by evident pain, and

eyes red and swollen from long weeping.

Bertha gazed in astonishment and concern, then dropped on her knees by Amy's side, and putting her arm about her cried: "Oh, tell me what is the matter, dear?"

Amy's only answer at first was a sudden burst of tears, while Bertha patted her consolingly, utterly at a loss to know what to say, but she whispered imploringly—"Do tell me what it is, Amy!"

Suddenly Amy straightened up, and with eyes flashing, cried explosively, "Ray is going to be married!"

"Well! Well!" ejaculated Bertha feebly. She had been prepared to hear of sickness, death, or dire calamity, and her sympathies were wrought up to the highest pitch, but she was not prepared for the actual facts, and her relief, combined with Amy's tragic, woe-begone countenance, almost led her into the fatal error of uncontrollable laughter.

She rallied with quick perception and almost a gulp as she added:

"Is that all?"

She almost might as well have laughed. Amy stared at her with unbelieving eyes, as she gasped,

"All!"

Confronted with this new and unexpected situation Bertha quickly decided to be master of it, and answered bravely—

"Yes! Didn't you expect Raymond would get married some time? Hasn't he a right to, just as other men have?"

"He hasn't any right to give up his own and only sister, when I've been so devoted to him," snapped Amy.

"Has he proposed to give you up?" asked practical Bertha.

"No-o!" hesitated Amy, remembering her brother's pleadings and assurances that he should love and care for her, and his home should be hers.

"No," she added, "but it can never be the same, and you know it, Bertha."

"Not just the same, but, in some ways better," said Bertha decidedly.

"You will not think so when you know who it is!" sobbed Amy.

"Well, who is it?" asked Bertha. "It can't be so very dreadful! I'll trust Raymond's taste!"

"It's that silly Marguerite Dayton!" cried Amy convulsively. "I think it is bad enough to give up my brother to any girl, but when it comes to that girl—I—I just—can't bear it!"

To tell the truth, Bertha was a little surprised. Marguerite Dayton was not at all the kind of girl she had supposed Raymond Merrill would fancy. She had always thought of her as a helpless, pretty doll.

But Bertha instinctively looked for the bright side of every situation, and the best in every character, so she said quite heartily:

"But we do not know Miss Dayton very well, Amy, and she may make the best kind of a wife for Raymond. She is pretty, you know, and I guess sweet and affectionate!"

"An empty-headed, affected doll!" muttered Amy savagely.

"Look here Amy, have you been making

your brother miserable by talking this way to him?"

"Yes, I have! I want to make him as miserable as he has made me! He wants me to live with them. Catch me!"

"When is he to be married?" asked Bertha quietly.

"Next month. They've been engaged six months. Ray didn't tell me before because he knew how I would feel. Well, I shall go to the wedding, to avoid talk, but while they are on their trip, I shall move out, and go somewhere to earn my own living."

"Amy!" said Bertha impressively, "You said the other day, that jealousy is a mean, low down sin, and you despised it!"

"I do! I do!" cried Amy. "You do not mean, Bertha Gale, that I—I am jealous of that—that—Oh! this is too much!"

And, breaking away from Bertha's detaining hands, she sped down the stairs and out of the door, walking rapidly down the street.

And Bertha was not able to make her peace with Amy from that hour.

Raymond Merrill asked Marguerite to invite Bertha to the wedding, and, because she desired to be on good terms with the young couple, and also because she hoped to "make up" with Amy, she went.

But Amy was as cold as a marble statue, and as white, her face, like her gown, pure white, and she merely bowed to Bertha's eager greeting.

The bridal couple had a wedding trip of a month, and then came home to the old Merrill homestead.

Raymond's happiness was marred by his sister's obstinacy, and when Bertha called on the new little wife, and was surprised to find the housekeeping quite as perfect as Amy's, she was also surprised to find that Marguerite was quite as anxious as Raymond for a reconciliation with Amy.

"Just think, Miss Gale," she cried, "Amy is working in a store in Boston, and Raymond says she never can stand it! She looks like a ghost now, he says. I do wish she would come home and love me, and be happy!"

And the poor little bride hid her face on Bertha's shoulder and sobbed aloud.

But weeks and months went by, and the miserable girl did not come home. But one morning Bertha received a long distance telephone message informing her that Miss Amy Merrill was in the hospital, very ill, and wished to see her.

As quickly as she could get ready, she took the train to Boston, and was speedily conveyed to the hospital where she found her old friend, indeed, very ill, but able to whisper, "Forgive me, Bertie! You were right! It was mean, low down jealousy!"

Bertha kissed the white forehead, and smoothed the wavy brown hair she had always admired, while she steadied herself to reply without a hysterical burst of tears, and finally, she, too, whispered,

"It's all right now, Amy. Just get well and go home and be happy. That's what Raymond and Marguerite both want to complete their happiness."

"Will they forgive me, Bertie?"

"Ask them and see," replied Bertha, with a sob she could not suppress.

Then her practical nature asserted itself, and she added—

"May I call them up?"

A month later, Amy Merrill, a shadow of her former bright, capable self, rested on the low, broad lounge in her brother's home. Bertha sat by her side, and both smiled contentedly to hear Marguerite singing softly in the kitchen. She came to the door.

"Amy dear, will you eat a poached egg this evening?"

"Yes, indeed, Daisy dear, I feel really hungry!"

"I am so glad," said Marguerite, running lightly across the room to press a kiss on Amy's thin cheek.

As she went out, Amy looked at Bertha, and said slowly and earnestly—

"'Jealousy is cruel as the grave.' Nothing can cause greater suffering! God cursed Miriam with leprosy, and he let my leprous sin punish me most dreadfully. It is a pity, though, that others had to suffer, too, so that I should see myself."

Providence, Rhode Island.

Surprises

BY BESSIE ESTELLE HARVEY.

The sweetest joys of life come unawares. Outside our plans they wait, a glad surprise,

Like mountain mists that round the hill-top rise,

They sudden sweep and shut us from our cares.

A traveler o'er the dusty mountain fares;
Around the bend a lovely vista lies,
Of wooded vales, white water-falls, blue skies,

Yet nothing for the view his heart prepares.

An idle glance arrested by a book,
A hour's pleasure, memory of years;
A meeting chance, and we have found a friend,

A kindred soul into whose eyes we look
And keep a vision which the spirit cheers;
Thus to us, unawares, life joy doth send.
Madras, India.

Love

BY GERTRUDE JOHNSON.

Love walks softly, very softly,
Lest the grandma's nap she spoil,
Love runs quickly on an errand
That shall lighten father's toil.

Love looks sharply lest the sister,
Frail and small, shall go astray.
Love smiles bravely when the mother
Says she may not go and play.

Love laughs gayly, Love acts nobly,
Love speaks always words most true.
Oh, I'm sure I ne'er can tell you
All the good things Love will do.

—*The Christian Evangelist.*

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, October 20.—A limited mission (Matt. 10:5-15). Tuesday.—All the world (Matt. 28:16-20). Wednesday.—Going into danger (Acts 5:17-29). Thursday.—Spirit-directed (Acts 8:26-40). Friday.—Spirit-sent (Acts 13:1-12). Saturday.—Eager to go farther (Rom. 1:8-15).

Books and Their Makers

Book Memories

By Robert Aria Wilmot

Lamb prided himself on being able to read anything which in his heart he felt to be a book. He had no antipathies. Shaftesbury was not too genteel, nor Fielding too familiar. Pope confessed his own miscellaneous amusements in letters, knocking at any door as the storm drove. Montaigne and Locke were alike to him. The example is dangerous. A discursive student is almost certain to fall into bad company. Homes of entertainment, scientific and romantic, are always open to a man who is trying to escape from his thoughts. But a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel or a German rationalist have sent a reader away with a fever for life.

Reviews

Book of Indian Braves. By Kate Dickinson Sweetser. Harper Brothers. \$1.50 net.

The Indian braves of the early days are brought back to life by the skilful writer of these sketches. Powhatan, Osceola, Sequoyah, King, Philip, Joseph, Pontiac, and others, are brought out of the dim and distant past, and presented to us in their feathers and war paint. It seems quite marvelous to us that the author should be able to furnish so fine a picture with the few materials that she had at hand. Boys, girls, men and women, all alike, will enjoy this book.

Laddie. By Gene Stratton Porter. Doubleday, Page and Company. \$1.35 net.

Did you enjoy *Freckles, the Girl of the Limberlost* and *The Harvester*? If you did you know the author of *Laddie*, and you well know that there is another treat in store for you. *Laddie* is a hero worth while, and his sweetheart is his equal, and, maybe, his superior. Together they make a couple the like of whom this old world does not often see. Then there is "Little Sister," altogether the finest character in the book, which is the best book of the four. We enjoyed them all and *Laddie* is upon our mind just now. Get it at your earliest opportunity.

Virginia. By Ellen Glasgow. Doubleday, Page and Company. \$1.35.

The plot of this story is laid in Virginia, and it concerns the sad story of Virginia, a sweet and beautiful girl of the Old Dominion. The book is cleverly written, but it is a travesty of the Virginia life of 1885 that it is supposed to describe. Southern women are not so tame, so docile, so self-forgetful as the author would have us think. They have their share of fire, of temper, of self-reliance and self-respect. We suppose the story illustrates the life of many a clinging, tender woman. It is deeply interesting, but sad throughout.

The Tippet-Flippits. By Edith B. David. Little, Brown and Company. 60 cents.

This is a pretty little children's book by the author of *The Bunnikins—Bunnies in Camp*. It is handsomely printed and illustrated, and little children will enjoy it.

The Tippet-Flippits. By Edith B. David. Charles Scribner's Sons. \$1.25 net.

A volume of good short stories is al-

ways acceptable to the reading public. Magazine stories in book form make convenient reading. Mr. Davis has a dash and movement in his stories that make them always interesting. This volume contains some of his best work, and it will be read with pleasure. The book is illustrated with several full page plates.

Samantha on the Woman Question. By Marietta Holley (Josiah Allen's Wife). Fleming H. Revell Company. \$1 net.

This is the book we have been waiting for, and at last it has come. You will know how it discusses this grave and important question without any advance information from us. What Samantha does not know is not worth knowing. This book will throw a little humor into a situation that is becoming too intense. We hope that it may have a wide circulation in England, for Samantha, who believes in votes for women, is against dynamite, gunpowder and mobs.

Uncle Sam. By Martha S. Gielow. Fleming H. Revell Company. 50 cents.

The author of this book is entirely conversant with the South. For years she has been a writer of and a dramatist of Southern folk-lore and negro stories. She now tries her hand at a story of the mountaineers and makes a striking success of it. We heartily commend this little book.

The Story of Waitstill Baxter. By Kate Douglas Wiggin. Houghton Mifflin Company. \$1.30 net.

All readers of contemporary literature know and love the author of this story. She has given us her best in this new volume. The book is finely made and beautifully printed and illustrated. It will become a popular Christmas gift.

The Master Secret. By Albert Boynton Storms. Eaton and Mains. 25 cents net.

This is an admirable little devotional book discussing "the master motive," "the master word," "vision and task," "an ancient psalm of life," and "Christianity a supernatural religion." It is well worth reading, and just the right size for a railway journey.

Jean Cabot in the British Isles. By Gertrude Fisher Scott. Lothrop, Lee and Shepard Company. \$1 net; \$1.10 postpaid.

This second volume in the "Jean Cabot Series" begins with Jean's good times at her brother's commencement festivities

at Yale and then takes her, with a favorite teacher from Ashton as chaperone and a college friend as companion, on a trip through the British Isles. The book keeps to its purpose of being an entertaining story rather than a volume of travel. Jean grows in attractiveness as a heroine.

The Boy Sailors of 1812. By Everett T. Tomlinson. Lothrop, Lee and Shepard Company. \$1.25.

In Dr. Tomlinson's "War of 1812 Series," this book forms the seventh volume, but is a complete story with a new hero, Amos Proper. This boy is carried away from his home on the shore of Lake Ontario by an English "press gang," and is forced into service on one of their gunboats. Taken prisoner by the American forces, he is finally allowed to go home, but later joined Commodore Perry's forces. During his wanderings and his service, he sees all the most important engagements on the lakes during that time. Not only are the conditions, dangers and battles reflected through these pages, but also the intense patriotism and self-giving of the men and boys of the period. It forms a stirring tale with an inevitable inspiration.

The Supplanter. By Grace Duffie Boylan. Lothrop, Lee and Shepard Company. 1\$.25 net; postpaid, \$1.37.

This novel has the unusual plot of the development of the maternal spirit in a woman who has the care from the time of his birth of the son of another woman. As the mother becomes insane at the birth of her son, the trained nurse is forced into a charge which continues for several years. Her experiences in a peculiar position, her sufferings when the mother becomes herself and demands her baby, her love affairs and those of her friends, are told in terse, expressive style, rich with classical allusions. The author shows through her story a love for and a knowledge of art and of Eastern rugs and tapestries, together with a deep insight into woman's nature.

The Iron Trail. By Rex Beach. Harper and Brothers. \$1.35 net.

This is an Alaskan romance into which is woven descriptions of the railroad development to the mines and of the contest between a syndicate and independent pioneers in connecting the coast with the interior. The conquest of human genius over seemingly impassable barriers is vividly depicted. Love is the last word.

Sunday School Lesson

LESSON IV.—OCTOBER 26.

The Sin of Moses and Aaron. Numbers 20:1-13.

Golden Text: Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Jehovah, my Rock and my Redeemer. Ps. 19:14.

Notes on the Text, by Thomas O. Conant

Many events are recorded as having occurred between the last lesson and the present one. Read these intervening chapters, and note how again and again the people showed their unfitness to enter the Promised Land, and the need of the long discipline which they were to receive in the wilderness. Even after the 'thirty-eight years' abode at Kadesh-barnea and vicinity, there was still left something of the old murmuring and rebellious spirit, as is shown in this lesson; but repeatedly, at the intercession of Moses, they were forgiven, though not without severe chastisement.

I. THE DEATH OF MIRIAM.

Vers. 1. And now the time had come for the sons of Israel to begin their final march to Canaan by way of the Jordan. It was early in the fortieth year of the Exodus. *The sons of Israel, the whole congregation*, appears to mean the fighting men, or the representatives of the people, who still *abode in Kadesh*. The former now began to move forward, and came into the *desert of Zin*, the first stage of their journey around Mt. Seir to the land of Moab. At Kadesh Miriam, the sister of Moses, died. If she was ten years old at the time her baby brother was rescued from the Nile she would now be nearly 130 years old. And there her aged body was buried and left behind, as the new generation moved onward to the land which she and her brothers were not permitted to enter.

2. NO WATER FOR THE PEOPLE.

Vers. 2-6. No disaster could be more terrible than the lack of water in that "dry and thirsty land." At least there was not enough at that midsummer season for the great company of people coming together in one mass. It was really cause for anxiety, but not for such senseless and inutile complaints as they began to hurl at Moses and Aaron, as though they had brought on the water famine. It was the old complaint, *Would that we had died!* Why have you brought us here to die? Why did you lead us out of Egypt to this evil place? It is no place to sow grain, nor to gather grapes, or figs, or pomegranates; *neither is there any water to drink*. These were sore grievances; but surely they had seen enough of the power and loving-kindness of Jehovah to give them assurance that he would save them out of all their troubles, if they would but trust in him.

This new outbreak of the old rebellious spirit deeply distressed Moses and Aaron, and they went from the assembly to the doorway of the tent of meeting. They, at least, knew where to seek for help. *And they fell upon their faces; and the glory of Jehovah appeared to them*. So we, too, may "find grace to help in time of need"

at the throne of grace. God is ever ready to reveal his glory to the humble heart.

3. MOSES'S SIN AND PUNISHMENT.

Vers. 7-13. Jehovah's answer to Moses's prayer was immediate. *Take the rod*—Aaron's rod that had budded and bloomed, though but a dry stick, to indicate to the people that he had been divinely appointed to be high priest (Num. 17:1-9). So Moses brought out the rod from the tent of meeting, where it had been kept "for a sign to the rebellious," and, as Jehovah had commanded, but not in the least in the spirit of the command, he spoke to the rock; and this is what he said: *Hear now, ye rebels. From this rock shall we bring forth water for you?* This was a sad mistake on Moses's part. The meekest of men forgot his meekness at this crucial moment, and sorely did he pay for his presumption. This was one of the "mistakes of Moses" that the infidel Ingersoll does not emphasize; but it was the mistake of his life. It was twofold: First, God did not tell him to strike the rock with the rod, as though the water were produced by an enchanter's wand, but to *speak* to it in the name of Jehovah; second, he dishonored Jehovah in the sight of the people by assuming that it was he who had wrought the miracle: *Shall we bring forth water for you?* This flagrant sin against the majesty of God has been excused by some commentators as due to Moses's great age, his irritation at the unreasonable demand of the people, and so on. But none the less it was a grievous sin, a robbing of God, and was so regarded by God himself. The divine comment was: *Because ye [Aaron being included in the condemnation] did not believe in me, so as to sanctify me in the eyes of the sons of Israel, therefore ye shall not bring this assembly into the land which I have given them*. This heavy sentence was executed in the case of Aaron by his death soon afterward on Mt. Hor (ch. 20:22-29), and in that of Moses, who, after being permitted a sight of the Promised Land, died on Mt. Nebo (Deut. 34:1-6). Jehovah's estimate of this rash act is further stated in Num. 27:14, where it is designated as a rebellion against God.

It is no light matter to rebel against the Word of God. When he speaks it is not "ours to reason why," but to obey, and to sanctify him in thought and act.

Young People's Prayer Meeting

Topic (October 26).—B.Y.P.U. Conquest meeting: Home Missions and the Country Church. Gen. 13. C.E.: Missionary Essentials at Home and Abroad. IV. Going. Matt. 22:1-10.

The Baptist Young People's Union topic presents for consideration one of the most important and interesting phases of Christian activity in America to-day. How shall the small country church, which has been a powerful factor in the religious life of the nation in the past, and continues so to be in spite of the changing conditions which make it increasingly difficult to keep

it alive. Read, as a useful commentary on this topic, the article by President Granger, of the New York Baptist State Convention, in last week's WATCHMAN-EXAMINER. The city problem is confessedly a serious one, especially in the congested districts where immigrant aliens abound; but the country problem is no less serious, partly for the same reason, partly because of the constant flow of population from the country to the city.

Various expedients have been suggested for keeping the waning country churches alive. One of them, constantly harped on by some of our denominational leaders, is that of consolidating all the churches, of all denominations, into one body, regardless of doctrinal or practical differences. This plan would undoubtedly solve some questions, external to the real life of the churches, such as the support of a pastor, the maintenance of one instead of several houses of worship, etc. But it assumes that the members of the churches are indifferent to the principles of the several bodies to which they belong. An important question, under this plan, is whether, for example, Baptists are prepared to abandon, practically, the principles of a regenerated church membership, the immersion of believers only, and their ancient stand against the unscriptural practise of sprinkling unconscious infants, and calling it Christian baptism. It will thus be seen that much more is involved than the economic question.

The form of the topic suggests whether it is feasible to maintain our feeble Baptist churches by the help of the various forms of home mission work, or to leave them to decay or be swallowed up in a general consolidation with other bodies of Christians. Undoubtedly, it would be a "waste," in one sense, to help these feeble country churches to keep the breath of life in them; but, on the other hand, can we afford to let them die or be absorbed? To Methodists, Presbyterians and Congregationalists it would make little difference if all were joined together in a union church. It would mean much to Baptists. It would mean the surrender of principles dearer than life to our Baptist fathers, and dear also to multitudes who are living to-day.

The Christian Endeavor topic presents one phase of the great missionary question, that of "going." That is what the Great Commission demands of all Christians. But since all cannot "go" personally to foreign fields, all should help to send those who can. At home, in one way or another, all Christians can "go"; and thus aid in extending the kingdom in their own neighborhood.

B.Y.P.U. DAILY READINGS

Monday, October 20.—What is Sabbath-keeping? (Matt. 12:1-21). (Jonathan's notable victory at Michmash. 1 Sam. 14:1-15.) Tuesday.—Pharisaic spirit sharply rebuked (Matt. 12:22-50). (Israel's rout and pursuit of the Philistines. 1 Sam. 14:16-52.) Wednesday.—The farmer's parable on sowing (Matt. 13:1-30). (Saul's disobedience discovered and rebuked. 1 Sam. 15.) Thursday.—Value and potency of the kingdom of heaven (Matt. 13:31-58). (Samuel anoints Saul's successor. 1 Sam. 16.) Friday.—The wages of a dancer (Matt. 14:1-12). (David visits Israel's military camp. 1 Sam. 17:1-27.) Saturday.—The buoyant power of faith (Matt. 14:13-36). (David accepts Goliath's challenge and kills him. 1 Sam. 17:28-58.)

New York City News

New York Ministers' Conference

REPORTED BY REV. DAVID A. MAC MURRAY.

Rev. R. Hoeflin, pastor of the Third German church of Harlem, was elected president of the Conference for the ensuing term, and Rev. Henry D. Coe, of Richmond Hill, vice-president. Mr. Hoeflin accepted the gavel in a few graceful words. He has been pastor of the First German church for thirty years, and a regular attendant of the Conference during this entire period. The honor of presiding over the Conference is surely well merited by this German brother.

The pastor of the Madison avenue church was elected a member, the rules having been suspended by vote so that the election might take place at once. Dr. Eaton, when called upon to speak, explained why he had not been a member before, and reminded the brethren that he was staying in New York over night so as to be able to attend the Conference Monday morning. He referred to his busy life at Madison avenue, to "the fight" in which he and the church were engaged, and to the great opportunity in the midst of 5,000,000 of souls which faced them. He was hopeful and enthusiastic, and told of some of the causes for such hopefulness, tone of which was the success that has accompanied his efforts in undertaking to raise for the church an endowment of \$300,000, most of which has been secured. He believes that "the greatest cause on earth to fight for" is the Christian Church, and this his life is proving in New York.

Rev. C. W. Fenwell, representing the Norwegian Baptist Seminary interests, upon being introduced reported that the Seminary is now a department of the University of Chicago, and that he hoped to succeed in his efforts to raise the necessary funds for its maintenance. Greetings were brought from the Southland in the fraternal words of Dr. S. Y. Jameson, president of Ouachita College, Arkansas, and of Dr. H. L. Winbrum, pastor of the First church, Arkadelphia, Arkansas, the latter brother saying that "our fellowship was that of one great, common task—to get the sinner and Saviour together."

"Socialism" was the subject of the paper of the morning, and the essayist was Dr. T. Bayard Collins. He discussed his broad theme in an able and entertaining manner. Socialism he held to be the "implacable foe of profit-making systems"; its essence "is use and service in the interests of universal brotherhood"; its cry is "each for all and all for each." The Socialist was first to champion the cause of the initiative, referendum and recall. "The justice of the people is more just in fact than the average finding of any court under heaven." Socialism "has no fixed creed, binding upon its adherents." It is the advocate of freedom of utterance and of assemblies; the materialism or economic determination of the movement is not the outgrowth of its inherent principle. One man believes in economic determinism, another believes in spiritual determinism; "I believe in both views." Its opposition to the Roman Catholic Church is political, not religious. The working classes are not lacking in "directive ability," but in opportunity. Socialism accepts the view that competition is "an anachronism," that it makes for "long hours and low wages," that it is "organized selfishness" and "economically unsound." Socialism does not mean "a dead level of life," nor that "all shall get the same pay"; but it does mean "the abolition of the profit-making system" and that each shall be "paid according to his position."

The Conference expressed by unanimous motion their "high appreciation" of the paper.

Next Monday Rev. E. Y. Mullins, D.D.,

will speak on "The Higher Appreciation of Christianity."

Borough of Manhattan

At the Union Theological Seminary, Broadway at 120th street, Dan Crawford is giving a series of six addresses on "The Insolent Paradox of Africa." Two lectures have already been given. The remaining dates are October 22, 24, 29 and 31. The hour is five o'clock.

A public opening session of the National Bible Institute's School for Christian Workers will be held at the Marble Collegiate church, Fifth avenue and Twenty-ninth street, Borough of Manhattan, October 16, beginning at 6:45 o'clock. Among the speakers will be Rev. Dr. C. I. Scofield, Hugh R. Monro and Don O. Shelton, president of the Institute. Among the instructors of the school will be Rev. Henry W. Frost, Joseph A. Richards, Ellinwood A. Frost and Rev. Joseph W. Kemp, of Charlotte chapel, Edinburgh, Scotland. The school is interdenominational and open to the public.

Dr. I. M. Haldeman took up his work at the First church on October 5, preaching to crowded houses morning and evening. Under the inspiration of the pastor's leadership the church is making notable progress. The spirit of unity pervades the entire membership as never before. The number of communicants is constantly increasing, and the finances have been put upon a solid and satisfactory basis. Last Sunday Pastor Haldeman again preached two powerful sermons that were listened to with deep interest by great congregations. The bond between pastor and people grows stronger with the years. The preaching of the Gospel attracts the people, and never has Dr. Haldeman shown more earnestness in his appeal to the souls of his hearers than in the last four sermons that he has preached since his return from his vacation.

Calvary Church

The Calvary church held a memorial service on October 10 for the late Edward Morris Bowman, who had been musical director and organist there for the past seven years. The service was conducted by Rev. Donald MacIntyre, acting pastor of the church. Rev. Robert Stuart MacArthur, D.D., pastor emeritus of Calvary church, made an address, and Mr. Albert Ross Parsons, representing the musical profession, also spoke. Other addresses were made by I. Newton Williams, president of Calvary choir and representing the board of trustees, and Joseph M. Lesser, superintendent of the Sunday school. Musical selections were rendered by the Calvary choir, which was founded by Dr. Bowman in 1906.

Last year Calvary church introduced the duplex envelope system. The success of this method of church finance has fully demonstrated the wisdom of its adoption. It has served not only to increase the weekly income, but, what is more important, it has revived the flagging interest of many members by enlisting them in the grace of giving. A third purpose has incidentally been served, viz., that members who were inactive and had ceased to attend public worship have been influenced by the pressure of a personal canvass to secure letters of dismission to other churches, where they may be useful. The principal work accomplished this year is the revision of the church membership roll. This work was greatly aided by the "every member canvass" of last year.

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Sixteenth Church

The eightieth anniversary of the Sixteenth church, at 255 to 259 West Sixteenth street, is being held this week. The old Sixteenth church has had a notable history. It was founded on October 8, 1833. There have been thirteen pastors, namely, David Bernard, James L. Hodge, Jay S. Backus, Alonzo Wheelock, Joseph W. Taggart, William S. Mickels, David B. Jutten, Matthew H. Pogson, Alfred W. H. Hodder, Archibald B. McLaurin, William J. Noble, George H. Dowkontt and John W. Lissenden. The anniversary sermon was preached by Pastor Lissenden on Sunday. The other speakers announced for the week are Rev. Edward Loux, Dr. Charles R. Kuebler, Dr. Oscar Haywood, Dr. M. H. Pogson, Rev. E. S. Holloway, Dr. C. A. Eaton, and Rev. Jonathan Bastow.

Borough of Brooklyn

The next meeting of the Long Island Social Union will be held at the Pouch Mansion on October 27 at seven p.m.

A large body of masons from the Second and Third District, the Masonic Veterans and the Damascus Commandery of Knights Templar, attended the service last Sunday evening at the Baptist Temple, and listened to a sermon by the pastor, Dr. W. B. Wallace, and to an attractive program of music by the Temple choir and Bible school orchestra. The great building was filled, there being an audience of nearly 2,000 present, the masons occupying a large part of the main floor. The sermon text was Psalm 19:12, and the subject, "The Mason's Day." It was an inspiring service and sermon. The meeting was arranged by Deacon James McCullough, who is the honored president of the Masonic Veterans.

Several months ago the pulpit committee of the First church, East New York, asked that pastors who would like to supply, or write in reference to the pastorate of the church, address the committee, in care of E. B. Wadsworth, 102 Shepherd avenue, Brooklyn. To date the committee has received about seventy-five letters. To some of the applicants an opportunity to preach was promised, if it could be arranged. Since that time the church has called Rev. Richard H. Baker, of Mount Holly, New Jersey, and Mr. Baker has accepted. He will take up his duties on the first Sunday in November. It would be considerable work to write the seventy-five good brothers about the final selection, so the church desires to thank them all through the columns of THE WATCHMAN-EXAMINER.

E. B. W.

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New York State

Rev. Simon Cormany, who closes on October 6 a successful pastorate of the Westkill and Lexington churches, will become pastor of the East Durham and Gayhead churches, which comprizes one of the largest rural pastorates in the section of the State in which they are located.

The church at Naples has been without a pastor since January 1. Rev. J. H. Durkee, of Rochester, has supplied the church for the last four months. The congregations have been well sustained, and two persons have united with the church by letter. They expect now to settle a pastor, and Rev. J. H. Durkee will be at liberty to supply some other pastorless church.

Rev. W. M. Mason, formerly of Richburg, began his pastorate at Angelica on September 7. During the past summer the church made extensive repairs on the house of worship. A new hard pine floor was laid and oiled, and new rugs were bought. The interior was repapered and repainted. The outside also was painted. The repairs cost about \$500, but the church is promptly meeting all its expenses. The congregations have averaged larger than for several years past. The church is looking forward, and hopefully expecting spiritual blessings.

The fire at Liberty on June 13 made it necessary for the church to purchase hymn books, chairs, a communion set, and Sunday school hymn books, and to spend money for electric lighting in the parsonage, in which the services are now being held. Despite the cramped quarters the church is doing well, under the leadership of Pastor Benjamin Stinson. The communion service for October was well attended. A letter was mailed to every member of the church, and a goodly number who are not affiliated with the church. A roll-call is being planned for the first Sunday in December, this date being the first anniversary of Pastor Stinson.

The First church, Le Roy, Rev. Myron N. Wescott pastor, has just closed one of the most successful years in its history. The report of the treasurer indicated that more than \$2,600 had been paid in by the members of the church and congregation during the year, that all bills were paid in full, and that there was a surplus in the treasury. The Sunday school showed a gain in average attendance, and a growing interest has been manifested in all branches of church work. The crowning feature of the year's work was the securing of pledges enough to pay a mortgage of \$4,800 on the church property. A legacy of \$1,200, received early in the year from the estate of the late Mary Witter, made this possible. This legacy, together with a gift of \$1,000 from C. N. Keeney, a

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn)

REV. CHARLES LINCOLN JACKSON, Pastor

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M. Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation: twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

Sixth Avenue Baptist Church

(Sixth Avenue, corner Lincoln Place, Brooklyn)

(One block from Seventh Avenue trolley.)

Rev. James Taylor Dickinson, D.D., Pastor.

SERVICES:

Sunday, 11 a.m., 8 p.m.; Bible School, 3 p.m.; Tuesday, Young People's Meeting, 8 p.m.; Friday, Prayer Meeting, 8 p.m.

like sum given in memory of the late Mrs. E. R. Talmadge, and the pledges of twelve others for \$75 each, left \$700 to be raised in the meeting. This was done in less than thirty minutes. The mortgage will be burned next May. It is expected that the combination service, making the morning worship and the Sunday school session one service, beginning at 10:30 and closing at 12:15, will be inaugurated early in November.

On September 30 at the Memorial church, Mechanicville, a host of friends of Rev. and Mrs. C. E. Ross gathered to tender them a farewell reception after their six months of fruitful labor. The Sunday school superintendent, A. D. Hopkins, presented Mr. Ross with a purse, stating that the church and congregation could not pay him for his helpful work for them during the absence of their regular pastor, Rev. A. E. Foote, who had had a six months' leave on account of his illness. Mr. Ross then thanked the church and spoke feelingly of his work. Refreshments were served, and an enjoyable evening was spent. Mr. and Mrs. Ross carry away with them the sweet memories of many happy and fruitful days.

J. K. W.

Rochester

Christ Polish church, Rochester, was recently recognized. Professor J. S. Gubelmann was moderator of the council, and S. B. Van Ness, president of the Rochester City Mission Society, was clerk. Professor Gubelmann, of the German department of the Rochester Theological Seminary, gave the charge to the church, and Rev. Peter Ritter, pastor of the Second German church, gave the prayer of consecration. Christ Polish church has a constituent membership of thirty, with one member a student in the Theological Seminary preparing for the ministry. Rev. Louis Adamus, the pastor, is a graduate of the Rochester Seminary, 1910, and is winning the hearts of the Polish people and accomplishing commendable results.

The week that congeed September and welcomed October was to the "inner circle" of Rochester Baptists "a feast of fat things, full of marrow," and "of wines on the lees, well refined." On September 29 Rev. Clayton Sedgwick Cooper, a world traveler, former Young Men's Christian Association worker, and popular writer, spoke at the Seminary on student life in Egypt, India, China and Japan. The stereopticon greatly enhanced the value of the informing lecture.

October 2 Rev. F. W. C. Meyer, pastor of the First German church, Milwaukee, spoke to the theological students on "The Stranger Within Our Gates." The stranger, he said, is colonizing America. That is the notable fact of recent years. In 1910 a foreign horde equal to the total population of Norway or Denmark or Greece came to our shores, and became a part of our life. Every seventh person in the United States is foreign born, and every third person is either foreign born or of foreign parentage. The Jews make up one-fourth of the population of New York city, which thus is fast becoming a New Jerusalem, in a sense in which the Revelation does not use the term! In Milwaukee there are districts so utterly foreign that the sign "English is Spoken Here" designates a situation that the stranger of American extraction would hardly expect to find. The stranger is certainly here. The question arises, "What shall be our attitude toward him?" Samuel Johnson said, "Every foreigner is a fool," and a similar cynicism was uttered, not long ago, in connection with a missionary meeting in our own land, when some one said, "I hate these foreigners!" The foreigners are a menace, but every menace is also an opportunity. There is a real brotherhood of humanity. Hence the immigrant is our brother, and should receive brotherly treatment. "No longer strangers . . . but fel-

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This course of twelve lessons is usually followed at the last meeting of the month when it is substituted for the usual devotional topic.

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low-citizens" expresses the New Testament attitude. In the foreigner we may see the every-day coming of Jesus. He who serves them most is most like the omnipotent Sovereign of the universe, who is the omnipotent Servant of the world.

The address was full of fine sympathy and sparkled with wit and humor. It was most favorably received, if applause constituted a criterion. Whether any and all foreigners should be received with open arms, without test or restriction, the speaker did not discuss.

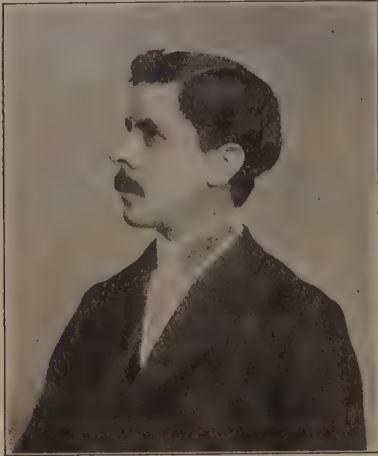
The annual dinner of the faculty and students of the University occurred on Thursday evening, October 2, starting the year with good fellowship and "a send-off" for the football season. About 300 were present. Professor Minchin, of the department of physics, was toastmaster, and when "the flow of soul" began President Rhee spoke on college spirit and friendship, and commended class singing contests, with a prize to the winning class.

The Calvary church, Rochester, is alive and prosperous under its alert pastor, Rev. J. M. Hutchinson. Though only six years old, it is a large, aggressive body of more than 600 members, worshipping in a large new house, occupying a whole block on the Genesee street car line. Its beautiful building is thoroughly modern, admirably arranged for Bible school classes, brotherhoods and women societies. The debt is carried with ease, interest being met promptly every six months. Current receipts are larger than current expenses. Thirty-four persons have been baptized during the associational year. It was the writer's privilege to attend a morning service recently, and the prayer meeting on the following Wednesday night. There were nearly 100 children and young people present at the morning service. They belonged mostly to the Young Worshipers' League, now in its third quarter, admitting boys and girls under eighteen by cards punched at the door. Its object is to insure regular attendance at the church service, to learn the texts, and to recite them at their social gathering at the end of the quarter.

It was rally Sunday and 496 were at the Bible school. The prayer meeting was largely attended and was turned over by the accommodating pastor to the Women's Missionary Society, who gave a demonstration in two parts of what not to put into a missionary barrel—summer goods for winter wear in Montana. The visitor, who had lived and labored for twenty years on Western fields, endorsed the demonstration.

Warwick

Rev. James Bristow began his pastorate of the church at Warwick on October 1. The Sunday following was full of the deep interest usually attached to the beginnings of a pastorate. In addition to a large gathering of the members, a goodly number of people from other churches and



JAMES BRISTOW.

from the general community were present. The sermon themes were "The Response of the Church to the Call of God," and "The Patient Saviour."

The Warwick church is in the Hudson River Central Association. It is worth noting that only two weeks passed between the going of Mr. Bristow's predecessor at Warwick and his own occupancy of the parsonage. There was no candidating. Mr. Bristow had known the Warwick church intimately for seventeen years, as it is only eighteen miles from the church at Sussex, New Jersey, his charge before going to Paterson six years ago. The Warwick church property is well appointed and conveniently located. The parsonage and grounds are in excellent shape, and a devoted corps of workers are a joy to the pastor. The organization will observe its fiftieth anniversary in two years. For nearly all of its history Mr. Charles E. Crissey has been closely identified with its activities and development, and to-day he and his wife are among its most highly esteemed and faithful adherents, giving of their time and means to the cause in a refreshingly generous degree, even to the attending of the associational, State and national gatherings.

Averill Park

Repairs and improvements on the meeting house of the Sand Lake church, at Averill Park, Rev. G. A. Fairbank pastor, have just been completed. The old gallery seats have been removed, and the floor has been leveled, greatly improving appearance and usefulness of the auditorium. Electric lights have been installed, so the church now has both gas and electricity. A new floor has been laid in the vestibule, which has also been repapered and repainted. The woodwork of the auditorium has been repainted, and the ceiling repapered, and burlaps have been placed on the side walls. The cost has been about \$550. Sunday afternoons Pastor Fairbank preaches at Alps to a Free Baptist congregation three

and a half miles away. This church, although small, is doing good work. Some needed repairs to the property have recently been made, including the painting of the church on the outside and the varnishing of the ceiling interior. New memorial stained glass windows are being placed in the church. Dr. Granger, on his recent visit to these fields, was favorably impressed with the excellent condition of the property. Pastor Fairbank has nearly completed six years of service at Averill Park.

Here and There

BY REV. M. V. MCDUFFIE, D.D.

At the First church, Amsterdam, Rev. Alvah E. Knapp is now entering into his sixth year as pastor, with a record of service and development of which no man need be ashamed. The benevolent work is now upon a systematic basis and, through the duplex envelope, is bringing into the treasuries of our benevolent societies more than \$1,000 a year. Some men are now giving \$250 a year for church support who formerly gave only \$50. The Sunday school is now one of the largest in the city and in the country. The prayer meetings are largely attended, and of marked spiritual interest. Just now the pastor and his assistants are conducting a campaign to raise \$2,300 for some needed repairs and for deficits. The church membership is the second largest in the Saratoga Association.

The First church, Gloversville, of which Rev. A. B. Sears is the successful pastor, is carrying the work of the kingdom forward along all lines, as the last letter to the Association shows. This church has the largest membership in the Association, having more than 1,200 names on its roll. It is a joy to see this great church so united and happy in its relations with the pastor and pressing forward successfully.

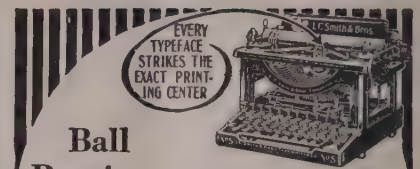
Rev. T. G. Leonard recently settled at Waterford, but he already has a strong hold upon the church membership. The reception given to the pastor on September 17 was an inspiration to all present. This church and also the other churches of this community are associated in their history with some of the great men and ministers of our own and of other denominations. Dr. John Greene, of Colgate, was once pastor here and also married his wife here. Dr. Judson Platt, of Chicago, once lived in Waterford, and his father for a time was pastor of the Baptist church. Rev. A. T. Pierson, D.D., when a young man, held a pastorate in the town. Dr. Chivers was also at one time the bishop of the Baptist churches. The names of other distinguished men are honorably associated with this church.

Rev. Frank Anderson, for several years pastor at Johnstown, resigned the pastorate last December, to devote his entire time to the Baraca work. Rev. F. B. Forbell took up the work in Johnstown, and is meeting with gratifying success.

Jamestown

BY MYRON COOLEY.

The churches are rallying for aggressive work. At the First church Dr. George C. Moor has large plans for the future. The service on October 5 was unique and inspiring. The theme of the service was "Our Church in Action." Instead of the sermon there were several addresses relating to the church activities. The first was by Rev. Myron Cooley, The WATCHMAN-EXAMINER representative, on "A Necessity in the Home, the Best Baptist Paper in the World." G. R. Butts spoke on "Missionary Activity," Le R. Drake on "The Baraca Brotherhood," Mrs. B. M. Corser told of the "Dorcas Society," George W. Hosie of the "Social Circle," Mrs. H. A. Clarke of "The Activities of the Women's Missionary Society," L. R. Drake of "The Baraca Union," Miss Martha Tweedale of the "Farther Lights," S. B. Burchard on "Church Finances," and L. M. Butman of



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"The Bible School." These earnest men and women spoke from their hearts, and reached the hearts of the congregation. The coming year gives promise of notable doing by the First church. Pastor Moor closed the service with a fine appeal for a forward movement, with the whole church in action. October 12 the morning service was unusual in the fact that a service for women only was held in the main auditorium, and a service for men only was held at the same time in the assembly room of the Bible school.

At Calvary church Pastor E. H. Conrad is planning and pushing along all lines of church activity. Rally day on October 12 was observed with enthusiasm. At the covenant meeting on October 1 there was a large representation of the membership, and a delightful spirit pervaded the meeting. Plans are perfected for an evangelistic campaign, beginning November 1. The pastor and church will have the assistance of an evangelist and singer. Pastor Conrad is widely advertising these

services, and much interest is already being aroused. Mr. Cooley was the preacher at the evening service on October 5.

At the First Swedish church there is sorrow over the going of Pastor C. A. Aldeen, who has accepted a call to Topeka, Kansas. THE WATCHMAN-EXAMINER representative was at the young people's meeting on October 5, and found the large assembly room filled with an enthusiastic crowd of Swedish young people and their friends. A few words were spoken for THE WATCHMAN-EXAMINER, and at the close a man came forward, saying, "I want that paper in my home for my three boys to read." The paper is to make its weekly visits to that home from now on. This church is thoroughly alive and has been doing a great work, under the leadership of Mr. Aldeen.

Northside mission is sustained by the First church. The superintendent is Walter P. Howard. October 5 was rally day. The assembly hall of the public school building, in which the mission has its meeting place, was crowded with children and their parents. The orchestra of the First church Bible school gave several selections. A fine program was given by members of the mission. The address was by Mr. Cooley on "Get at It and Stick at It." The outlook is for a strong work being built up in the north part of the city through this mission.

Hudson River Central

The fifty-fifth annual meeting of the Hudson River Central Association was held with the First church, Ossining, Rev. George P. Perry, D.D., pastor, October 7 and 8. Tuesday afternoon and evening



INTERIOR OF THE OSSINING CHURCH.

were devoted to the interest of the Young People's Society. In the absence of the president, Rev. Forest P. Hunter presided. Rev. J. Y. Irwin, of Port Jervis, spoke on "The Young People's Job in the Local Church." Rev. F. P. Stoddard, of Newburgh, conducted a question box. At the evening session Rev. Franklin D. Elmer, of Poughkeepsie, gave an address on "Young People and Baptist Principles." The singing was in charge of Rev. R. P. Ingersoll, of Rhinebeck. A large number of delegates were present Wednesday morning when the fifty-fifth annual meeting of the Association opened with a devotional service conducted by Rev. Arthur T. Brooks, of Tarrytown, who also had charge of the singing during the day. In

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New York

the absence of the moderator, Rev. George T. Hickman, of Saugerties, who was detained by a funeral, Rev. F. P. Hunter, vice-moderator, presided. The digest of the letters being printed with the program were not read as heretofore. At the close of the business hour the annual sermon was preached by Rev. James L. Hynes, of Cornwall, whose topic was "A Vision of God." It was an excellent discourse, full of spiritual power. At the afternoon session the main addresses were made by Rev. A. L. Snell, and Dr. Anna Degenring, of Nellore, India. Dr. I. M. Haldeman, of New York, pleased a large audience in the evening with a forcible address. The mission board of the Association had two sessions, in which the interest of the weaker fields was fully considered. This board assists the State Convention in attending to this work. Rev. F. P. Stoddard, who has for several years been the efficient president of the board, resigned, and Rev. R. P. Ingersoll was elected in his stead. The meetings were good throughout, and the delegates expressed their pleasure at the hearty and abundant entertainment afforded them by the old First church. Rev. George P. Perry, D.D., was elected moderator, and Rev. J. R. Simmons vice-moderator. The next meeting will be held with the Wurts street church, Kingston.

Hudson River North

That landmark of downtown Troy, the old First church, with its imposing Ionic pillars and lofty spire, and memories of George C. Baldwin, was the meeting place of the Hudson River North Association at its sixty-third convocation last week. Rev. G. A. Fairbank, of Averill Park, was moderator and the preacher of the closing sermon. The opening sermon was delivered by Rev. J. C. Hendrickson, of Cohoes. Dr. Curtis Lee Laws, of THE WATCHMAN-EXAMINER, gave two addresses, his subject Tuesday afternoon being, "Religious Journalism," and Tuesday evening, "The Place of the Bible School in Church Life." This was Dr. Laws's first visit to the up-the-river Baptists, and it was a great pleasure for ministers and laymen and laywomen thus to be able to meet, greet and hear him. Other speakers were Rev. A. M. Prentice, of Troy, Rev. H. C. Colebrook, of Albany, and A. H. Gardner, of the Troy High School. The women in their missionary gatherings were addressed by Miss Melissa E. Morrow, of India, and Miss Adele Martin, of Porto Rico. Drs. Pratt, of the Publication Society, and Henderson, of

the Rochester Seminary, presented their respective causes. The reports of the churches indicated that the work is being prosecuted throughout the Association with unusual vigor. Only two of the thirty-nine churches are pastorless, and these two churches are small and weak. Two hundred and fifty-six baptisms were reported, these churches heading the list: Memorial, Albany, 30; Emmanuel, Schenectady, 26; Second and Sixth avenue, Troy, 21 each. The Hudson River North is the fourth largest association in the State. It was constituted in 1851, before which year it formed a part of the Hudson River Association, which covered the territory all the way from Troy to Staten Island. It is interesting to note that the second meeting of the older body, in 1817, was held with this same First church, Troy.

M. B.

The Lake George Association

The annual meeting of the Lake George Association was recently held with the little Stony Creek church, located at Knowelhurst, a community and post-office in the town of Stony Creek, nine miles from the station and six miles from the village, both of the same name. This is in the extreme southwest corner of the Association territory, and required a drive on the part of some of the delegates of fifty miles. Despite this fact a delegation of more than fifty people was present, and was gladly and bountifully entertained by church and community, under the efficient leadership of the student pastor, J. K. Romeyn, of Hamilton Theological Seminary. The program of the sessions followed much the usual form. The moderator was Rev. T. J. Hunter, of Warrensburg. The outstanding feature in the reports from the churches was the fact of seventy-five baptisms. This is the largest number reported at any annual meeting since 1842. Additional significance was attached to these baptisms by the fact that all the churches in the Association excepting three were represented, and it was learned that two of these three had one or more candidates awaiting baptism. The largest ingathering took place at Indian Lake, where Pastor

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Beebe has received about forty new members. Under these circumstances a glow of joy characterized the meeting.

An excellent summer's work has been done by the student pastors, who have served five churches. The Horicon and Adirondack churches have extended a call to Rev. W. L. Johnson, of Fultonville, and are hopeful that he will accept, in which case he will also include the pastorate of the South Schroon church, making a large field with ample opportunity for service.

At Minerva, Pastor La Bar is closing a pastorate of twelve years, and moving to a farm near North Creek, seven miles distant, where he hopes that a year's rest from preaching will have the result of building up his physical strength. The Minerva church has invited Rev. B. S. Van Vleet to become pastor, in connection with his pastorate of the North Chester church.

Monroe Association

The Monroe Association met last Thursday and Friday at the Park avenue church, Rochester. The remarkable California weather and a specially fine program accounted in a measure for the unusually large attendance at all the sessions. All but two of the thirty-nine churches, with a total membership of more than 10,000, reported, and a brief digest of the letters was read. Rev. J. M. Hutchinson, pastor of the Calvary church, was elected moderator, making a model presiding officer. Rev. H. A. Logee, pastor of the North church, was elected clerk.

The discussion on "The Outlook for Baptists" was led by Dr. R. M. West, pastor of the entertaining church, and Rev. A. W. Beaven, pastor of the Lake avenue church. Denominational comity, at home and abroad, was stressed to the manifest distress of some present. But Rev. H. C. Peepels, with his well known tact, cleared the air by suggesting that conformity to the will of the infallible Master was more important than comity with well meaning but fallible Christian brethren—a sentiment that none cared to dispute. The forceful address on "The Problem of Moral and Religious Illiteracy," by Rev. C. H. Rust, pastor of the Second church, Rochester, and the startling address of Rev. A. B. Deter, for twelve years a missionary in South America, made deep impressions. Some brethren had attended moving picture shows in order to report on them at this association, among them Dr. West. He declared that he had wasted ten precious hours on those inane, immoral, positively filthy shows, in which only about one minute of the whole ten hours was devoted to anything instructive and uplifting. Rarely has a mixed audience listened to such a description of vileness, such condemnation and such warning to parents. That large, intelligent and self-controlled congregation eagerly delegated these brethren to voice their protest to the chief of police. At another session Dr. West and others were appointed as a committee to confer with other religious bodies and seek to introduce portions of the Bible for reading in the public schools. The last afternoon and

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Trenton Association

The forty-ninth anniversary of the Trenton Association was held with the church at Bordentown, October 7 and 8. The sessions were well attended. The first session was marked by the annual sermon, which was delivered by Rev. W. A. Stanton, D.D., of Hightstown, from Heb. 2:10. Dr. Stanton's message rang clear on the great orthodox standard of the vicarious Atonement, and the sermon ranks as one of the greatest sermons ever preached before the Trenton Association. The sermon was ordered printed in the annual minutes. Five new pastors were welcomed into the Association—Allen N. Nettleman, of Bordentown; Fred H. Beard, of Columbus; W. A. Stanton, of Hightstown, and W. D. Thatcher, of the First church, Trenton. At the afternoon session Dr. W. B. Matteson gave a new presentation of the claim of the Ministers' Home Society. The main feature of this session was the consideration of the interests of our foreign missionary work. The address was delivered by Rev. Emory W. Hunt, D.D., general secretary of the Foreign Mission Society. This was Dr. Hunt's first visit to the Trenton Association, and his address on "The Point of View" will long be remembered. The last address was delivered by Miss Francis E. Tencate, of India, representing the Woman's Foreign Missionary Society. On Tuesday evening a large congregation heard Rev. D. H. Clare, D.D., of East Orange, on "Service." This address followed the report on Sunday school interests, given by Rev. W. D. Thatcher. An interesting description of the work done by the chapel car Evangel was given by Rev. J. C. Killian. Mr. Killian, before being called to the chapel car work, was an honored pastor of the Trenton Association. On Wednesday the reports on Peddie Institute and on temperance were given. Rev. Paul Hayne, of New Brunswick, gave an address on "Men and the Church." All who heard this address agree that it

evening were full of interest. Mrs. W. A. Montgomery spoke an hour on missions, and again to the women after supper for half an hour on "A Single Moral Standard for Both Sexes," while the men in a neighboring church were being addressed on the same subject by George W. Goler, M.D. Dean J. W. A. Stewart preached a great sermon on "Individuality," and Professor Walter Rauschenbusch gave a masterly address on "The Problem of the Sexes in Our New Civilization," handling that delicate subject sensibly and reverently before that large mixed audience. These last named residents of Rochester are not without honor, and great honor, in their own city, as elsewhere, and were heard with marked respect, Professor Rauschenbusch closing his truly great address with prayer and the benediction.

New Jersey

At Keyport Pastor A. W. Hand baptized three young men and six young women on October 5. There have been no special meetings. The Sunday school is enjoying the greatest year in its history. The general average of attendance is about eighty per cent. of the enrolment. The month of August had a larger average attendance than any month back to February last. The church is making repairs to the tower, and painting it. There seems to be a spirit of hopefulness that the work of soul saving is just begun. Rally day in the Sunday school was observed on October 12. The pastor acted as moderator of the Monmouth Association October 2 and 3, held at Central church, Atlantic Highlands. He is president of the Monmouth Conference.

At the roll-call of the Flemington church, Rev. H. H. Brown pastor, more than half the resident membership responded. Of the entire membership of about 500, approximately four-fifths either responded or may be properly accounted for. Pastor Wilson's address on "The Cross of Christ" was sympathetic, earnest and decidedly helpful, and Pastor Vossburgh's address on "The Marks of the Lord Jesus" was optimistic, instructive and inspirational. At the Bible school rally the attendance was 247, the largest in recent years. A large class of children were promoted and awarded diplomas. The women's meeting was well attended, and the address of Mrs. Maguire was interesting and instructive. The men's banquet was the most successful meeting of its kind ever held in Flemington. Covers were laid for 115. Dr. C. L. Seasholes made an entertaining and witty address.

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was a fitting close to one of the greatest meetings of the Association. Rev. H. W. Challor, of Grace church, Trenton, was elected moderator. Mr. Charles H. Smith, of Hamilton Square, vice-moderator, and Mr. George C. Bullock, of Trenton, clerk.

G. L. B.

Seventieth Anniversary

The First church, Elizabeth, celebrated last week the seventieth anniversary of its founding. A concise history written by Miss A. A. Corbet and printed with the program of the anniversary week records the fact that the church has had fourteen pastors, the first six of whom, in the struggling years of its early life, served only a few months each. Among the pastors whom the church remembers with pride is Dr. Carter Helm Jones, now of Seattle, Washington. In the seventy years the church has occupied three buildings, the present edifice having been erected in 1872, at a cost of \$64,000. The anniversary services began on Sunday morning, with a sermon by the pastor, Rev. N. M. Simmonds, followed by the most largely attended communion service of recent years. At the close of the service almost the entire congregation remained for the fall rally of the Sunday school. After the graduating exercises Dr. W. F. Whittaker, pastor of the First Presbyterian church, which is soon to celebrate its 250th anniversary, spoke to the school of the changes of the seventy years. In the evening Rev. Emory W. Hunt, D.D., preached a sermon of great strength on the necessity for the continuance of our denominational life. Intellectual strength and sweetness of attitude characterized this rare sermon. Monday evening a large body of men sat down to a banquet provided by three of the laymen of the church. After dinner the men present enjoyed short addresses by brethren of the church, and by Rev. J. V. Ellison, of the East church, and J. Henry Bacheller, of Newark. Tuesday evening was young people's night. The county Christian Endeavor Union held its fall rally as guests of the local Young People's Society. Dr. W. B. Wallace, of the Brooklyn Temple, New York, inspired the young people with his forceful address on "The Lure of the Task." Wednesday evening the members of the church gathered for their social and prayer service. Speakers had been chosen to respond for each of the twenty-five years now represented on the roll of the church. Some were unable to be present on account of the weather, but enough came to fill nearly two hours of service. It was a memorable meeting, and sounded the deepest note heard in many years. Thursday was given to the women's missionary societies. An address of great interest was given by Miss Marie A. Dowling on "The Transformation of China." Friday evening was an evening of fellowship. A crowded lecture room could hardly accommodate the number of present and former members of the church who came to renew the ties of Christian friendship. Dr. W. E. Staub, a former pastor, was present, and letters of greeting were read from Dr. T. A. K. Gessler, Dr. J. C. Allen, Dr. C. H. Jones and Dr. T. V. Thames, all of whom have served the church in the pastorate. The program of

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the week was greatly enriched by the singing of a large chorus choir, by the solos of its members, and by the organ recitals of Miss Jane Whittemore, organist and choir director. Inspired by the services of the

anniversary week the church has undertaken a campaign for the removal of its floating indebtedness by April 1. The offering for this purpose is to be taken on the second Sunday of this month.

New England News

Massachusetts

The Norwegian church, Boston, had a farewell reception for their pastor, Rev. J. R. Larson, and at the same time gave a welcome to the new pastor, Rev. Mr. Ride, October 6. A fine program was carried out. Dr. Perry, from the Massachusetts Missionary Society, and Dr. Page, from the Dudley street church, made excellent addresses. Mr. Larson was presented with a large purse of money. On Friday night Mr. Larson baptized one at the Dudley street church. He preached his farewell sermon on October 5.

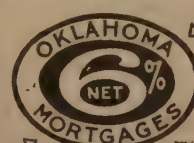
At Broadway, Cambridge, the work is opening with promise. Five of the young people have just announced their intention of giving themselves to Christian work, three of them probably on the foreign and two for the home field. The Boston North Association, held in the church October 1, was an especially strong meeting and was of blessing to the church. The pastor, Rev. Austen T. Kempton, is working with all his former vigor and is much encouraged.

At the First church, Boston, the pastor, Rev. A. K. de Blois, D.D., has begun a series of morning sermons on "Larger Aspects of the Christian Life," with special topics of "The Deeper Thoughtfulness," "The Broader Sympathy," "The Higher Optimism," "The Richer Experience" and "The Clearer Vision." The first Sunday night social meeting of the Young People's Sunday students and others of the Back Bay was held on October 13, and an address was given by Dr. Emory W. Hunt.

A week of prayer was held last week with excellent spirit.

The repairs on the edifice of the First church, Charlestown, are nearing completion. October 5 the auditorium was opened with services morning, afternoon and evening. Steam and electric lights have been put in, the electricity with some other improvements having been the gift of the late Charles F. Byam. The ceilings have been redecorated, a new carpet has been laid, and the church has been cleaned and retouched on both floors. Several alterations have been made to improve the working facilities of the church. The interior has been restored along the old lines, and has been made attractive and usable. The people of the two former parishes are thoroughly united, and the church work for the new year is opening with much to encourage under the leadership of Rev. Everett C. Herrick, pastor.

Mr. George W. Coleman, the founder and leader of the Ford Hall meetings, on Sunday evenings in Boston, has announced the speakers for the coming season as follows: October 19, John Graham Brooks, speaking on "Before Socialism—What?"; October 26, Professor Earl Barnes, of



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Philadelphia, "The Family of the Future"; November 2, Mary Antin, "The American Gospel Day by Day"; November 9, George B. Gallup and George W. Hopkins, "Modern Publicity," the first of the monthly symposiums on subjects of broad human interest; November 16, Rabbi Stephen Wise, "What's Wrong with the Jew?"; November 23, Peter Clark Macfarlane, "The Courage to Attack"; November 30, Re. Paul Moore Strayer, "How to Socialize a Competitive World"; December 7, Norman Hapgood, "The Social Function of the Modern Drama"; December 14, symposium consideration of "The Social Center as a Democratic Forum"; December 21, Professor Charles Zueblin, "Walt Whitman, Prophet and Democrat"; December 28, Rev. John Haynes Holman, "Peace and the New Democracy." Other speakers will be Dr. Stanton Coit, of London; Bishop Charles Williams, of Detroit; Professor Albion Small, of Chicago; Miss Margaret Slattery, Alexander Irvine, Professor Edward A. Steiner, Charles Brandon Booth, Leslie Willis Sprague, of Chicago; Professor Harry Ward, Dr. Frank Hall, of New York; John Cowper Powys, of England; Dr. Thomas Hall, of New York; Mary Church Terrell and Professor Walter Rauschenbusch. At the January symposium meeting the subject will be "What is the Matter with Our Public Schools," this discussion just preceding the city election. February's symposium will be "Prisons," and in March it will be "Breeding Men," a eugenic discussion.

Rev. W. F. Wilson, pastor of the West Somerville church, is preaching a series of eight sermons entitled "The Ten Commandments in the Life of To-day." The subjects are as follows: First and second commandments, "Whom Do You Worship? Who Are Your Gods?" Third and fourth commandments, "A Clean Mouth and a Reverent Spirit"; fifth commandment, "The First Essential of Well Trained Childhood"; sixth commandment, "The Sacredness of Life"; seventh commandment, "The Foundation of a Good Home"; eighth commandment, "Does All You Possess Belong to You?"; ninth commandment, "Can We Take Your Word?"; tenth commandment, "How Do You Feel Toward Your Neighbors?"

Boston Ministers' Meeting

At the ministers' meeting in Boston, October 13, President Charles J. Jones opened the meeting, and Rev. J. S. Swaim, D.D., led the devotional service. Officers were elected as follows: President, Rev. O. P. Gifford, D.D.; first vice-president, Rev. J. A. Francis, D.D.; second vice-president, Rev. Herbert L. Handel; secretary and treasurer, Rev. W. A. Kinzie; auditor, Rev. F. E. Heath. A change in the constitution was proposed, placing the Free Baptists on the same basis as the regular Baptists. The secretary was authorized to have printed the constitution and by-laws, together with a list of the members of the Conference. The speaker of the day was Rev. Curtis Lee Laws, D.D., who spoke on "Some Problems of Religious Journalism."

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Discussion followed by Rev. Charles J. Jones, Rev. E. F. Merriam, D.D., and Rev. J. S. Swaim, D.D. A vote of thanks was given the speaker. The president was authorized to add twenty pastors to the committee on entertaining the Northern Baptist Convention. Next Monday Rev. Frank Anderson, of Chicago, will speak on "Work Among Baptist Young People." The closing prayer was offered by Rev. Galusha Anderson, D.D.

W. A. KINZIE, Secretary.

Somerville

The people of the Winter Hill church, Somerville, are full of optimism. The first meeting of this year for the Sunday school teachers was largely attended. A normal lesson in teaching and a Bible lesson were taught. One receives as well as gives when he belongs to this teaching force. The Ladies' Missionary Society was addressed by Miss Davio at its recent meeting, and the promise is that of a fine Society for this winter, under the leadership of Mrs. O. W. Foye, the pastor's wife. On October 5 the new choir led in the services both morning and evening, and was an inspiration in the worship. This day was also rally day for the Bible school. Five hundred were present, and a novel method brought out a collection of \$23. The Ruth class of girls decorated the platform beautifully, and the graduation exercises of the primary department were the attractive feature. Large audiences filled the house both morning and evening. At the evening service Pastor Foye began a series of sermons, suggested by the hills of Somerville, with the following themes: "Spring Hill, the Joy of Beginning Anew"; "Central Hill, Finding Life's Circumferences"; "Winter Hill, the Loneliness of a Fruitless Life"; "Prospect Hill, the Land of the Golden Twilight." The hand of fellowship was given to new members at the communion service.

Beverly

The First church, Beverly, Rev. Carey W. Chamberlin pastor, is enjoying a series of rallies that will extend well through the month of October. On September 28 the Bible school came out in large numbers. Dr. W. Howard Doane was the special guest of the day, and spoke to the members of the different departments. In the evening of the same day Dr. Doane conducted

the service, which was called "An Evening with Fanny Crosby and Her Famous Hymns." The large audience was delighted, not only with the interesting account that Dr. Doane gave of his long acquaintance with Miss Crosby, but with Dr. Doane himself. On Tuesday evening there was a social rally and recognition of the 113th anniversary of the beginnings of the Beverly church. Deacon Albert Remonds read a brief history of the early days in the life of the church. Letters were read from Dr. A. B. Coats and Dr. Herbert J. White, former pastors. On Thursday afternoon the women of the church came out in large numbers to the missionary meeting. They were addressed by Mrs. Henry W. Peabody and Mrs. Caroline Atwater Mason. The covenant meeting on Friday night was well attended, and the communion service on Sunday was the largest in many years, if not in the history of the church. At this service Dr. John H. Mason, who recently came to Beverly to live, was introduced. During the next two weeks the members of the church are to call widely upon their fellow-members and also upon new people, in the hope that the borders of the church may be extended. In the week beginning with October 19 Dr. James A. Francis is to speak each evening. While the church is prospering in many ways the removal of several families is regretted. Among these are Deacon and Mrs. William Caldwell, who have gone to Andover.

Personal and Pastoral

Rev. Alexander Blackburn, D.D., removed his residence to Southbridge, where he has become acting pastor.

Rev. William J. Day, recently of Rockland, Maine, was given a reception by the Winthrop church on October 7, of which he becomes pastor.

William G. Towart, a member of the

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North Adams church, was recently ordained in the Madison avenue church, Borough of Manhattan, New York city.

Rev. and Mrs. Forester A. Macdonald, of the Fifth street church, Lowell, were given a marriage reception by the people of the church and presented with \$100 in gold.

By the death of Mrs. Eliza Wilkinson, of North Adams, the First church receives \$4,000, one-half of which is to be used for the church and one-half for the Sunday school. Rev. J. F. Wilcox, D.D., is pastor.

Rev. Ernest L. Jones, who was graduated from the Newton Theological Institution last summer, has been called to the pastorate of the newly organized Chase Memorial church, Springfield. This church is located in a rapidly developing part of the city.

Rev. Robert L. Webb, pastor of the Portland street church, Haverhill, has been elected president of the Haverhill Ministers' Association. The Association comprises the ministers of all denominations in Haverhill and the surrounding towns. It is engaged in many lines of work and is a positive force in the social, economic, and religious life of that section of the State.

The First church, Fall River, Rev. Arthur C. Baldwin pastor, has three branches and three assistant pastors—Rev. Joseph Butterworth at Harrison street, Rev. Nel Anderson at Brownell street, and Rev. Alfred Millington at Broadway. Rev. J. R. S. Leite is pastor of the Portuguese chapel. Mr. Baldwin is preaching a series of Sunday evening sermons on "V. V. Eyes—The Making of a Soul," "The Wood Carver of 'Lympus,'" "The Ministry of Pain," "The Inside of the Cup—The Coming Age of Faith," and "Laddy—The Presence of Christ in the Home."

The fine old church in Middleboro is showing the strength of youth, under its young pastor, Rev. C. P. Christopher. The membership is 419, and the Sunday school has reached an enrolment of 700, the largest in its history. The men's class numbers 115. For Sunday evenings the pastor announced the following subjects: October 5, "Modern Idolaters"; October 12, "Image Worship"; October 19, "Vain Speech"; October 26, "Holy Days"; November 2, "Honoring Parents"; November 9, "Holding Life Sacred"; November 16, "The Sanctity of the Marriage Relation"; November 23, "Thieves: Ancient and Modern"; November 30, "Bearing False Witness"; December 7, "Heart Secrets."

The annual roll-call and business meeting of the South Medford church, Rev. G. F. Bolster pastor, was held on October 1. The reports of the officers and committees showed the work to be in excellent condition. This year twenty-four have united with the church, eighteen by letter and six by baptism. The missionary budget was raised, and this year the church hopes to increase its apportionment by at least

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\$100. All bills have been provided for, and the new year opens with very bright prospects. Last fall a house-to-house canvass of the community was made, in which 960 homes were visited, and a careful religious census was taken, resulting in an increased attendance at the church services, and a substantial growth in the membership of the Sunday school. At present the Sunday school has a membership of 498. Of this number 347 are in attendance.

The Free Baptist church, Haverhill, under the leadership of Rev. W. J. Twort, has begun one of the most successful years of its history. October 5 was observed as rally Sunday. There were special exercises morning, noon and evening, and every department of the church and Sunday school had a part in the program. In the morning the pastor preached a rousing sermon, setting a standard for the year's work and giving as the motto for the year "Helping Together." The attendance at Sunday school was 350, the largest in the history of the school. At the close of the evening service four young people were baptized. A fifth, who could not be present, will be baptized in the near future. At the session of the Merrimack Valley Association, held at Methuen, on October 8, this church, with four other Free Baptist churches in neighboring cities, joined the Association.

Woman's Home Mission Meeting

The semi-annual basket meeting of the Woman's Home Mission Society of the Worcester Association was held in Holden Thursday, October 2. It was a rainy day, and only about 100 attended. Mrs. Clayton Smith presided, and a devotional service was led by Mrs. Gilbert Davis. A cordial welcome was given on behalf of the Holden church by Mrs. W. H. Des Jardins. The secretary's report was read by Mrs. Fred Thurston. Miss Mildred Gill reviewed the new study book, *The New America*. Mrs. Charles Delano, of Grace Methodist church, Worcester, told of the good things at Northfield, and urged every one to either go or send some one next year. Mrs. L. M. Cook led in prayer. A praise service was conducted by Mrs. L. E. Evans, of Holden. Miss Martha Troeck, of New York, gave a stirring address on work at Ellis Island. Miss Ethel Ryan, recently returned from Nevada, interested every one in her account of a year among the Piute Indians. A poem, "The Prayers for Our Nation," was read by

Mrs. L. E. Kimball. Mrs. Nathaniel Stewell dismissed the gathering with an earnest prayer.

(MRS.) G. B. METCALF.

Connecticut

Rev. G. H. Chambers, formerly of Adams Center, New York, has begun his pastorate at North Stonington.

The first Sunday in September was a day that will not soon be forgotten in the Rockville church. Sermons were preached morning and evening by Rev. E. F. Freeman, of Springfield, Massachusetts. The subject for the morning was "Four-cornered Service," and for the evening, "The Great Salvation." Mr. Freeman's visit was enjoyed by all. The day was also observed as rally day in the Bible school. The Junior Young People's Union meetings are being held again after the summer vacation, with an increase of four members.

Rhode Island

On October 5 Dr. Holyoke and his people gave a great demonstration of honor to the superintendent of the Sunday school. Mr. Thomas W. Waterman has been for thirty-five years without a break the energetic and enthusiastic leader of this growing host of young people. No thought of years comes to mind when vigor and ardor remain unabated. It can be said of this man that his "bow remains in strength." He is a born leader, and hundreds are glad to follow him. The Bible school rally filled the Temple. Whole departments of children could only march into the auditorium, mount the platform, give their greeting, and file out to adjoining rooms. There was an anniversary poem by Mrs. Susie F. Allebaugh. Ex-Mayor Fletcher gave an address of congratulation to Mr. Waterman and on behalf of the boys Mr. Waterman had taught more than forty years ago, presented a

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gold medal with the inscription, "Our Teacher, Our Superintendent, Our Friend." It was Rev. E. P. Farnham, D.D., who persuaded Mr. Waterman to accept the office of superintendent thirty-five years ago. Mrs. Fletcher presented a bouquet of thirty-five roses, from the wives of the

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One Hundred-and-Nineteenth Semi-Annual Statement,
January, 1913

SUMMARY OF ASSETS:	Market Value.
Cash in Banks and Trust Cos.	\$1,759,494 71
United States Bonds	164,000 00
State and City Bonds	6,270,246 00
Rail Road Bonds	8,388,700 00
Miscellaneous Bonds	1,522,400 00
Rail Road Stocks	10,702,230 00
Miscellaneous Stocks	1,558,000 00
Bank and Trust Co. Stocks	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents	2,327,747 89
Accrued interest	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital	\$3,000,000 00†
Reserve Premium Fund	12,341,420 00
Reserve for Losses	1,263,997 33
Reserve for Re-Insurance, and other claims	349,261 99
Reserve for Taxes	200,000 00
Reserve for Miscellaneous Ac- counts due and unpaid	100,000 00
Reserve as a Contingency Sur- plus	1,800,000 00†
Surplus over contingencies and all liabilities including capital	14,351,755 28†
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28†

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Received premiums thereon to the extent of	249,888,081.88
Paid losses during that period	139,630,074.43
Issued certificates of profits to dealers	88,606,870.00
Of which there have been redeemed	81,310,840.00
Leaving outstanding at pre- sent time	7,296,030.00
Interest paid on certificates amounts to	22,147,878.45
On December 31, 1912, the assets of the Company amounted to	13,623,851.38

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sured and are divided annually upon the pre-
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Rev. Geo. McPherson Hunter, Secretary.

members of the Sunday school class of the
early days. After an inspiring evening
service there was a reception for Mr. and
Mrs. Waterman. Dr. Holyoke gives full-
est recognition to the ability of his friend
and helper in the work.

A portrait of Mrs. Eliza Arnold, a gift
to the church by Mr. George Webb, was
unveiled at the First Free Baptist church,
Pawtucket, on September 30. Mrs. Arnold
was for sixty years a member of this
church. She was the widow of Deacon
David Arnold, whose portrait was given
by the same donor some years ago. Three
former pastors, Rev. C. S. Frost, Rev. J.
H. Roberts and Rev. A. W. Jefferson, were
present and gave their tribute of praise to
this devoted and lovable servant of God.

Rev. D. C. York has resigned his pastorate
of the Perryville church. He has been
at this post since 1911, and he wishes to
close his pastorate the middle of November.

Vermont Letter

BY WILLIAM A. DAVISON, D.D.

The East Swanton church, Rev. J. Ken-
worthy pastor, held a service October 8 in
recognition of the new pastor, and of re-
joicing over the repairing and improving
of the parsonage. Pastor Kenworthy pre-
sided. Miss Grace M. Brooks, formerly
acting pastor, led in prayer. Mrs. Vernon
Hazard gave the report of the finance com-
mittee, which showed that \$446 had been
raised for the improvements. Pastor Ken-
worthy spoke of the individual communion
service, including table and chairs, pre-
sented by the Crampton family in memory
of the wife and mother, who was a beloved
and efficient member of the church for
many years. Dr. George D. Gould, pastor
of the St. Albans church, delivered a stir-
ring address. Dr. W. A. Davison deliv-
ered an address on "The Church the Pillar
and Ground of Truth." Pastor Kenworthy
is of ministerial stock. His father, Rev.
Samuel Kenworthy, was pastor at Hill
Cliffe, England, from 1888 to 1892, and his
grandfather, Rev. Abraham Kenworthy,
was pastor of the same church from 1839
to 1876. On his mother's side Mr. Ken-
worthy's great-grandfather was Rev. James
Bradford, and his great-great-grandfather
was Rev. John Swinton, all of England.
Pastor Kenworthy is a graduate of Man-
chester Baptist College, and his wife is a
trained nurse and a graduate of a domestic
science school in Liverpool, England, so
that together they are well fitted to look
after both the body and the soul.

Rev. Silas P. Perry, who has been in
Vermont for about fifteen years, serving
as pastor the churches at Huntington,
Wallingford, Bristol, Richford and Fair
Haven, resigned the last named pastorate
to accept the unanimous call to the Wood-
lawn church, Pawtucket, Rhode Island.
Pastor Perry is a faithful, versatile and
consecrated worker, and his several pas-
torates have been fruitful. He has been
loved and appreciated by the people of
Vermont, and has been president of the
State Christian Endeavor Society, the State
Young People's Union, the Fairfax Mis-
sionary and Literary Institute, and a mem-
ber of the board of trustees of the Ver-
mont State Convention and also first vice-
president. The Convention board recently
adopted resolutions commending Pastor
Perry as a man and as a Christian worker
and executive officer.

The Addison church, Rev. W. S. Board-
man pastor, recently made substantial im-
provements on the parsonage and erected
new sheds for the conveyances of the in-
creasing congregation. Although this is
exclusively a country church, the people
are determined to let their light shine, and
so have put a 600-candle power gasoline
light in front of the meeting house. The
outlook for pastor and people is encourag-
ing.

Rev. George Pomfrey and his loyal peo-
ple at West Derby recently erected a new

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piazza around two sides of the parsonage. On September 30 a banquet was given, with more than 100 people present. Music was furnished by the McCauley orchestra, and the people were entertained with readings by Miss Margaret Robinson. Addresses were made by Rev. L. A. Edwards, Rev. R. N. Joscelyn and Rev. H. B. Rankin, all of Newport. The banquet was furnished by the Women's Bible class, under the direction of the pastor's wife.

New Hampshire

The announcement of the impaired health of our convention secretary was received with surprise by most of those in attendance at our State meetings, and the granting of a three months' season of entire rest from his work by the board of trustees will be unanimously approved. During his absence the affairs of the convention will be in the hands of a committee of three, composed of President D. S. Jenks, of Franklin; Rev. Messrs. A. E. Woodsum, of Exeter, and C. A. Reese, of Milford. All correspondence from the churches, usually sent to the secretary, should be forwarded as follows: Churches of the Milford and Dublin Associations to Mr. Reese; churches of the Portsmouth Association to Mr. Woodsum; churches of the Newport and Salisbury Associations to Mr. Jenks. Churches of the Meredith Association will also correspond with Mr.

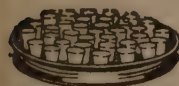
Jenks, except those at Berlin, Stratford, Woodstock and Jefferson, which will communicate with Mr. Woodsum. All churches desiring assistance in securing pulpit supplies, either for a Sunday or as candidates, will write to Rev. J. H. Nichol, Derry, New Hampshire.

Salisbury Association

The ninety-fifth annual meeting of the Salisbury Association was held, September 9-10, with the First church, Franklin. Rev. Daniel S. Jenks is now in the seventeenth year of his pastorate. Mr. I. E. Lull, of Concord, was chosen moderator; Rev. J. W. Tingley, of Laconia, clerk and treas-

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urer; Rev. C. L. Chamberlain, of Warner, assistant clerk, and Deacons E. R. Plummer and E. L. Cram, auditors. The annual sermon was preached by Rev. C. L. Chamberlain. The annual essay was by Rev. W. S. Bassett. His subject was "Religious Experience." State work was represented by Rev. O. C. Sargent, Colby Academy by Mrs. Mary C. Cooper, the Anti-Saloon League by Rev. J. H. Robbins, Sunday school work by Mrs. Nellie T. Herrick and a number of others, foreign missions by Rev. W. B. Parsley, D.D., and Mrs. George H. Brock, of South India. "How Can the Church Become More Efficient?" was discussed by Rev. J. S. Blair and Rev. J. E. Everingham. Rev. A. P. Davis, pastor of the Free Baptist church, Franklin, spoke on "Christian Unity." Rev. Silas L. Morse, of Haverhill, Massachusetts, Rev. W. S. Coleman, pastor of the Free Baptist church, Lakeport, and Rev. A. H. Morrill, D.D., pastor of the Christian church, Franklin, brought greetings. The letters from the churches were in general optimistic. The present membership is 1,682. There are eighteen churches in the association and nineteen ordained ministers.

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"Undertaker, Boston."

The session next year will be at East Weare, which is at present without a pastor. Rev. A. H. Sargent, who was acting pastor, has accepted a position in California.

SPECIAL NOTICES.

Massachusetts Baptist Charitable Society. John F. Barnes, treasurer; Ford building, Boston.

Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.

Woman's Baptist Foreign Missionary Society, Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.

Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.

Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.

Boston Baptist City Mission Society, Rev. F. W. Padelford, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.

Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.

American Baptist Foreign Mission Society. The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 500 Tremont Temple, Boston, Rev. F. W. Padelford, secretary; Dwight Chester, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main.



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New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

The New England Baptist Hospital (incorporated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making wills consult Emery B. Gibbs, legal secretary, 794 Tremont building, Boston.

The date of the New Durham, New Hampshire, quarterly meeting has been changed to October 22-24.

The annual Woman's Foreign Missionary basket meeting for the four Boston Associations will be held in Kingsley Hall, Ford Building, Boston, on Wednesday, October 15, at 10:30 a.m. and 2 p.m. Subjects of interest will be discussed, and addresses will be made by Miss Annie L. Prince, of Burma, Miss Frances Tencate, of India, and Miss Harriet S. Ellis.

The annual Woman's Foreign Missionary basket meeting of the Salem Association will be held October 14 at the Essex street church at 10:30 a.m. and 2 p.m. Addresses will be made by Miss Annie L. Prince, of Burma, Miss Frances Tencate, of India, and Miss Harriet S. Ellis.

THE MASSACHUSETTS ANNIVERSARIES.

They will be held in Brockton during the last week in October. The First church has extended an invitation to meet in its beautiful new building, which is admirably adapted to the purpose. On Tuesday will be held the meetings of the Ministers' Conference and the Charitable Society, with morning and afternoon sessions. In the afternoon there will be a joint missionary meeting for the women, with speakers to represent both home and foreign work. The General Convention will also hold its business session Tuesday afternoon. Tuesday evening the Education Society has the floor, with reports and addresses. Wednesday will be devoted to the consideration of the interests of State missions. The most important business at this session will be the choice of a general secretary to succeed Mr. Padelford. The evening session of Wednesday will be a joint meeting of the Massachusetts Baptist Missionary Society and the General Convention of Massachusetts Baptists, with an address by President Faunce. Thursday will, as usual, be Sunday school day with many addresses, beginning in the morning with Dr. Myers and closing in the evening with Dr. Gifford. The First church extends a hearty welcome to Brockton, and will be glad to entertain as many as can come. The usual arrangements for entertainment will be made, but application should be sent in as early as possible. The hotel accommodations of Brockton are very limited, but the church will make good provision for all the guests who will apply, before Oct. 25, to Mr. Julian E. Morrow, 157 Main street. An excellent program has been prepared for each day and there should be a large attendance from all parts of the State.

STATE ANNIVERSARIES.

New York . . . Prospect St., Buffalo, Oct. 20-23
Massachusetts . . . First, Brockton . . . Oct. 28-30

NOTICE OF MEETINGS.

The Southwestern Freewill Baptist General Convention of Texas will be held in Alvarado, November 18.

New Durham, Free Baptist, quarterly meeting at Stafford Corner, New Hampshire, October 21-23.

The Huntington Association of Free Baptists will be held with the church at Starksboro, Vermont, October 10, 11 and 12. A full delegation is desirable as important business is to be voted on.

ANNA A. CUMMINGS, Clerk.

FREE BAPTIST CENTRAL ASSOCIATION.

The forty-fourth annual session of the Central Association of Free Baptists will be held in the Hudson street Free Baptist church, Buffalo, New York, on October 20, at 7:30 p.m. It is important that all delegates be present at the first session as at that time the president's address and the annual reports will be given, and these will materially determine our future policies.

GEORGE H. HOBART, Secretary.

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THE WATCHMAN- EXAMINER

A · NATIONAL · BAPTIST · PAPER

Emancipation

Why be afraid of Death as though your life were breath!
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench,
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind.
A day—and you will meet—a night—and you will greet!

This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear,
And work, nor care, nor rest, and find the last the best.

—MALTBIE D. BABCOCK.

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What Leading People are Saying

WILLIAM JENNINGS BRYAN

Our nation is the greatest in the world and the greatest of all time, because it is rendering a larger service than any other nation is rendering, or has rendered. It is giving the world ideals in education, in social life, in government and in religion. It is the teacher of nations. It is the world's torch-bearer. Here the people are more free than elsewhere to "try all things and hold fast that which is good"; "to know the truth" and to find freedom in that knowledge.

HENRY ALFORD PORTER

I plead for a new reverence for God's worship. Let us display that reverence at the beginning of the hour of service by being on time. We have an engagement to meet God in public worship at eleven o'clock in the morning and at eight in the evening, and if not in our places when the first note of praise is lifted to him, we lose an accent that we cannot regain later. Let us have reverence during the prayer. What is prayer? Prayer is not an apostrophe to the woods or winds or waves. It is not an idle cry directed to an empty echo. Prayer is talking to "the high and holy One that inhabiteth eternity." Nothing has suffered more from irreverence than one of the ordinances. There is the old stale jest that some of us hear

every time there is a shower, "You are a Baptist, and ought not to mind water." Think what you are doing when you joke about the ordinance of baptism, which represents the death of Christ! All the gospel is wrapped up in that ordinance. Few would venture to jest about the Lord's Supper, yet one ordinance is as sacred as the other. Another frequent form of irreverence is the jocular use of the word "amen."

JOHN KELMAN

We grow lonely as the years go on, and we cannot make new friends like the old. And in one's own heart there often comes a change. The keen vitality of a younger day seems no longer capable of the old intensity, and the very power of loving seems to pass from some. Slowly much dies out of a man, and he wonders if the promise of his faith can be true at all. But the one thing that will surely remain through everything is the love of God. Fix your stake ten years, twenty years, a hundred years, a thousand years forward into the future, and you and I know nothing whatever about each other or about ourselves; but we know that God will love us then. Time shall not separate us from the love of God. We may boldly face tomorrow, knowing that it may take from us what it will, but it cannot steal this jewel, for this is a thing hid with Christ in God.

THE WATCHMAN-EXAMINER

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THE EXAMINER Established 1823
THE MORNING STAR Established 1826

also

THE NATIONAL BAPTIST,
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and

THE CHRISTIAN SECRETARY.

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Acknowledgments.—Within two weeks the date following name on "yellow label" will show to the first of what month subscription has been paid. No other receipt is given unless stamp is sent.

Change of Address.—When a change of address is ordered, both the old and the new addresses must be given.

Discontinuance.—Subscribers wishing their paper stopped should notify us to that effect at the expiration of their subscription. Otherwise we shall consider it their wish to have it continued.

The Editor will endeavor to return unavailable manuscripts that are accompanied by a stamped and directed envelope, but he will not hold himself responsible for the safety of manuscripts.

No article of any kind will be used as a "paid article" unless the sender states that remuneration is expected.

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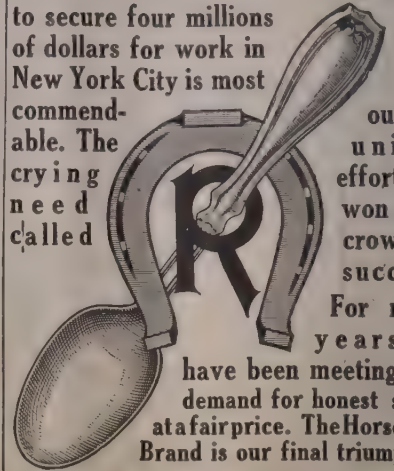
Ford Hall Meetings

Rev. Paul Moore Strayer, of Rochester, New York, who is associated with Professor Rauschenbusch in the conduct of Sunday evening theater meetings in his home city, was the speaker at Ford Hall last Sunday, his topic being "How to Socialize a Competitive World." Mr. Strayer deprecated the old standard of "how much is the man worth?" as a means of measuring success in business, and urged that we apply to the commercial world the same standards as those by which we estimate success in the professions. The significant people to-day in business, as well as in the professions, are those who are doing the greatest service to the community. Business is intrinsically a form of social service—as a constantly increasing number of business men are coming to realize. When the public accepts this idea business will have become socialized. Our boasted Christianity means nothing unless it applies to business life, inasmuch as our men must always be preponderantly business men. The day is coming when the people will determine what is a reasonable return to business and will demand that the business man give back to the community, in the form of better goods and better wages, any excess over this reasonable return. We have a right to expect just as much chivalry from the business man as from the teacher, the physician, the minister and the welfare worker. The speaker next Sunday evening will be Peter Clark Macfarlane, of New York, and his subject, "The Courage to Attack."

Dr. Stephen S. Wise, rabbi of the Free Synagogue, New York, was the speaker at the Ford Hall meetings recently, his topic being "What's Wrong With the Jew?" It is the Christlessness of Christendom, said the speaker, that is chiefly responsible for what is wrong with the Jew. The Jew himself is largely responsible, too, for the treatment generally accorded him in that he too often lacks self-reverence and so does not strongly resent insult. Emma Lazarus, characterized as "the writer of finer songs than have been done by any Jew since the day of Heine," and Theodore Hertzl, who came, through the Dreyfus affair, to know his own people and

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passionately to espouse their cause, were named as types of Jews whom others of the race should emulate. Dr. Wise urged upon the Jews in his audience deeper knowledge of their Scriptures as a help to self-reverence, asserting that there is enough moral dynamite in Amos, Micah and Isaiah to shake the social order to its foundations. He deplored the decrease among Jews of availing faith in the Unseen, declaring that the religious genius and moral passion which, through the centuries, were the chief possession of the Jew, are now largely gone. He pleaded that the Jew again become aggressively, militantly, resistlessly moral.

Men and Things

The following story running in our American papers is credited to *The British Weekly*: "The editor of a certain religious paper is now worth \$100,000. When he entered the sanctuary twenty-five years ago he was worth just fifty cents. His large financial success has been due to his energy, his thrift and his good sense, together with the fact that he inherited from a relative \$99,999."

A fine illustration of what the influence of woman will be in politics when universal suffrage has been granted may be seen from the Illinois election on November 4. In that State 15,000 women went to the polls, and eighty per cent. of them voted against the liquor traffic.

We heard a famous charity worker ask this question in an address: "How can we help the worthy wife and family of a vagabond without putting a premium on the man's vagabondage?" After a few moments' silence he quickly said, "We do not know."

Dr. Wilfred Grenfell has received the yacht *Amber Jack*, twelve tons gross register, from the estate of Freeman B. Shedd, of Lowell, Massachusetts, for use in mission work in Labrador. This takes the place of the ship recently lost.

Mrs. Phoebe R. Mason, of Chelsea, Massachusetts, widow of Rev. A. P. Mason, D.D., long the district secretary of the Home Mission Society, died September 28.

Rev. W. P. Bartlett, formerly of New York State, can now be addressed at R.R. 1, Pike, New Hampshire.

The Immanuel church, Washington, District of Columbia, has secured Professor John H. Mason, formerly of the

Rochester Theological Seminary; as stated supply for several weeks from December 1. At the conclusion of this engagement Dr. and Mrs. Mason will sail for Italy, where they will spend the late winter and early spring, returning to their new home at Beverly, Massachusetts, about May 15.

The Spanish Protestants of New York city are now publishing a paper in the interest of their work. The paper is called *La Verdad*, and the editor is Rev. Samuel F. Gordiano.

In *The Review and Expositor* for October, 1913, Dr. Galusha Anderson publishes an able article on "The Atonement Through Sympathy." It is an earnest attempt to explain the Atonement on the ground of sympathy, without explaining the Atonement away. Every student of theological problems ought to read that article.

Rev. W. W. Ketchum, for several years a member of the faculty of the Bible Teachers' Training School, New York, has become associated with the Moody Bible Institute of Chicago as director of the practical work.

We are requested to announce that Professor Kirsopp Lake, of the University of Leiden, Holland, will deliver lectures December 3 and 4, at five o'clock, at the Union Theological Seminary, Broadway and 120th street, Borough of Manhattan, New York. The subject will be "Early Christianity."

Rev. Charles F. Potter, who has been pastor of the Mattapan church, Milton, Massachusetts, for about four years, has resigned because his views on social matters differ from those held by his congregation.

In his travel in the Far East Dr. Charles W. Eliot found the great curses of the people to be opium, alcohol, gambling and prostitution. The same thing is true everywhere; and these four are the foes that lovers of good must fight in all lands and among all peoples.

George W. Coleman, esq., of Boston, writes: "Let me take this occasion to wish you all kinds of success with the combined papers. This is a step in religious journalism that should have been taken long ago." Mr. Coleman expresses in this brief sentence the consonance of opinion among the business men of the country.

Dr. William C. Bitting, of the Second church, St. Louis, Missouri, has announced a series of topics running from November to July for his Wednesday evening meetings. On the successive Wednesdays of each month the services will be devoted in turn to "Experimental Religion," "Practical Christianity," "Cultural Ideas" and "Social Service."

Rev. Robert B. Fisher, pastor of the Carew street church, Springfield, Massachusetts, has had the sorrow of saying

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farewell to his beloved mother. She was born at Philadelphia in 1832, and baptized into Spruce street church in 1847. After serving her Master for sixty-six years she has gone to him for her reward.

Here is a list of the largest district associations in the United States: Philadelphia, with 41,101 church members; Southern New York, 25,042; Chicago, 23,446; Long Island, New York, 23,360; Dover of Virginia, 17,442; Atlanta, Georgia, 15,497; Long Run, Kentucky, 14,808; Blue River, Missouri, 12,481; West Chowan, North Carolina, 12,148.

Dr. Fred D. Hale, of Joplin, Missouri, well known throughout the South, is seriously ill. His life hangs in the balance.

In the near future Dr. Russell H. Conwell will deliver his famous lecture, "Acres of Diamonds," for the five thousandth time. Drs. Newell Dwight Hillis and Frank W. Gunsaulus propose that it be made the occasion of a great celebration, when the lyceum people shall gather from all over the land to congratulate their "chief." To all of this we agree.

The enrolment in the "Extension Department" of Crozer Theological Seminary is 475. That means that 475 men, living in their homes, are pursuing a theological course under the direction of the Crozer faculty.

For size, enthusiasm, sober thought, deep consideration, broad vision and genuine liberality, the National Convention of Methodist men, held recently in Indianapolis, was one of the most remarkable gatherings in the history of the Christian Church. It was found that in 1912 the Methodists contributed for all purposes \$37,676,732, which means that communicants of the Methodist Episcopal Church gave on the average \$12.04 each. But better things are before our brethren, and we hope before us also.

The Baraca class of the First church, Dallas, Texas, is taught by J. B. Cranfill. This class has the honor of giving \$1,000 a year to missions. Dr. George W. Truett is pastor of the church.

Tell your boy that he ought to have a set of Dr. E. T. Tomlinson's famous historical stories. Elsewhere in this issue we make plain how the books can be obtained.

We would like to make more of our "Want Department." We feel that this department ought to be of value to ministers, musicians, teachers, stenographers, clerks, workers of every kind, and business firms. If you want to reach the thousands of peo-

ple who read THE WATCHMAN-EXAMINER how can you do it better than through this "Want Department?" The price is three cents per word, fifty cents being the minimum charge.

Both the Danes and the Norwegians report considerable progress in their efforts to secure funds for the establishment of their respective divinity schools. The former have already raised more than \$18,000 of a \$30,000 fund and the latter more than \$28,000 of a \$60,000 fund. The Danish theological school has been opened in connection with Des Moines College. The Norwegian Divinity House will be in connection with the University of Chicago.

Rev. Albert A. Bennett, D.D., was long the nestor of Baptist missionaries in Japan. In a body noted for self-denial, he was eminent in self-sacrifice. No call to duty was ever unheeded by him. Early in his missionary career he earned the gratitude of the Japanese and the confidence of the foreign residents by his heroic and careful distribution of the funds contributed for the relief of the sufferers from the terrible tidal wave of 1896, and he retained his position of influence to the end of his life. His story is told in a small volume bearing his name, prepared by Mrs. Bennett. It can be obtained from the Northfield Press, Northfield, Massachusetts, or from Mrs. M. B. Bennett, 102 Wayland avenue, Providence, Rhode Island. The price is seventy-five cents.

The next banquet of the New Haven Union will be held at the First church on Thursday evening, December 4. The topic to be discussed is "Next Steps in Christian Unity," and the principal address will be delivered by Dr. Addison Moore, a former pastor of the First church, and for the last three years the successful leader of the Rockefeller Bible class.

Rev. J. G. Grace was ordained pastor of the Free Baptist church, Caribou, Maine, on November 6. Rev. T. Clarke Hartley, of Houlton, preached the sermon.

Rev. Wesley R. Paige, of Rochester, New Hampshire, has declined the call of the High street Free Baptist church, Lynn, Massachusetts.



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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

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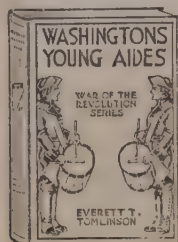
To any Boy who will secure and send us ONE NEW PREPAID SUBSCRIPTION to the WATCHMAN-EXAMINER we will give *One* of the Nine books in the list below.

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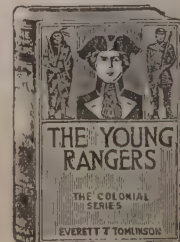
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Tell your boys of our generous offer without delay.

District of Columbia

The Columbia Association met on November 17-20 with the Immanuel church. Rev. Paul B. Watlington, of the Maryland avenue church, preached the introductory sermon, and Rev. John C. Ball, of the Metropolitan church, the doctrinal sermon. This gathering is rated the same as the annual meeting of a State, and as some churches of the District are affiliated with the Northern Baptist Convention and others with the Southern Baptist Convention and a few with both, the Association is favored with the presence of strong speakers from both North and South, presenting the work of the entire country. Rev. H. W. O. Millington is the present moderator. Twenty-three white churches, with a total membership of about 8,500, make up the Association. The colored Baptists of the District have an Association of their own, made of fifty-nine churches, and approximately 25,000 members.

Members of the Calvary church rejoice that Dr. Greene's health so improved as to permit him to take up again the work of his church. This church is a beacon light in Washington and means much to the whole nation. During the sickness of Dr. Greene the great work of the church was cared for by a large corps of good men and women, Hon. W. S. Shallenberger giving most of his time to church duties.



At the Second church Pastor H. V. Howlett is experimenting with a unique morning service that combines both Bible school and church service in one. It opens with a period of prayer, followed by the study of the lesson, and concludes with the sermon. The outcome of the experiment will be awaited with interest.

At Grace church Pastor F. W. Johnson advertizes "Baptism at every service," which is one of the signs of the continuous activity of this live church, under the leadership of an aggressive and optimistic pastor.

Metropolitan Church

At the Metropolitan church, Washington, Pastor John Compton Ball recently celebrated his tenth anniversary with an appropriate sermon, setting forth the work of the decade. The two not overpretentious buildings of ten years ago have given way to one of the most attractive and best equipped structures in the city. The auditorium seats 650, and the Bible school auditorium is so placed that a total of 1,500 can be seated, with no person more than sixty feet from the speaker. For ventilation, lighting and acoustic properties the edifice is unsurpassed. The large banquet hall, finished in white, is a model of completeness, while kitchen, classrooms, rest rooms and nursery provide every convenience and comfort for worker and worshiper. This church is the nearest Baptist church to the Capitol, finely located in a residential portion of the city. With a property valued at \$85,000, a membership of nearly 600 and a rapidly growing Bible school, this church has a great future. The pastor is preaching a series of sermons on "Sacred Sevens," with the following subjects: "The Seven Acts of Creation," "The Sevenfold Significance of Jesus," "The Seven Rounds in the Ladder of Blessing," "The Seven Petitions in Prayer," "The Seven Words on the Cross," "The Seven Parts of the Christian Armor," and "The Seven Promises to the Faithful."

Not—"A Merry Christmas"

That is the apparent fate of some of our Indian mission stations. For weeks the Indians have been eagerly looking forward to that day of all days to them. It takes the place of old-time "feast" and fiendish dance; it is to them a time of merry-making as well as praying, and they love both; but how can they be "merry" without gifts and a "tree!" They are asking the missionaries about that tree! And the missionaries have not the heart to tell them that not a single thing has yet been promised, not a letter received with word that some box is on its way; so the missionaries are bombarding the Home Mission Society to know if it is not possible even at this late day (when every one has laid out their Christmas work and giving) to find somebody willing to do something for the Indians that they, too, may rejoice. And so we make another public appeal for Christmas gifts for the Indians. There is time by parcels post, if you act at once. The missionaries wished to have all gifts in hand early in December, but they would rather have them somewhat later than not at all. Write at once for particulars to Christmas Department, the American Baptist Home Mission Society, 23 East Twenty-sixth street, New York city.

CHURCH NOTICES

Strong Place Baptist Church

(Cor. Strong Place and Degraw St., Brooklyn).
REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St. via Subway; twelve minutes' walk from Borough Hall to Church; or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

THE WATCHMAN-EXAMINER

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THE EXAMINER
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Office Editor, { HOMER D. BROOKINS

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Editorial Comments on Current Events

SAN FRANCISCO is making the people of this country an ungrateful return for the generous response to her call of distress at the time of the earthquake and the fire by her persistent attempt to filch one of the people's most beautiful national parks, the Hetch Ketchy Valley.

* * * * *

ONE of the most heartless exhibitions of mercenary greed is the action of the Tobacco Trust in China. All the world knows what strenuous efforts the Chinese government has been making to rid its people of the opium curse. It has had astonishing success in ten years; a success not paralleled in any moral or social reform in history. With fiendish ingenuity the cigarette dealers of the world surmised that the deprivation of their opium would leave an unsatisfied appetite with the Chinese opium smokers, and they have deluged the interior of China with cigarettes. Agents have gone through the country giving away cigarettes to the people, old and young, in order to create an appetite for them. They have unfortunately succeeded, so that vast quantities of cigarettes are now sold in China. And the Chinese have escaped one vice only to fall into the clutches of another quite as hurtful.

* * * * *

BY the death of Prince Keiki Tokugawara, of Japan, is closed one of the most curious chapters in the political history of the world. From ancient times until the last few years the Emperors of Japan have been regarded as divine, and worshiped with religious rites. The public was not allowed even to see them, and all government matters were administered by their representatives. In the year 1603 this practise logically resulted in the assumption of supreme power by the Shogun, and the making of the Emperor merely a secret figurehead. This seclusion of the Emperor and assumption of power by the Shoguns continued until 1867. Keiki was Shogun at that time. But the demand of the loyal Japanese for a nearer relation to their Emperor had become importunate, and with a noble magnanimity, which ranks him among the greatest of the benefactors of mankind, Keiki resigned his office as Shogun, turned over the government to the Emperor, and retired to private life. So was averted a disastrous civil war. And this must be counted as one of

the most important peaceful revolutions in the history of mankind. Prince Keiki was held in deserved honor by the Japanese to the very close of his long life.

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IT appears that the battle of the people for cheaper food is not won by the placing of foodstuffs on the free list in the tariff. As to meat, for example, the Armour and other companies have erected great abattoirs and refrigerating plants in Argentina, from whence it was hoped to draw a large supply of cheaper meats. And these companies have introduced into Argentina the trust scheme, so familiar in the United States. They have put up purchasing prices and lowered selling prices in order to drive the independent shippers out of business. When they have succeeded the scheme will be reversed, and, competition having been destroyed, they will reduce the buying prices of cattle, as they have done in this country, and advance selling prices, and the people will have to pay the bill. But the people have the final power, and what the trusts take from them in one way they will get back in another. As to the meat question, we do not believe it will ever be settled right until the old and satisfactory system of each section of the country raising its own supply is re-established.

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THE average mind can hardly understand the prompt and general condemnation, both in England and Germany, of the proposal of Winston Churchill, First Lord of the British Admiralty, that the two nations should take a naval holiday. This meant that if Germany would postpone for a year the proposed building of two battleships Great Britain would also postpone for a year the building of the four battleships provided for in her naval program. As Great Britain proposes at all costs to keep up a navy equal to any two other nations, this looked like a fair proposition. But it has been rejected so decisively that it is evident it made no appeal whatever to the powers that be. The people of England are complaining because of the heavy taxation caused by the great naval expenditures, and the socialist democracy in Germany is growing rapidly from the same cause. The time will come when the people will call an imperative halt to these vast war expenditures in time of peace.

"All Mankind Love a Lover"

This trite but ever true saying of the Sage of Concord has been receiving fresh illustration during the last few months in connection with the engagement of the President's daughter, Jessie, to Mr. Francis B. Sayre, who were joined together, after God's ordinance, in the holy estate of matrimony on Tuesday of this week. The widespread interest in this *Liebeshandel*, as the Germans call it—this quiet, simple American "courting" of man and maid—is largely due, of course, to the fact that the bride is the daughter of the President of the United States, the most powerful nation on earth. But, granting that, it owes its most touching aspect to the further and deeper fact that the great heart of the American people instinctively rejoices and sympathizes with the joy of two young hearts that, in simple, straightforward American fashion, and without pressure or intermeddling, have plighted their troth, each to the other, in order that they may found, in the fear of God, that little "Paradise below," a true American home.

This kindly interest has been shared by all classes and conditions of the people, without regard to political affiliation or prejudice. In the Houses of Congress Republicans and Progressives vied with Democrats in contributing personally toward the purchase of a suitable gift to the bride, that redoubtable leader of the minority in the "popular branch," Mr. Mann, of Illinois, offering the resolution for joint action, while members of the Cabinet, Judges of the Federal courts, and an almost overwhelming host of the private citizenry of the nation, great and small, sent tokens of good-will.

We Americans have good reason to rejoice with these young people in their joy. The bride is one of us, a simple-hearted, plain American girl of a noble type, the daughter of a Christian home, and fitted by birth, instinct and training to preside over an ideal Christian home of her own. In the best sense of the term she is one of the "plain people" whom the martyred Lincoln loved and trusted. Her father, whom the will of the American people has elevated for the time being to conspicuous position as head of the nation, will at the end of his first—or, it may be, of his second—term of service resume his place among the mass of his fellow-citizens. But always to her will appertain the proud distinction of belonging, if she fulfil the expectations and hopes of us all on her behalf, to that noblest type of "good, sweet womanhood," the American Home Maker, the happy equal, not to say the "better half," of her husband—maugre the dicta of our friends the suffragettes! It is to this well-balanced, queenly womanhood that we must look, under God, for the preservation and advancement of our nation toward the highest ideals. It is still true, though much scorn has been cast upon the saying in recent years, that "the hand that rocks the cradle rules the world"—a saying that has peculiar significance in America, where woman is so generally accorded her rightful place in the social scheme. She is not the slave, but the companion of her husband, and his heart delights in her. Exceptions only prove the rule, for all over this broad land are myriads of homes where love abides, and mutual confidence and peace. It is

a base slander upon the American home that calls the husband a tyrant and the wife a slave. The sweet domestic virtues of the fathers and mothers of our country have not passed away. They shine in countless households, notwithstanding the talk of the sensational novelist and the "soap-box" petticoat orator.

It is this fact which marks the chief, outstanding contrast between the true American home and the homes of other lands. We do not deny that there is much to admire in the family life of some European countries, of which we could give illustration if space permitted. But generally the subordinate position of the wife is regarded as fundamental, and this low ideal affects deplorably the entire moral attitude and relations of the sexes, both before and after marriage. Especially is this true among the higher classes. The courts of Europe have been in the past, and some of them are to-day, hot-beds of immorality. Those of Vienna and Madrid, for example, are notorious for the scandalous lives alike of sovereign, princes and nobles. Let us be thankful for this, among other causes for gratitude at this Thanksgiving season, that different conditions so widely prevail in this land of Puritan ancestry and Puritan ideals.

In closing, we desire to extend our most cordial congratulations to Mr. and Mrs. Sayre, and to express the sincere hope that their life together may be a long and happy one.

Head-On Collisions

The history of Christianity discloses one long list of head-on collisions. Some of these were carefully planned, others were as inevitable as they were spectacular. The advocates of Christian truth have often come into conflict with polytheistic, atheistic, pantheistic, materialistic and deistic philosophers. The shock was sudden, serious and generally injurious to all these errors, but the truth was not always immediately victorious.

Such conflicts were inevitable, and the Church must always have its learned and wise defenders of the standards of our faith. But the defense of faith is not the work of the average Christian. His part is to declare the Gospel through his life, and not merely to defend it with his lips. He is an apostle, not an apologist. Jesus and his first disciples made no such onsets against evil men and their errors. They were not iconoclastic, but irenic, in their message and methods. When Christ condemned the Pharisees he called special attention to their hypocrisy. He condemned them for their double standard of living. The message of Jesus and his disciples was put not in polemical but in biological forms. Jesus referred to nature for the illustrations of the truth which he gave to men more than he did to forms of government which ruled men. The Saviour came that men might have life.

In the extension of the kingdom of God, and in the inevitable adjustments that must be made in the spiritual conquest of the world, the disciples of Christ should not encourage head-on collisions, but should seek heart-on collisions. Our weapons are not carnal, but spiritual, and we are never worsted when with love and patience we go

in Christ's strength against the enemy. We do not in these days write theses on truth, and appoint a time and place to defend them against all our opponents. We defend truth by living it. We oppose error with Christian experience, and the abundant life conquers error as light overcomes darkness.

It is vastly helpful to think Christ's truth straight, but we have been most inspired by those who have also walked straight and lived straight, and whose lives were eloquent for him, who is the way, the truth, and the life. The men who have most influenced our lives are those who have brought us to Christ, and a gradual understanding of his teachings has come with the days. What was mystery a year ago is clear to-day. Indeed, we have observed that many who have narrow views of Christian doctrine often enjoy wide outlooks of Christian duty. And we have noticed that some who have put their doctrines in earthen and crude vessels have drawn out the rich wine of service. We have also concluded that still other noble souls who have placed their illucid beliefs in strange forms and darkened truth with stranger words have had wonderfully transparent lives.

But this is all explained in their heart contact with Jesus Christ. We cannot describe head-on collisions in terms of faith, hope and love. The world is waiting for the hand that can touch its rocky heart so that out of it shall flow the river of life. But the man who can touch another man's heart is the man whose heart has been touched by the heart of the Son of Man. Christianity does not have to stop to entrench itself in creeds.

Training for the Christian Ministry

In England the whole matter of preparing men for the Christian ministry is under lively discussion, and is undergoing important modifications. Hitherto candidates for the clergy of the Church of England have, as a matter of course, been educated at the universities, specializing more or less in theological studies while pursuing courses for degrees. But the theological degrees of the great universities have not been open to Nonconformists. Therefore each dissenting body has had its own colleges or theological schools, in which men who wished to prepare for the ministry have been trained. Baptist examples of these Nonconformist schools for ministerial training are found in Regent's Park College and Spurgeon's College, London, and the colleges at Bristol and Manchester.

This established order has now been disturbed by the opening of the theological degrees at Cambridge University to those who are not members of the Church of England, with the probability that Oxford University will soon do the same. Theological faculties have been established at the University of Wales and at Victoria University, Manchester. Theology has been included as one of the subjects that may be pursued by candidates for an arts degree in the University of Bristol; and a royal commission has recommended that in the University of London, which now

recognizes Nonconformist schools of theology, the present faculty of theology, composed of recognized teachers in these schools, should be replaced by a board of theological studies that shall include all heads of departments in these schools. But the report looks forward to the time when the University shall appoint a faculty of theology composed of professors "free from any kind of religious test."

The effect of these movements is that the evangelical free churches of England find themselves facing the peril of losing control of the training of their own ministers. The vastly superior educational facilities of the great universities being thrown open to them, young men of spirit, intelligence and force will naturally desire to avail themselves of these great opportunities, and the prospect is that in increasing numbers men will be presenting themselves as candidates for pastorates in Baptist, Congregationalist and Wesleyan churches who have never attended any denominational school nor had any special training in the peculiar doctrines and polity of these bodies, and who cannot be expected to be much in sympathy with the denominational life and aims. One of the plans proposed for meeting this serious exigency is to establish schools of theology affiliated with the universities, that students for the ministry of these churches may have facilities for the largest culture, and at the same time be kept in close touch with the life and spirit of the churches they are expecting to serve.

In the United States this problem has not reached the exigency that is pressing upon the evangelical churches of England; but a close study of conditions in our theological seminaries discloses a trend in the same direction. More and more students in preparation for the ministry in evangelical churches are drifting to the great universities and to the schools of theology affiliated with them. Some of these university divinity schools are largely made up of students of other bodies than those controlling the universities. But these men, while of fine culture, always suffer many disadvantages in the churches, as compared with graduates of the denominational schools of theology. The solution in America, as in England, must be found in closely affiliating denominational theological schools with great universities. The demand for this is not yet imperative, but the movement has begun. The University of Chicago, with its four affiliated denominational schools of theology, is the leading exponent of this trend at present. The Crozer Theological Seminary is in close affiliation with the University of Pennsylvania, and Colgate Seminary is a part of Colgate University. The affiliation between the Rochester Seminary and the University of Rochester is quite real, although it is based on sympathetic, not co-operative relations. Doubtless the relations of Newton Theological Institution and Harvard University will grow closer. The failure of Andover Seminary in its isolated location at Andover, and its removal to Cambridge in close affiliation with Harvard University, is an example that in time must be followed by other denominational theological schools if they would retain in their student body the ablest men preparing themselves for the Christian ministry. But may the day be far distant when our denominational theological seminaries shall be given up!

Editorial Notes and Comments

Let the Campaign Begin

With December 1 THE WATCHMAN-EXAMINER will begin a three months' campaign by which it expects to gain 10,000 new subscribers. We are confident that our pastors will give their fullest and most sympathetic co-operation. We want a thoroughgoing canvass to be made in every church within the bounds of our constituency. In some churches the pastor will be the best one to make the canvass; in other churches an agent appointed by the pastor or some society appointed by the pastor will make the canvass. Within a few days the pastors of the Middle States and New England States will receive a personal communication from the editor containing full information about this campaign. The boys also are going to have a part in the campaign this winter, and as a reward they are going to receive copies of Dr. E. T. Tomlinson's famous books. Would it not be a fine thing if every present subscriber to THE WATCHMAN-EXAMINER would make up his mind to send us one new subscriber as a Christmas gift? Do you enjoy THE WATCHMAN-EXAMINER yourself? Do you appreciate the efforts which we are making to give our denomination a paper which is equal to the best denominational paper published in America? If so, will you not gladden the hearts of all who work on THE WATCHMAN-EXAMINER by sending us one new subscriber between now and December 25? Do this and you will help the friend who subscribes through you; you will cheer our hearts, and you will have the consciousness that you have done a good deed. Sample copies in abundance may be had for the asking. Every one subscribing during December will receive the paper until January 1, 1915, for the year's subscription.

James Bryce, in his addresses recently published, refers to Roger Williams, the founder of Rhode Island, as "the most original in his thinking and perhaps the most lovable in his character of all the founders of North American colonies."

Governor Craig, of North Carolina, in an address to about 10,000 negroes at their State fair was most heartily applauded as he said: "It is a great thing to raise cotton and corn, but it is a greater thing to raise men and women. If the Everlasting World Builder should look down upon his footstool and see it a place where men are scuffling only for the dollar, I believe he would stamp it out as a cancerous growth."

Let us pass no more slighting remarks over baptism or raillery over the communion. Let each denomination hold its own views tenaciously, in the spirit of Christian love. Let us not jolt one another with rude words about ordinances that are regarded as sacred. Let us emphasize

the facts that we hold in common and overlook those on which we differ, trusting to the Spirit to bring us finally to one mind, as we have already been brought to one heart in our missionary work. We come together not to play with the word "comity," but to plan sanely for the world's conquest. We must stand for the truth in love.

As we go to press there is every reason to believe that the great \$4,000,000 campaign for new Young Men's Christian Association and Young Women's Christian Association buildings in New York city will be successful. There have been many large gifts and hundreds of very generous gifts. The people recognize that the Young Men's Christian Association is an extraordinarily valuable asset to any city. We are delighted that these earnest Christian workers have triumphed over all difficulties, and we are thankful that new lighthouses are to be erected on Manhattan Island. Surely the need for them has never been greater than at the present hour.

In announcing the consolidation of *The Watchman* and *The Examiner* and in expressing some opinions about the present condition of the religious press *Leslie's Illustrated Weekly* has the following to say about the long life of our paper:

The Watchman was born in 1819 and *The Examiner* in 1823. That was in the middle of the so-called "era of good feeling," while Monroe was president of the United States. Except the *New York Globe* and the *New York Evening Post*, none of the great New York dailies had yet appeared. The *Herald*, the *Sun*, the *Mail* and the *World* are youthful compared with those venerable Baptist publications. The two leading authors of the Declaration of Independence—Jefferson and Adams—were with us years after *The Watchman* and *The Examiner* first saw the light.

This week we begin a new department which we call "The Deepening of the Spiritual Life." Since the first issue of THE WATCHMAN-EXAMINER the cultural, the devotional and the news departments have been crowding one another for space, but we have determined that from now on, whatever else may have to be left out of the paper, the devotional articles will appear. In this new department we shall publish during the next few weeks a series of articles from the pen of Rev. Andrew Murray, D.D., of South Africa. When the series is complete these articles will be published in book form. Andrew Murray is easily the prince among writers of devotional literature. The manuscript is in his own handwriting, and it will be treasured in our office through all the days to come.

In *The Christian Intelligencer* for November 5 Dr. Cleland B. McAfee tells the story of an interesting symposium which took place at a free breakfast given to unemployed men in Chicago in the winter of 1912. A prize was offered for the best statement of the reasons for unemployment, made by the men themselves. The prize was given to the paper that gave five reasons for the size of the great army of unemployed men. These reasons in their order were: (1) Unrestricted immigration, bringing in so many men that there is not employment enough for all; (2) incompetency arising from both birth and bad habits; (3) the selfishness of employers who work their men over hours, and thus lessen the need for other employes; (4) the drink habit, for it is a great novelty to see a man looking for work

who does not drink a drop; (5) drifting away from religion. What do you think about this matter?

John Bright often said to his children, "Let it drop." On returning home one day he was interrupted in the midst of his remarks at the dinner table by his favorite polly, which shrieked, "John Bright, let it drop!" Bright was fond of children, as may be inferred from his remark: "Where, considering what charming things children are, do all the queer old men come from?" Bright met Bishop Wilberforce in brilliant dress. "Why do you wear a violet coat, Bishop?" he asked, and received the prompt reply: "Bishops must be inviolate." Bright, after hearing Cardinal Manning, remarked, "He is a very good speaker if you do not listen to what he says." What Bright says of India we may apply to the Philippines: "I accept the possession of India as a fact. There we are: We do not know how to leave it, and therefore let us see if we do not know how to govern it."

The test successfully endured by Joseph Knowles might kill most men, but it at least shows how few and simple are the absolute necessities of human life. Soon after the first of August he went into the wild Maine woods north of Dead River as naked as when he was born, and without any tools, arms or supplies of any kind. He proposed to prove that the woods and his unaided skill would sustain him without human help for two months. During that time he did not see a human being; he made a bow and arrows with sharp stones, killed a bear and a deer, and made himself clothing and moccasins; built several brush shelters, and from the bear, the deer, fish which he caught, and berries which he found he got food to sustain life. He made his fires by friction, and wrote his letters on birch bark with charcoal. And he came out of the woods October 6 well and sound. Although a resident of Boston, Mr. Knowles is skilled in woodcraft.

A dinner in honor of Rev. Edward Judson, D.D., and in commemoration of the centenary of the work in Burma of his father, Adoniram Judson, will be held at Sherry's, Borough of Manhattan, New York, on Thursday evening, December 18. This will be the greatest occasion ever commemorated by the Baptists of Greater New York and the East. The dinner will be known as the Judson Centenary Dinner, and in honoring the father the love and high regard in which the Baptists of America hold his son will have a large place. Any Baptist anywhere may feel that he is welcome on this occasion and has a right to a place and a share in that evening's celebration. Tickets for the dinner may be secured by addressing Rev. Cornelius Wolfkin, D.D., Fifth avenue Baptist church, New York city. Speakers of national reputation are being invited for the addresses. Fuller details will be given next week. All who desire to be present should reserve the evening of December 18 and send their names to Dr. Woelfkin.

We met lately a negro pastor on his way to an afternoon preaching appointment in a poor part of a polyglot edge of a great city. He wore on his shirt front a huge piece of glass cut to imitate a diamond. It was a poor imitation and was lusterless. We hope his sermon reflected more light than this imitation diamond. At once we recalled another preacher, a gifted evangelist, whose fame attracted us to hear his message delivered from the pulpit of one of our great city churches. We have learned by a rather painful experience to apply the personal equation to our

brethren in the ministry, but we must confess that when a real diamond flashed from the second brother's shirt front the rays of light that it constantly emitted tended to blind our vision. Perhaps the white man and his black brother received these rare stones as presents from loving parishioners. We do not wish to throw stones at our brethren, but we cannot escape a feeling that diamonds of all kinds are out of place in the pulpit. We are reminded of the remark of an old New England deacon, "Our minister doesn't have to wear jewelry; he is a jewel."

The differences of opinion in regard to the disposition of the Philippine Islands depend on two different points of view. In the relation of the United States to the Philippines is the good of the Filipinos to be considered, or the advantage of the United States? It is admitted that this country has done a great work in the Philippines in advancing education, commerce, agriculture and other industries. But those who advocate the continuance of the power of the United States over the islands, believe the work is not completed, and should be continued, and that the granting of independence would throw the islands into anarchy and tribal wars, destroy the good that American occupation has already accomplished, and probably result in simply transferring the control of the islands from the United States to Japan or Germany or some other power. Those who advocate granting the Filipinos immediate independence, do so on the technical ground that one people has no right to govern another without the consent of the governed, and as the Filipinos ask independence, they would withdraw the American officers and teachers and leave the Filipinos to themselves without regard to future results. President Wilson and Congress have adopted an intermediate course, and given the Filipinos complete control of their own affairs for eight years, with only an American Governor-General to veto any act considered unwise. At the end of that time they are to be given complete independence, unless perchance some future Congress shall repeal the present act.

Christians the world around ought to pray that the suggestion of Mr. Winston Churchill, First Lord of the Admiralty in the present ministry of Great Britain, will be adopted. He proposes that England and Germany take a naval holiday for one year by agreeing to build no battleships during that period. Such an agreement between Germany and Great Britain would save an expenditure of thirty millions of dollars to Germany and sixty millions of dollars to Great Britain. Why should not France and Italy and the United States and Russia all enter into this agreement? Each nation is building battleships because it is afraid of every other nation, but if all nations would postpone the building of further battleships for one year or for a term of years international peace would not be disturbed, for the relative naval strength of the several nations would remain entirely unchanged. Meanwhile the nations would accumulate enough wealth to reduce materially their national debts. The manufacturers of armaments and munitions of war would suffer, but it is a well known fact that our vast navies are being increased year by year in the interests of these manufacturers rather than in the interest of international peace. May the time speedily come when our nations will settle their troubles through courts of arbitration as gentlemen settle their difficulties through courts of law. When two gentlemen disagree they do not resort to a duel in these days of advanced civilization, but they allow the courts to adjudicate their difficulties. Why should two nations which disagree do the very thing that we consider barbarous between two individuals?

The Institute for Christian Workers

It has been felt for some time that in order to get the best results in co-ordinating the teaching, and to put the Baptist Institute for Christian Workers in Philadelphia in the front rank of training schools, it was necessary to have more assistants who could give all their time to this work. The trustees, therefore, have elected Rev. George H. Swift as professor of history and pedagogy. Mr. Swift is a Philadelphian by birth, an M.A. of the University of Pennsylvania, a graduate of Crozer Theological Seminary, a B.D. of Union, and an M.A. of the Divinity School of the University of Chicago. He has been pastor at Fulton, Missouri; was associated with Dr. Judson at the Judson Memorial church in New York, and also for a time with Dr. MacArthur at the Calvary church. For the past five years he has had a successful pastorate at the Alleghany avenue church of Philadelphia. For some months he has been giving two hours a week to teaching in the institute, without compensation. The coming of Mr. Swift will enable Mrs. Swift also to devote more time to work in the Institute. She, too, has been giving some time each week to teaching instrumental and vocal music and elocution, and with more time at her command she will become director of the Music Department, in which she has the co-operation of some of the best teachers in Philadelphia, who, like herself, are giving their time without remuneration. Mrs. Swift was Miss Julia Dixon, the daughter of the well known and influential Baptists of Buffalo, Mr. and Mrs. W. G. Dixon. She was for several years the district secretary for Western New York of the Women's Foreign Mission Society. She is a graduate of Ogontz, and of the Buffalo School of English Literature and Dramatic Expression. For the past three years she has been president of the Woman's Home Mission Society of Philadelphia and Vicinity.

Northern Baptist Convention

The executive committee of the Northern Baptist Convention met in Chicago November 18 and 19. The report of the treasurer showed that from April 16 to October 31 there has been received from churches for the support of the Convention work \$1,062.

The date of the Convention meeting was changed to June 17-25. The reasons were (a) inability to secure Tremont Temple for nine consecutive days in May; (b) the cheap summer excursion rates to Eastern points issued by all railroads all over the United States beginning June 1. These rates make a vast difference in the expenses of the delegates from the West. The conditions which forced a change of date in the Portland Convention were influential in this decision. Rev. Edward Judson, D.D., was chosen as preacher of the Convention sermon; Rev. H. C. Mabie, D.D., as alternate.

The program committee has provided for an extra afternoon and evening for the exercises commemorating the centennial of the Foreign Mission Society. The committee decided that it was inexpedient to consolidate the finance and apportionment committees of the Convention. It will recommend the addition of a district secretary and a State secretary to the State apportionment committees. A commission on evangelism, with Rev. James A. Francis, D.D., as chairman, was appointed. Rev. John F. Herget, D.D., was chosen as a member of the committee to confer with a like committee of the Southern Baptist Convention in place of Rev. S. H. Greene, D.D., resigned. Rev. Frank A. Smith was chosen a member of the commission on efficiency of denominational organizations in place of Rev. J. B. G. Pidge,

D.D., resigned. Professor Shailer Mathews, Mr. F. W. Ayer and Rev. C. F. Ralston, D.D., were appointed a committee on relation of the State conventions to the Northern Baptist Convention.

It was decided to have a conference of State apportionment committees during the Boston Convention. It was decided that the structural idea of the Convention forbids the admission of city mission societies as affiliating organizations.

The report of the treasurer disclosed the fact that registration fees at the Detroit Convention were \$1,534; receipts for annuals sold, \$255; total, \$1,789. For printing and mailing annuals, \$3,514; other expenses of the Detroit Convention, such as stenographers, railroad fares of appointed speakers, printing reports, expenses of recording secretaries, amounted to \$647; total, \$4,162.

W. C. BITTING, *Corresponding Secretary.*

Acadia Alumni of New England

The annual reunion of the New England alumni of Acadia University was held at Young's Hotel, Boston, November 10. This was the most largely attended gathering of the Association in a number of years. Dr. G. B. Cutten, president of the University, thrilled all present with an "up-to-the-minute" account of achievements at the institutions at Wolfville. Acadia is having a great development under Dr. Cutten's administration. Other speakers were Dr. G. B. Parker, of Yale, a classmate of Dr. Cutten; Hon. A. D. W. Foster, member of the Canadian Parliament; Rev. George R. Baker, of Leominster; Mr. Gilbert White, of Harvard; Dr. D. W. Barss, of the Massachusetts Institute of Technology; Rev. A. H. Chute, of Newton Theological Institution, and Rev. A. K. de Blois, D.D., pastor of the First church, Boston. Dr. de Blois announced that a great meeting of Acadia men will be held in Boston next spring in connection with the Northern Baptist Convention gathering. The following were elected officers of the Association: President, Rev. A. K. de Blois, D.D.; vice-president, Dr. A. P. Rogers; treasurer, Dr. M. C. Smith; secretary, Rev. Andrew V. Dimock.

The New Foreign Secretary

In pursuance of a vote passed at the last annual meeting of the Foreign Mission Society instructing the board of managers to secure an additional foreign secretary, the board, after a careful canvass of the situation at the regular monthly meeting in November, unanimously elected to that position Rev. Arthur C. Baldwin, pastor of the First church, Fall River, Massachusetts. Mr. Baldwin is thirty-eight years of age. He is the son of Rev. Charles J. Baldwin, D.D., so well known as the pastor of the First church, Rochester, New York, and for twenty-seven years as the college pastor at Granville, Ohio. His grandfather was the widely known and much loved Rev. George C. Baldwin, D.D., for forty-one years pastor of the First church, Troy, New York. He is a graduate of Denison University and the Rochester Theological Seminary. He taught Greek for one year at Doane Academy, the preparatory school of Denison University. He has had three successful pastorates—Ballston Spa, New York; Aurora, Illinois, and Fall River, Massachusetts. In this last named pastorate he has shown qualities of leadership and executive ability of a high order. He has been prominently identified with Baptist work in the State, and for years has taken a deep interest in the work of missions at home and abroad. He is a

member of the Judson Centennial Commission, and delivered the address on behalf of the Commission at the Northern Baptist Convention in Detroit. In 1901 he was married to Miss Nellie Talbot Forbes, of Newton Centre, Massachusetts. Mr. Baldwin is a man of pleasing personality, intellectual ability and platform power. By natural endow-



REV. ARTHUR C. BALDWIN.

ment, character, training and love for the work to which he has been called he is fitted to share with Dr. James H. Franklin and Assistant Secretary George B. Huntington, whose co-laborer he will be, that most important work of serving our missionaries on the foreign field, as well as bringing to our churches at home a vital missionary message. While Mr. Baldwin has not conveyed to the Board his acceptance, it is expected that he will do so at an early date.

In a personal letter to the editor Mr. Baldwin writes: "I thank you for your kind letter. I am to enter a new and, for me, an untried field. It is good to know that one can enter with the confidence of his brethren. I shall need their sympathy and prayers. It has all come as a great surprise, but with a compelling impressiveness. I cannot do otherwise than accept, trusting that he who has called will provide strength for the daily need."

Shall the Old Minister Suffer?

For thirty-one years the Baptist Ministers' Home Society has cared for old ministers and the widows and orphans of ministers in New York, New Jersey and Connecticut. The year about to close has been its best. The Society has never cared for so many or cared for them so well. It will spend \$20,000. Of this about \$1,500 will come from endowment income and \$18,500 must come in contributions from churches and individuals. The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, after several years of necessary preliminary work, including the raising of an endowment of \$250,000, began last April the actual work of relief. The Board has a wide field, in much of which nothing has hitherto been done or can adequately be done without its help. The income from its endowment is entirely inadequate. It must be supplemented by contri-

butions from the churches. The Board asks from these three States this year \$4,000. The request is modest, fair, reasonable. Every dollar is needed. To avoid the confusion that would be incident if two organizations were soliciting funds for an identical cause from the same constituency, the Society and the Board have joined forces. The apportionments sent the churches are joint apportionments. If there is a deficit both suffer, the ministry of both is hampered, and the resulting suffering through needed relief withheld is widespread. The Society, through its secretary, is charged with collecting the joint apportionment—in all \$22,500.

The fiscal year for both ends in these States on December 15. With three weeks only left there is a deficit of more than \$7,500. We cannot believe that our people will permit us to fail. They do not wish, and will surely not permit, our brethren in Christ, worthy men and women, to know want and suffering. The amount needed is after all small. A few generous gifts, such as are constantly going to other causes, would make success sure.

But the time is short. Send contributions at once to

W. E. MATTESON, Secretary,
24 Urban street, Mt. Vernon, New York.

[We warmly approve the earnest appeal made by Dr. Matteson. No cause is more worthy. The need at the present time is very great and very urgent.—THE EDITORS.]

A Christmas Opportunity

It is well known throughout our denomination that our own Dr. E. T. Tomlinson is America's most popular writer of boys' books. We are delighted to announce that we have made an arrangement with Dr. Tomlinson's publishers by which we are enabled to give our Baptist boys an opportunity of owning a set of nine of these famous books, a half million of which have been sold in this country. These books were published at \$1.50 each, and are beautifully printed and bound. We want our Baptist boys to help us to place THE WATCHMAN-EXAMINER in every Baptist home in the country, and we want our present subscribers to encourage their boys to begin a library of fine standard works. To the boys and girls, to their parents, and, indeed, to all present subscribers to THE WATCHMAN-EXAMINER we make the following offer: Send us one new prepaid annual subscriber, and we will send you your choice of the nine books; send us two new subscribers, and we will send you three of the books; send us three new subscribers, and we will send you five of the books; send us five new subscribers, and we will send you the entire set of nine books. These books are not given as premiums to new subscribers, but as a reward to those who obtain new subscribers for us. To those who present THE WATCHMAN-EXAMINER to a friend for the coming year we will also give one of these books. Send THE WATCHMAN-EXAMINER to a friend and receive the finest kind of a book to give to your boy, and all for \$2.50. For a list of these books and further information about this offer see page 400.

Over the Ocean

By Robert Stuart Mac Arthur

BROWN AND DUBLIN

From Limerick I came to Dublin, and was met at the railway station by Rev. Hugh Brown. He is the Baptist Bishop of Ireland. He deserves all the honors he receives from all the brethren in the United Kingdom. He is a powerful man physically, and is a mighty man intellectually and spiritually. He is, withal, a great boy in the overflow of his spirits, in the enthusiasm of his zeal, and in the hope and joy of his faith. He is a Trinity College man, born in Dublin, and proud of his city, his college, his country, and his church. It would be worth much to us if we had in Ireland a number of men like Hugh D. Brown. He is a fine example to the younger men of what a man of college culture and Christian consecration can do in Ireland. Mr. Brown's father was Scottish; his mother was a beautiful Irishwoman. She went home only recently; her going has left a great void, which can never be filled. Mr. Brown touches life at many points, as teacher, preacher, editor and leader. He is heroically loyal to the old Book and the old Faith.

DUBLIN AS A CITY

Dublin is a very interesting city, from whatever point of view it may be considered. Including certain of its suburbs, its population is about 400,000. After the battle of the Boyne William III. occupied the city. Several times Queen Victoria visited Dublin; so did Edward VII. and Queen Alexandra. Tramways were opened in 1872; their service now is scarcely surpassed in any European city. With the Revocation of the Edict of Nantes in 1685 thousands of Huguenot refugees found a home in the British Isles. Soon after they set up the poplin industry in Dublin. The waters of Dublin, it is affirmed, are especially good for dyeing. The results in this respect rival those secured in Lyons and St. Etienne.

HANDEL IN DUBLIN

When the great musician, Handel, became discouraged in London he went to Dublin. A friend gave him some passages of Scripture on which to write an oratorio. The oratorio of the "Messiah," at the first called the "Sacred Oratorio," was first produced in Dublin. Judge of my surprise and delight when, under the guidance of Rev. Hugh Brown, I was taken to the church of St. Michael and had the opportunity of placing my hands on the keys of the organ on which Handel first publicly played this immortal composition. It has sent his name, coupled with the deathless name of Jesus Christ, around the globe.

THE HARCOURT STREET CHURCH

This is Mr. Brown's church. Here several descendants of the great Dr. Carson work and worship; here also the son of Thomas Spurgeon, who is a student of Trinity College. Here this writer preached October 26 both morning and evening. In the evening the screens opening into the vestibule had to be raised to accommodate the large audience. It was a great pleasure to meet Mr. Thomas Warner, who visited New York some years ago in the interest of our work in Ireland. His hospitality, as well as that of Mr. Brown, was abundant and considerate. Many delightful friendships were formed at the services in this church, which Mr. Brown has so well served for the last thirty years.

LONDONDERRY

On Monday, after a strenuous day in Dublin, I said good-bye to Mr. Brown and Mr. Macdougald, and started for Londonderry. The ride was pleasant and the weather enjoyable. In Londonderry I was welcomed by Alexander MacCay, J.P., one of the honored citizens of this historic city. In the evening there was a tea in the Baptist church, over which the pastor, Rev. T. S. Metrustry, presided. I had met him in New York when he visited us in the interest of our work in Ireland. The sermon was delivered to a fine congregation. The next morning Mr. MacCay drove me over the city. We walked on its famous walls, examined its great gates, saw where the chain was stretched over the river, and recounted the story of the siege and the victory which did so much to make the North of Ireland dominantly Protestant. But even Londonderry, or simply Derry, as it is usually called, has barely a majority of Protestants to-day. The population is 41,000, about 19,000 being Romanists.

BELFAST

In 1888 Belfast rose to the dignity of a city. In 1892 its chief magistrate was styled "The Lord Mayor of the City of Belfast." The steel and iron shipbuilding industry is carried on very extensively. Here some of the greatest ships on the ocean were built. The linen trade dates from a very early period, but the influx of French immigrants after the Revocation of the Edict of Nantes gave the trade a fresh impetus. They really laid its foundations. They introduced the spinning wheel, and greatly changed the old and crude methods of treating flax. The American war also greatly helped the linen trade. The total product of the linen trade of Ulster is about thirteen millions sterling. The largest rope and cable factory in the United Kingdom is in Belfast. The recent changes in the tariff in America will eventually greatly help the city, but it is yet too soon to speak with entire authority on this point.

ARRIVAL IN BELFAST

I was courteously met at the railway station by the Right Honorable R. G. Glendenning, who recently completed his term of office in the Imperial Parliament. He is also one of the "Linen Kings" of Belfast. As quite a young man he lived in New York, and frequently attended Calvary church, in Twenty-third street. We drove to his beautiful home, "Glengyle," on Windsor avenue, where Mrs. Glendenning and the attractive family emphasized his welcome at the railway station. Mr. and Mrs. Glendenning had just returned from their visit to Baden Baden. They travel much, and so are familiar with many parts of the world. Their children have studied French and German in foreign cities. My memories of this home of culture and consecration will be as enduring as they will be delightful.

THE NORTHERN ASSOCIATION

The date of the meeting of this Association was so timed that the president of the Baptist World Alliance could be present. It met in the Great Victoria street Baptist church. The retiring president was John Haggan, the new president is Rev. J. P. Bell, and the efficient secretary is Rev. J. T. Wilson, pastor of the Antrim Road church. He visited America last summer, and preached for a month in the Mount Vernon church, Rev. Donald MacIntyre, of Calvary

church, preaching for him in Belfast. The first night of the Association the outgoing and the incoming presidents delivered addresses; and the president of the Alliance brought the congratulations of the world, but especially of the United States. The next day a luncheon was given at which Mr. Glendenning presided; the president of the Alliance spoke of the national and denominational relations between the North of Ireland and the United States. This was a deeply interesting occasion. There were present Rev. Hal-dane Carson Graham, a Congo missionary, and a grandson of the great Carson; also Mrs. Petty, a granddaughter, and Mr. Frank Carson, a grandson of Carson. There were others also prominent in our work in Ireland.

We adjourned to the Y.M.C.A. Hall when the president of the Alliance preached. He preached again in the church at 8:30 to a large audience. This was a strenuous day. The visitor was well worked; that much is quite certain! We have thirteen Baptist churches in Belfast; there are thirty-one in the Association. Our cause is making constant progress.

HOME RULE

What about this subject? It is at a white heat. I knew enough to say nothing about it in public; in private, however, it was discussed freely. It has divided churches and even families. Some church members, on opposite sides, will not commune together. But I found even in Ulster much readiness to denounce "Ulsterism." Carsonism is not dominant. Men charge it with being prospective rebellion and contingent crime. It is a serious matter to run against the British Empire. Men say they wish the subject were not up at present. Ireland is prosperous; recent laws have greatly improved conditions. Ireland has in savings banks an amount equal to twenty-seven pounds per capita, while Scotland has only eighteen pounds per capita. But Home Rule is sure to come. Why oppose the inevitable? Sir Edward Carson talks wildly; that is certain. Boys and young men are drilling; that is certain. But although there is much anxiety, there really is no great fear of civil war. It is believed that some alleviative compromise will yet be found. God grant it!

The Trend of the Southern Baptists

By William Russell Owen

Georgia Baptists have held their two State conventions during the last two weeks. I say *two* State conventions because in Georgia there are what are commonly called "The Woman's Convention" and "The Men's Convention." They are in reality meetings of the State Woman's Baptist

Missionary Union and the Georgia Baptist Convention, but the State Convention now has but a handful of women in attendance, and all of these, except a very small number, come from the local town where the Convention meets. This year the Woman's Missionary Union of Georgia had something over 700 delegates, while the men, meeting at Gainesville, had probably about 500, so that now—at least for this year—the women actually had a larger Convention than the



WILLIAM RUSSELL OWEN.

men. This was the quarter-century year for the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, and a magnificent team of women toured the Southern States, bringing the inspiration which they had gathered from the review of the twenty-five years' work to the several States. Woman's work in Georgia is so organized that there is maintained a suite of offices adjoining the State mission rooms; there is a separate State Board of Missions, composed of women; a monthly magazine is maintained to exploit the women's work, while the men do not maintain any organ other than the State paper, the *Christian Index*. There are many State organizers for women's work wholly under the direction of their State Board; there is a separate secretary of all State missions, who directs the women's work independently, though in co-operation with the general secretary of State missions. Separate district associations are held in each of the eighty-six associations, so far as they are able to organize. Men are never appointed as delegates to the Woman's Missionary Convention, and women are never appointed delegates to the Men's Convention.

IS THERE ANY PERIL IN THIS?

The women of the Southern Baptist Convention have been, during the last twenty-five years, the marvel of the Southern Baptists. They have grown until last year they raised \$300,000 for all the missionary enterprises of the Convention. They maintain an institution in Greenville, South Carolina, named the Margaret Home, where the children of missionaries on the field are given the advantage of an American education. A training school for missionary preparation is conducted in co-operation with the Southern Baptist Seminary at Louisville. This is wholly conducted by women. In Baltimore offices for the entire South-wide work are maintained.

In the last ten years the despairing cry has been that "the church is losing its hold on the men." Alongside of this has risen the exultant cry, "Women are coming into their own." I am wondering about these two cries enough at least to ask the question whether there is any philosophy at the bottom of these conditions. Women have been forced into the active, organized work of the kingdom at large by their passionate interest in a kingdom which their divining eyes have seen to be suffering from the indifference of men. The question arises as to whether there might be a danger that men, instead of being inspired by the success of the women's achievements, are not the rather charmed into an "innocuous desuetude." It is certainly an interesting thing to observe that in the South, where, until barely more than five years ago, no women ever spoke in a prayer meeting or in a mixed assembly, to-day the one distinctively successful feature about the work of the Southern Baptist Convention is the organized work of the women in the States and in the territory of the Convention. The one endeavor among us to-day that is universally praised and lauded is the surprisingly successful and finely managed work of the women. At the Georgia Woman's Missionary Union there were rumors of political ambitions freely discussed among the delegates—the ambition of some favorite to attain to this or that office. So the zest for power has its peril even among the organizations of our women. I believe in woman's work; I believe in women speaking in our churches within those limits where their dignity and grace are not challenged; I believe in men's work, in the Men and

Religion Forward Movement, which was, also, a distinctly sex movement; but a peril may lie in overlooking the kingdom-wide principle that in "Christ Jesus there is neither male nor female."

DOES THE NEW TESTAMENT DEFINE WOMAN'S WORK?

Paul certainly lays down as the broad principle of woman's relationship to man in the New Testament churches that of common sense, which will always right itself in the light of the illumining guidance of the Holy Spirit (1 Cor. 11:13). Jesus very distinctly teaches that the kingdom of heaven is like leaven, which a woman took and hid. Maybe Jesus never meant to put a special significance in the use of the word "woman" here; it was quite the natural word to use; but, with it all, that is the real sphere of woman's regnancy, in the quiet, unobtrusive hiding away in the heart of little children, and the unresponsive hearts of husbands, and the warm hearths of the home life that subtle, gentle, beauteous, expansive grace of motherhood and feminine finesse which are to be the farthest reaching, the modest, permeating influences in the kingdom of heaven. Southern Baptist women are setting the pace for all the Southern States. There is a real sex antagonism to-day in the commercial world between men and women. "I have lost my job," says a man, "because a woman works cheaper." It has arisen in the educational field, as witnessed in the question of co-education. The suffragettes have brought it into the political arena. May the Lord preserve the church from such an offense!

A TWICE-BORN GOVERNOR

One of the most significant things for the temperance cause in the South, and indeed for the nation, is the conversion of ex-Governor Patterson, of Tennessee. He will be remembered as the Governor who pardoned the Coopers after they had been found guilty of the murder of Senator Cammack. His course has always been that of the ally of the basest and most pernicious influences in the political life of Tennessee. He has experienced a real change of heart. Dr. E. E. Folk, editor of the *Baptist and Reflector*, after hearing Governor Patterson since his conversion, testifies to his apparently genuine change of heart. The Governor thus expresses himself:

Since then I have tried to discover whether the law itself was responsible for the evils or its non-enforcement, and I have been irresistibly led, as if by the hand of an unseen power, to the belief that our trouble was not in the law—not altogether in the non-enforcement of the law—but in the accursed thing itself.

You who have followed me in the past and rallied around my flag when the smoke was thickest and the fighting fiercest, will ask, "Is this the man we once knew?" And I answer, "Yes; the only difference is that I have cast off the shell of my environment, cut the cord which bound me, and entered upon a new, and I hope happier and better, life.

I know that every man in Tennessee who has been my real friend will never find it in his heart to censure. There are others who will charge me with inconsistency; those who have used me to their own advantage, and those who wish to be unmolested while they coin money from the wails of children, the tears and heartaches of women and the degradation of men.

To those who charge inconsistency, my reply shall be an admission of the fact. I am inconsistent—my views now are not what they were—I am glad I am inconsistent—I want and mean to be inconsistent. How has this change come about? It did not come through me or by me. I have felt, my countrymen, like one groping in the dark.

I know suffering and sorrow, and I have pitied it in others. I have felt my weakness and insecurity and need of help. I could not find it in cold logic and reason. I looked for it in my own mind and conscience and could not discover it.

I then cast aside all pride of opinions, all thought of what the world would think or say, and bowed my head before the

throne of Almighty God and asked for strength and light. At last I found it there. My doubts are dispelled—the curtain of the night has parted and the way is clear.

From now as long as life lasts I am the uncompromising foe of the liquor traffic. Its ugly and venomous head should be struck wherever it is raised.

A SUCCESSFUL DEPARTURE

Rev. John Jeter Hurt, the pastor of the First church, Durham, North Carolina, has inaugurated a series of great mass meetings for men to be addressed by some of the foremost men of the South. Josephus Daniels, Secretary of the Navy, addressed a meeting of 1,400 representative men on "Character—the Basal Stone of the American Republic," and Richard H. Edmonds, of *The Manufacturer's Record*, addressed what the daily papers call the largest gathering of men ever held in the city. Others who will speak are Dr. B. D. Gray, Hon. Jeter C. Pritchard, United States Circuit Judge; Ex-Governor Glenn, Edward K. Graham, acting president of the University of North Carolina, and others. Mr. Hurt has conceived a fine program, in which, under the auspices of the church, some of the foremost Christian citizens of his State will make a mighty appeal to the men of his town, and certainly the influence of such meetings will not end there. Mr. Hurt is one of the foremost of the younger Southern preachers who has put a cultured mind and a consecrated heart into the fray of our Southern Baptist life.

Foreign Missions

BY REV. STEPHEN A. NORTHROP, D.D.

I want to commend heartily the recent editorial in THE WATCHMAN-EXAMINER on foreign missions. It was crisp, up-to-date and unanswerable. I am sending herewith one of the sayings of the late President Harrison along the same line as the editorial. Coming from the lips of one of our representative statesmen, it ought to influence those who are captious about foreign missions, and it ought to awaken and arouse the indifferent. The following words are from the late President Harrison's opening address as chairman of the Ecumenical Missionary Conference at Carnegie Hall, New York, April 19, 1900:

The enemies of foreign missions have spoken of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years are as one day. We should not lose sight of the other side of that truth—one day with him is as a thousand years. God has not set a uniform pace for himself in the work of bringing in the kingdom of his Son. He will hasten it in his day. The stride of his church shall be so quickened that commerce will be the laggard. Love shall outrun greed. God exacts faith. He will not answer the demand to show us a course of stone in his great cathedral for every thousand dollars given. But it may justly be asked that the administrators of our mission treasuries justify their accounts; that they use business wisdom and economy; that there be no waste; that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged; that is man's part of the work. But the care of well-planted seed is with God. Then we shall have reports from the harvesters that he has given the promised increase—some thirty, some sixty, and some a hundred fold.

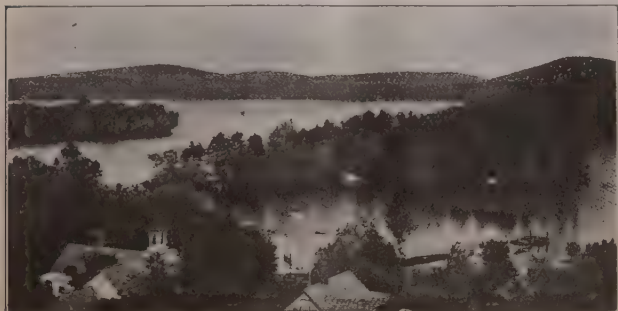
Said the little brown leaf as it hung in the air,
To the little brown leaf below,
"What a summer we've had
To rejoice and be glad,
But to-day there's a feeling of snow."

—Margaret E. Sangster.

A Picturesque Lake Country

By Thomas O. Conant

New Hampshire, the "Old Granite State," is a region of mountains and hills, of valleys and lakes, its numberless altitudes culminating appropriately in glorious Mount Washington, towering six thousand feet into the circumambient air. But the heart of her beauty lies in the picturesque locality which centers about lovely Lake Sunapee. Higher mountains there are elsewhere, bigger lakes, deeper valleys,



LAKE SUNAPEE AT BURKEHAVEN.

and more extensive woodlands; but for pure loveliness I have never seen its equal for varied, heart-gripping attractiveness. To adopt—with a variation—the expressive words of old "Dr. Boteler" concerning the strawberry, quoted approvingly by gentle Isaak Walton, "Doubtless God could have made a more enchanting landscape than the Lake Sunapee country, but doubtless God never did." This is my firm conviction after a third summer here, which—if, like Washington Irving's cat, I am "spared"—will not be my last.

In this charming region there are, within a radius of thirty or forty miles, a score or more of lakes, large and small, the mother of them all being Lake Sunapee herself. The precise number, as given on the topographical map of the United States Geological Survey, is twenty-five; but most of these are mere bits of water, nestling among the wooded hills, while even Sunapee is but nine or ten miles long, though so irregular in outline that it seems much longer, especially when you traverse the length of it, from George's Mills to Newberry, by steamer. But beautiful—O my!

From Interlake Farm, where I have made my home for



MT. KEARSARGE FROM NEW LONDON ROAD.

these three years—and a lovely home it is!—glimpses of three lakes can be obtained, Little Sunapee or Twin Lakes, Otter Pond, and a long and charmingly picturesque stretch of Sunapee. These are the largest of all the watery sisterhood, and none is more beautiful. Bits of two of these can be seen from the window at which I am writing, and by

climbing to the top of Davis Hill, just across the way, a magnificent view of all three of them is gained.

From this same hill-top, or from the upper pasture back of the house, a wide and varied stretch of mountain country can be seen on a clear day. Among the more notable and outstanding of these elevations, lying along the horizon with their verdure-clad crests, is, first of all, Mt. Croydon, rising nearly 2,800 feet above sea level. On this mountain lies the famous Corbin Park, the munificent gift of its late owner to the State. It is the home of many wild animals, among them one of the few small herds of buffalo now extant in this country. Others are Sunapee, which grandly dominates the Newbury end of Lake Sunapee; and, several miles to the eastward, beyond New London, Mount Kearsarge "lifts its giant form" some 3,200 feet above the sea. Minor elevations are scattered about in helter-skelter



THROUGH THE PINES, SOO NIPPI PARK, LAKE SUNAPEE.

fashion, each having a beauty of its own, and each contributing its share to the creation of a region of rare delight to lovers of Nature in her wilder aspects.

It is worthy of special note—and I may as well mention it here while I think of it—that one of the peculiar charms of this New Hampshire lake country is that one absolutely, never meets that terror of solitary women and children, a tramp—not even so much as a ghost of one! Rough looking people one encounters now and again, but they are the products of the soil, and harmless. I have been traversing this entire territory day after day, up hill and down dale, on foot, in carriage and automobile, and have never yet set eyes on a single specimen of that superfluous fraternity. Friends of mine belonging to "that sweet sex," as old 'Sir Thomas Browne calleth them, ride boldly off alone in

carriage or on horseback, into the most remote and secluded by-ways without a fear. The "hobo" simply doesn't exist in this little paradise. It may be noted also, as an item of interest to anxious parents, that the bathing in these lakes is unusually safe. There are sandy beaches from which shallow waters extend far out into the lake, where babies even can disport themselves with perfect safety and, of course, with immense delight. There is enough of deeper water for the "grown-ups" who desire it, but good Mother Nature has provided ample bathing facilities for those of tenderer years. I speak of this for the comfort of those who think of the safety of their little ones during the summer outing as well as of their own searching for the picturesque; and there is enough and to spare of the latter to suit the most exacting taste.

And there is "sport," too, for those who have a "cruel taste" for fishing and hunting. One hears "fish stories" aplenty—more or less veracious. Our good friend Judge Clinch, who has recreated for several seasons in this locality, can tell a piscatorial yarn or two, and I'll warrant him not to extenuate the length or overestimate the avoirdupois of his own or others' catches (when he has seen them). For hasn't he been obliged to uphold the integrity of the judicial ermine and to discern betwixt a venturesome "whopper" and a "plain, unvarnished tale"? For myself, though much addicted in youth to hunting and fishing, I long ago abandoned both, from a feeling that all God's creatures are entitled to the enjoyment of "life, liberty, and the pursuit

loveliest of the smaller lakes, embosomed in deep woods, and lying that afternoon like a mirror in the "couching sun," as the French phrase it. As we skirted its quiet waters we enjoyed a pleasant surprise in encountering by



BOAT LANDING AT LAKE SIDE, LAKE SUNAPEE.

the roadside a considerable patch of that somewhat rare and altogether beautiful flower, the modest closed or bottled gentian (*Gentiana Andrewsii*). Like its congener, the fringed gentian (*G. crinita*) it grows in widely scattered localities, but is not at all common. The fringed variety is lovely, but to me its beauty is surpassed by the "closed," both in color and form, though Bryant does say of the former:

Then doth thy sweet and quiet eye
Look through its fringes to the sky.
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

The closed gentian is a mysterious blossom, for its heavenly blue corolla never opens—it's "bottled," you know—and one wonders how in the world it ever becomes fertilized. I am not enough of a botanist to be able to tell, and Dr. Gray himself doesn't mention it.

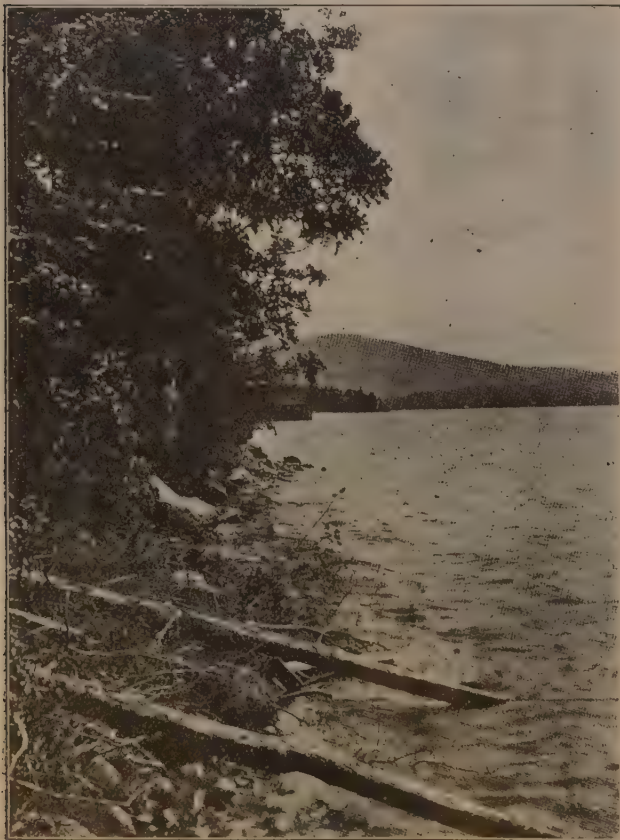
The woods are beginning, as I write, in spite of four days of drenching rains (our first really unpleasant weather) to don their royal robes of yellow and red and orange in many lovely shades. These bright colors, mingling with the various and delicate tints of green supplied by the luxurious growths of hemlock, pine and spruce which here do greatly abound, give an indescribable charm to the landscape.

But alas! the days are growing shorter, the nights cooler, warning belated sojourners to flit; but surely they miss much who hasten home before the beginning of these splendid autumn days. Our usually accurate American poet of Nature was wrong—they are by no means "melancholy days, the saddest of the year," but days of beauty and brightness and unalloyed joy.

The Northern Baptist Convention

BY CHARLES I. WHITE.

The Northern Baptist Convention stands for a great reality. It does not spell novelty, for we have slowly arrived where others long ago securely stood. For us, however, it is a forward step, and has in it strong lines of new achievements. It stands for the better way which we have found, and leads to the best paths that we hope to discover. It does not stand for criticism or cynicism. It is doubtless the fruitage of a new denominational solidarity, but its purpose is the Christianization of the world. It insists on comity, not conflict; on co-operation, not antagonism. Its purpose is to construct, not to destroy. It does not conduct a coroner's inquest over the dead past, but leads a Christian inquiry into the living present, and asks how the future may bring to our denomination the abundant life of Christ and assist it in conquering the sin of the world.



A GLIMPSE OF MT. SUNAPEE.

of happiness," save when the liberty endangers human life, as in the case of dangerous wild beasts, or when human need demands their slaughter. To kill a deer or a partridge for mere "sport" seems to me a good deal like premeditated murder. A much pleasanter sport—is it not?—is to shoot game with a kodak rather than with a murderous gun. But every one to his taste.

But to return to the scenery. I drove the other day with a friend to a little lake called, I know not why, "Baptist Pond," some distance from the Farm. It is one of the

For the Deepening of the Spiritual Life

The First Love

BY REV. ANDREW MURRAY, D.D.

INTRODUCTION

Once, while traveling in the Orange Free State, South Africa, I met a woman who had become converted years ago at a conference. For some time she had remained full of happiness and zeal. But a change of residence, domestic cares through want of servants, and trouble with a delicate child had been the causes, she told me, of her going back. Now all was dark; she was feeling discouraged, and hardly came to church any more. I was deeply touched by this case.

Influenced by her sad condition, I conceived the thought of writing this little tract. There are so many people in the same case. They are longing for a change, but are kept back through sheer ignorance or discouragement. It is my fervent prayer to the Lord that they might heed the message I have tried to deliver in this series of articles; that his loving voice might penetrate their hearts; and that many a one who has left the first love might return to him who will so surely receive and can so mightily preserve them.

May all who, together with me, deplore the condition of these souls help me in circulating the booklet to be made of this series, so that it may reach those for whom it has been meant. And let us pray earnestly that the Lord may bring the wanderers back to the fold.

A. M.

Wellington, South Africa.

I. The Lord's Loving Call

I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works.—Rev. 2:4, 5.

One of the most pitiful facts about the Christian life is this: that there are so many Christians who do not remain standing. They begin well, but do not persevere. There is, as far as man can judge, a birth to life, but no growth or increase. The first love grows cold so soon; the first joy passes away; the first works cease. They have stepped out of rank. They have left the first love.

We often notice this after revivals. The newly converted ones slip backward again. We see it outside of revivals as well. Christians of whom one had thought that they really loved the Lord come from a quiet life or a Godly environment into new surroundings, into closer contact with the world, and prove a disappointment to pastor and friends. The leaving of the first love is a complaint met with everywhere.

Thus there is, to a pastor, no weightier question than this: What can be done to make the newly converted continue in the first love, or, if they have left it, return to it again? What he sees and experiences does not discourage him. The Scripture has taught him to expect this. The Lord Jesus has spoken of the seed falling on stony ground or among thorns. There are many in whom there is no depth of soil, who have no root in themselves, and who slide back when temptation comes. In the first churches,

among the Corinthians, the Galatians and the Hebrews, there were many such. Even to the church at Ephesus the Lord had to say: "Thou hast left thy first love." The Bible gives one courage to minister to such souls and bring them back to the first love.

It is with a twofold object that I now approach my readers with this appeal. Partly, to call back all who have left the first love. They are generally in a state of discouragement. It is to them no matter of indifference that they have gone backward. They are longing to return. They have been taking trouble to do so, but have not succeeded. The hope of reviving their lost love once more has forsaken them. I wish to bring them the glorious message that the Lord Jesus, whom they have left, is yearning for them himself, and is calling them back. He himself will help and draw them, will receive them again, and will keep them steadfast.

And then I desire, also, to point out to those who are still remaining in the first love the danger to which they are exposed, and the only way in which to escape that danger. While I am speaking to others about what has caused them to leave the first love, they will see what they have to guard against, and what they must do so as not to fall away from that first love.

(To be continued.)

A Prayer by John H. Jowett

Eternal and Most Holy God, we thank thee for our wonderful inheritance in Christ Jesus. Thy promise of grace is more than sufficient for all our needs. Thy love is more abounding than our sin. Thy light will illumine the darkest road. Thy strength goes out to meet every form of human infirmity. All our springs are in thee. And yet we mourn our poverty and our unwillingness to enter into our inheritance. We are laboring in sin and weakness, and we stumble in the twilight and night. We carry our self-created burdens even when we are crushed beneath their load. We live as though we had nothing, when in truth we are the heirs to all things. May thy Holy Spirit lead us into wisdom. May we walk about and view the wonders of the Promised Land. Help us to put on our royal garments, and lay hold of the wealth that is ours in Christ. Redeem us from our littleness and meanness, and from all our folly and shame. Help us into that loftiness of life which is the destined abode of those who are appointed kings and priests unto God. May this service be thy means of grace to this attainment. May nothing be idle and fruitless. Forbid that we should grow harder while we worship, and more indifferent while we appear to pray. Let the showers of thy grace fall upon the thirsty land, and may all manner of beautiful things possess and crown our souls. May we all find ourselves at the King's gate, entering into the King's garden, eating of his vineyard, and drinking of the river of water of life. Amen.

The Home Circle

The Broad View

We are all wont to conclude that the fabric of society is breaking up when something goes wrong within our own circle. It is perhaps natural to judge the whole world by the people and the events which most nearly concern us, but to do so is quite sure to lead into error. Our neighbors may be good and bad; but the probability is that they do not include representatives of all possible types of men and women. Nor will our whole community, be it small or large, furnish a fair sample of the conditions and experiences of the human race. A carload of grain or a tub of butter may safely be bought from a sample; but humanity, with its varying environments and distinct personalities, cannot be so judged correctly. Charles Darwin carefully collected 20,000 instances before he formulated his theory of natural selection, which held the assent of the scientific world for fifty years; but that is now being abandoned in the light of wider observation. If we would be right we must take the broad view of the world. Those who lose hope because of their own circumstances, or because of conditions in their community or their church, are very sure to be mistaken. To the mountain climber the hills nearest him appear higher than the topmost summit which they hide from his view; but patience and perseverance bring the broader view, and put the hills in their true perspective. When worried and discouraged because matters about us appear to be going wrong, let us climb higher and get a broader vision, and we shall see the purpose of God moving grandly on, and making even the side currents of evil to contribute to the achievement of his will.

FRANKLIN.

Grandfather's Thanksgiving

BY LOIS E. DAVIS.

From the attic chamber the boys brought
down
Grandsire Harrington's old arm-chair.
Its frame of oak bore the markings of
years,
But its cover was fresh and fair.

The sun shone bright on that Thanksgiving
morn,
As it traversed its path on high;
And when grandfather stepped from his
carriage door,
His eyes caught the light in the sky.

Entering the house, he sought for the
room,

Where the old chair stood by the wall;
And he lovingly looked it o'er and said:
"From the distance I hear a call.

"It bids me remember one summer day,
When I placed my bride in this chair;
And then I told her in tenderest words,
She should never know want or care.

"I remember our first Thanksgiving Day,
When we heard the church bells ringing;
And with others went to the house of God,
And joined with them in the singing.

"And, oh, there were other days for me
then,
When my loved one went to heaven;
And I hushed my grief before God and
man,
But my heart was almost riven.

"You ask me if I have reason to praise
And thank God, 'midst all my sorrow;
My dear ones are in the home of the blest,
And I wait until the morrow.

"So I thank the Lord for those yet mine;
But more for the old, old story;
Which provides that we who were one
on earth,
Shall be one with Christ in glory."

Laura's Thanksgiving In Alaska

BY MAY KELLOGG SULLIVAN.

Laura was now supremely happy. For years she had looked forward to this moment. With the missionaries and Eskimo kiddies about her she sat before their blazing hearthstone, contented even to blissfulness. She was too happy for conversation, and could only hold the hands of the little ones and look into their dark eyes, gazing so wonderingly into her face. For this reason she felt little inclination to answer the questions of the older ones regarding her home-coming from the States.

Laura was wondering how much of the Eskimo language she would be able to speak; and she found herself listening intently to the whispers of the Eskimo children gathered around her, rather than to the questions of the missionaries.

With the call of the supper bell she was shown into the kitchen and seated at the table of the grown-ups, while the children ate at their own long table on the opposite side of the room.

When the dishes were cleared away the neighboring Eskimos came in for a meeting. Benches were placed around the walls and before the tables. All entered quietly, smiling and happy. It was not thought necessary for each one to be dressed in his or her best garments; but in every-day garb of furs the women came bearing the babies upon their backs, well covered and tucked in from the cold.

The fathers, the big sons and daughters, were there to take part in the listening, if nothing else. Those who had been living in this camp long enough could nearly all sing the songs in the hymn-books, carrying the tune if not the words, as music comes natural to the Eskimo.

Next morning Laura opened her eyes to a new world, but she felt surprise at nothing. It was as though she had been in a long dream while away in the States, and had just now awakened to the reality. She even caught an Eskimo sentence repeating

itself to her while she still hovered on the borderland between sleeping and waking. It was only a line of an Eskimo story told her in her baby years by an old Eskimo woman then in this mission—now long since dead; but it brought in its train other trooping memories and all in Eskimo language.

For this she felt thankful. While dressing, she softly hummed over to herself the line as it came to her, and resolved to keep it in mind in order to get the remainder of the legend. Then, quietly descending to the living rooms, she found the warmest of morning greetings awaiting from all about her.

But now Thanksgiving was only a few days away. The restless waters of the old bay were at last imprisoned. From the clicking of thin ice films along shore in September, with colder nights and lessened sunshine, these small icy beginnings had rapidly grown firmer and thicker. The tides, growing slower and lower, gave the Ice King advantage, until at last the waters were no longer to be seen. As far as the eye could reach to the southward only ice and sky could be discerned; to the north, east and west snow, snow, and yet more snow. Nothing but the vast blue dome of heaven could in any way approximate in wideness this deathly, ghostly waste whose broad expanse so palled upon the way-farer, a stranger to the region.

But Laura, so lately arrived at the old mission, was in no way disconcerted. To her all was glorious. She loved it all. Its crisp, cold air, and the crackle of ice and snow under her feet, now warmly clad in fur muckluks, all gave her great enjoyment. Even the coyness of the sunbeams, so tardy of rising in the morning and so hasty of disappearance in the afternoon, pleased her, because the big, bold moon rose the sooner, and with its brilliant yellow light lavishly mantled the whole earth.

Besides all this, there were the trails and sleds, the dogs and reindeer—and children! Laura longed for the evening to come, when the children's lessons and duties for the day were ended; when supper was over, and they could all go out together for a good romp in the snow. How fast the small, mittened hands of the little Eskimos pelted their new friend with snow balls! How they coasted down hill upon their handsleds, or the rounded barrel staves, which the boys liked better for the novelty of them. How the friendly, furry malamutes added fun on all sides, tumbling the smaller kiddies in the snow without hurting them, and the shouting and laughter all interblended with that sweetest of all languages to Laura—Eskimo.

With all this thankfulness in her heart she was soon to celebrate the national Thanksgiving Day with great sincerity. It was matter of small moment that they were many thousands of weary miles from Plymouth Rock and its traditions. Just the same, all must be taught gratitude; and an imaginary Governor's proclamation was read and discussed. To the older Eskimos and children the history of the first Thanksgiving Day was related by the teacher; and in order that a practical demonstration be made, the house-mother was to spread before the Orphanage inmates and others the best Thanksgiving dinner she could provide.

For days before the eventful Thursday she was busy with her manifold preparations, calling upon various members of the Orphanage for assistance. Eskimo Peter then asked for volunteers to accompany him on a shooting trip for the snowy-feathered ptarmigan. James must visit the reindeer herd, stationed ten miles distant, and bring back one of the antlered animals for Thanksgiving consumption. His

helpers were selected from among the numerous dark-faced fellows "between hay and grass" who, though no longer children, were yet not men in intellect or knowledge.

Eskimo John rode on the water wagon. That is, with a spanking team of the best malamutes he was twice a day seen making the necessary excursions to a neighboring creek for its sparkling waters, each day growing more difficult to obtain through the ice. Barrels were placed upon the dog-sled, and as John, with whip in hand, called by name each shaggy brute under his command, they each started obediently into a faster pace, rapidly covering the distance. Each dog wore upon his collar a short string of bells, small in number, but in the aggregate giving out the sweetest and, in fact, the only music in the open.

And finally the feasting hour arrived. The big kitchen was well warmed and lighted. A student lamp shone in the middle of each table, and many candles flickered at each end of the board. Beside each plate lay a favor, cleverly drawn by the pen of Laura, of some sweet wild flower of the summer time; and a plate of steaming fruit soup made a delicious beginning after the fervent blessing in Swedish. For hours the choice aromas of ptarmigan and reindeer in process of baking had gladdened the heart-cockles of the children, and now these viands in great abundance graced the groaning tables. The well-baked potatoes and bread and plentiful brown gravy brought joy to all the kiddies; and even Laura, accustomed for years in the States to the good old "turkey and fixin's," voted in favor of the Alaska meal.

Small room remained at last for the pudding, nuts, raisins and coffee; but as an anniversary feast it was allowable to eat to one's fill.

And they did it. Not only the family were seated at the feast, but many besides of the homeless and forlorn, both white and brown faced, were permitted to eat at this time of the mission's bounty; and from every heart there arose, whether in prayerful habit or not, a great wave of gratitude for this glad Thanksgiving Day in Alaska.

Seattle, Washington.

Story of the Eleven Poor Boys

John Adams, second President, was the son of a grocer of very moderate means.

Andrew Jackson was born in a hut in the pine woods for which the State is famous.

James K. Polk spent the early years of his life digging a living out of a farm in North Carolina. He was later a clerk in a store.

Millard Fillmore was the son of a New York farmer, and his home was an humble one. He learned the business of a clothier.

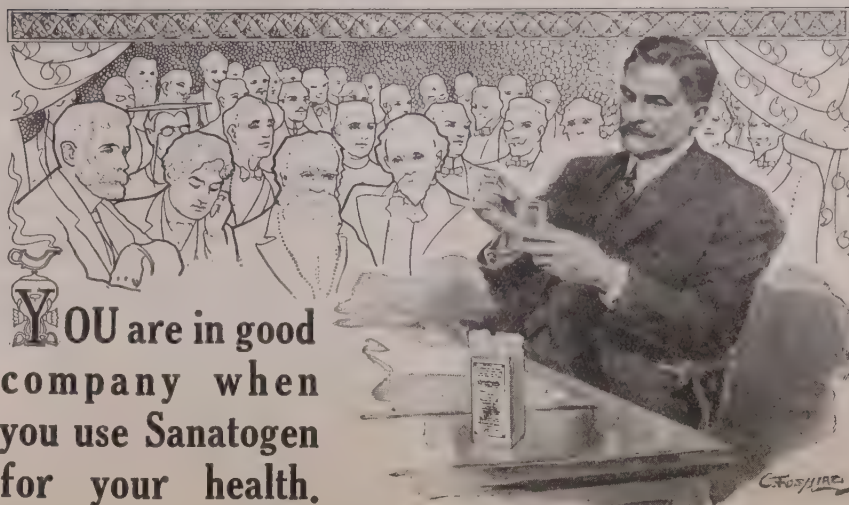
James Buchanan was born in a small town in the Alleghany Mountains. His father cut the logs and built a house in what was then the wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Ulysses S. Grant lived the life of a village boy in a plain home on the banks of the Ohio River until he was seventeen years of age.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school and picked up all the education he ever had.

James A. Garfield was born in a log



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cabin. He worked on a farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—Selected.

The Neighborly Spirit

The neighborly spirit is an excellent thing to cultivate, although not, perhaps, as it is cultivated in the following story:

"How do you like your new home?" a

friend asked a man who had recently moved into the village.

"Pretty well."

"Have you called on your neighbors yet?"

"No," the newcomer admitted, "I haven't. But I'm going to if any more of my wood is missing."

The Minneapolis hotels have done away with finger bowls. They could have discouraged their patrons from drinking out of them by the simple expedient of putting a gold fish in each one.—Chicago Inter-Ocean.

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John Burroughs, the distinguished naturalist and author, writes:

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Charles D. Sigsbee, Rear Admiral, U.S. Navy, writes:

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Hon. Wm. E. Chandler, Former Secretary of the Navy, ex-Senator from New Hampshire, writes:

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The Right Rev. the Bishop of Rochester, England, states:

"Sanatogen has been taken by a lady staying in his house who finds it most satisfactory and has now been ordered it by her medical man."

Recent Books

Reviews

The Mixing. By Bouck White. Doubleday, Page and Company. \$1.20 net.

The author is well known through his admirable work on *The Call of the Carpenter*. In this book he tells the story of the social revolution of a country town wrought through a neighborhood club. The story starts out well, and continues as it starts. It is really a contribution toward the solution of the country church problem. A run-down church, with a discouraged young minister, gets a vision of social service, and in saving others it saves itself. The author seems to forget that Christianity has to do with the individual before the individual is fit to serve the community. No man ever became a Christian by saving others, but no man ever became a Christian without at once beginning to serve others. We must not mix causes and effects. The theology of the book is the poorest variety, but the social service of the book is most suggestive. There is a bit of love in the last chapter, but the author almost forgot to put it in.

Happy Acres. By Edna Turpin. The Macmillan Company. \$1.25 net.

This is a delightful children's book by Edna Turpin, who won popularity by *Honey Sweet*, in which Anne Lewis was the charming little heroine. In this book Anne again wields the wand of an enchantress, and wins the allegiance of everyone in sight. The story is good in plot and admirably told.

The Spare Room. By Mrs. Romily Fedden. Houghton Mifflin Company. \$1 net.

This is a jolly little novel, in which a young married couple get into all sorts of trouble by the abounding hospitality which filled too full their "spare room." The story is bright, happy and full of movement. It is a story well worth reading, and it will certainly drive away dull care.

Anthony Comstock. By Charles Gallandet Trumbull. Fleming H. Revell Company. \$1.25 net.

Anthony Comstock is the worst hated, if not the best beloved, man in New York. Even good people do not always appreciate him; bad people loathe him and defame him. This book is his authorized biography, and, in a thrilling way, it tells the story of his heroic warfare against impurity and obscenity in the great metropolis.

The author of this book is a brilliant writer, and in this book he seems to be at his very best. Is it not remarkable that so few know much about Anthony Comstock, notwithstanding his vigorous and self-forgetful service to humanity? We are glad for the book that tells in detail the story of this noble life. It is an inspiring life, and we shall all be the nobler by touching such a life.

Twilight Town. By Mary Frances Blaisdell. Little, Brown and Company. 60 cents net.

This is a child's book, in which is told, in a charming way, the story of a fairy who came at twilight and by the use of a golden wand set all the toys of the play room free to frolic as they would for a single hour. What a happy time they had!

Camping on Western Trails. By Elmer Russell Gregor. Harper and Brothers. \$1.25 net.

This is a boy's book that grown people will enjoy as much as the boys. The love of adventure is planted in us by nature. A tale of adventure and exploration in which two fine, red-blooded boys figure cannot help but be vital. The old time "West" has gone forever, but it remains to us in song and story.

Harper's Aircraft Book. By A. Hyatt Verrill. Harper and Brothers. \$1 net.

Author and publishers unite in giving us an up-to-date book on navigating the air. Chapters on "Why the Aeroplane Flies," "Model Aeroplanes," "Gliders, or Non-Propelled Aeroplanes," "The Modern Aeroplane," "Hydroaeroplane and Flying Boats" and "Uses of the Aeroplane" give us a full discussion of the whole question. The book is intended for boys, but it will be just as interesting to grown folks. The book closes with a chapter on miscellaneous aircraft, such as dirigibles, helicopters, ornithopters and freaks of various kinds. The book has hundreds of illustrations.

The Gardener. By Radindranath Tagore. The Macmillan Company. \$1.25 net.

This is a volume of poems translated by its author from the Bengali, in which the poems were originally written. They are lyrics of love and life. The poetical form is lost in the translation, but the poetic fervor and rhythm are everywhere to be found. The book is suggestive and interesting from a literary point of view. A critic says: "In the poems of this mystic the world appears no longer in its brutality, its vehemence, its swift yet dense fluidity; it is seized in the very moment of its passing, and fixed in the clarity and stillness of his vision."

The Young Homesteaders. By J. W. Lincoln. W. A. Wilde Company. \$1 net.

In his foreword the author says that this story is really a chapter from the lives of two boys who went West to make a home for their mother. The two boys go out ahead of their mother and sisters to get a place into some shape for the latter. On account of their youth some

difficulties arise which older men would not have had to meet. However, the boys prove themselves resourceful and plucky, and gradually win the esteem of the honest people around them. The author has put the story into the conversational form which boys like, and has made it lively throughout, while their trip through the Great Lakes, their encounter with bears, and some of their dealings with their enemies are decidedly thrilling. A true story, so graphically told, promises the boys a mine of pleasure and information.

Homes of Schaufhausen. Translated from the tenth edition of the German of Pastor Fries by Mary E. Ireland. Published by the German Literary Board, Burlington, Iowa. 60 cents in cloth.

This little book contains eight chapters of stories illustrating the several divisions of the Lord's Prayer, told in such a graphic way as to arouse the interest of children and to fix the various divisions in their young minds. Mrs. Ireland is widely known as a writer and translator, forty-one books from her pen having already been published. This is her latest book. It ran as a serial in *The Living Church*, proving an attractive feature because of its pictures of German home life. Mrs. Ireland will soon issue two books of Reformation stories.

The Man with the Iron Hand. By John Carl Parish. Houghton Mifflin Company. \$1.25 net.

Lovers of romance and adventure will find this story much to their liking. The hero tales are strung on a slender thread, which gives unity to the book. The scene is laid in the great Mississippi valley, and the period is from the middle of the seventeenth to the middle of the nineteenth century. They are not historic fiction, but actual and verified historical happenings, which are stronger than fiction. The "red-man" is coming to his own in the fiction of the present day. *The Man With the Iron Hand* takes its name from La Salle's faithful lieutenant, Henri de Tonty, who was known by this title throughout the length and breadth of the Great Valley. It gives the history of the white invasion of the valley from the viewpoint of the Indian inhabitants, and the tale is full of romance and dramatic incident.

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Sunday School Lesson

LESSON X.—DECEMBER 7.

The Fall of Jericho. Joshua 5:10-6:27.

Golden Text: All things are possible to the believing. Mark 9:23.

Notes on the Text, by Thomas O. Conant

Jericho was a city of great antiquity, and of considerable wealth, as is shown by the spoil which Achan was able to conceal after its capture (Josh. 6:24; 7:21). At the time of the conquest, Jericho must have been a picturesque little town, embowered in palm-groves and watered by small streams that supplied the needed moisture for the nourishing of a luxuriant herbage. It was situated about two miles from Gilgal, where the Israelites encamped on their first advance from the Jordan. It has generally been supposed that the walls of the city were very flimsy affairs, built of mud bricks, and easily overcome; but within a few years Dr. Sellin, a German explorer, found at the site of Jericho an egg-shaped plateau, 1,190 feet long by 525 feet wide, "surrounded by a strong, well built wall of stone and brick; and within this wall an equally strong citadel with towers at the corners, within which wall were found extremely well-preserved streets of houses dating from early Canaanitish times." The inhabitants of Jericho appear to have been a weak and cowardly people. "Enervated by the great heat which degrades all the inhabitants of the Ghor [the Jordan valley], and unable to endure on their bodies ought but linen, it was impossible they could be warriors."

1. MANNA CEASES.

Vers. 10-12. While at Gilgal the passover was observed, on the fourteenth day of the month [Nisan] at evening. The people were now in the plain of Jericho, perhaps within sight of the, to them, formidable walls of the city. The following day they began to eat of the produce of the land, and the day after the manna, which had been their miraculous support through the long sojourn in the wilderness, ceased. Thenceforth they were to depend upon the fruit of the land. Thus they were taught the great lesson that God does not supply food to those who are able to procure it for themselves. He does what is infinitely better—he supplies faculties and the opportunity for men to get food for themselves. "If any will not work," commanded Paul, "neither let him eat" (2 Thess. 3:10). This is the general law, subject, of course, to the possession of ability to work.

2. THE PRINCE OF JEHOVAH'S HOST.

Vers. 13-15. Thus far Joshua had received no instructions as to the future. How, without engines of war, such as were used in those days—catapults, battering-rams, etc.—could Jericho be taken? But now, while inspecting the fortifications, suddenly there stood a man over against him with his sword drawn. Joshua was apparently alone, but his heart was undismayed by the strange apparition. Like Bismarck, he feared no one but God. When, however, in answer to his challenge, the reply was given: *Nay; for as the prince of Jehovah's host am I now come,*

at once he fell upon his face to the earth and worshiped, at the same time inquiring, *What says my lord to his servant?* The first word inculcated the same lesson as that taught to Moses at The Bush—the lesson of reverence in the presence of Jehovah: *Loose thy shoe from off thy foot; for the place whereon thou standest is holy.* To the Christian God is everywhere; "the whole earth is filled with his glory"; and where he is the place is hallowed.

3. THE INSTRUCTIONS.

Vers. 1-5. The people of Jericho had heard of what had happened to Sihon and Og beyond the Jordan, and their hearts melted with fear. So they shut the gates fast, permitting no one to go out or to come in. But in vain were all their precautions. A Power greater than the hosts of Israel was arrayed against them. The instructions given to Joshua were simple but mysterious. The son of Nan had need of great faith as well as great courage to undertake what was required. But he had the faith. He believed that the God of Israel could accomplish the impossible. His part was to do the possible, and leave the rest to God. Passive faith alone could not have secured the fulfillment of this wonderful miracle. Sometimes we can only wait, and see the salvation of God; at others we must do our share, or the miracle will not be wrought.

4. JERICHO TAKEN.

Vers. 6-27. So Joshua told the priests what they must do, and the people their part in the strange pageant. The jubilee trumpet, also called a "ram's horn," was always kept for certain purposes, such as to attract the attention of the people, and for making signals. "It had a loud, piercing tone, of limited compass." The order of march was as follows: In front were the armed men, serving as a vanguard. Next came seven priests blowing the jubilee trumpets, other priests, bearing the ark of the covenant, following them, and the rearward, composed probably of armed men (see ver. 20, last clause), accompanied by a continual blowing of trumpets. Joshua had expressly charged them not to shout until he gave the word, so that the only sound was the shrill blast of the trumpets as the great host marched around the doomed city. Once a day for six days was this impressive ceremony performed. Then on the seventh day they encompassed the city in this manner seven times—a task easily accomplished, as the circumference of the city was only about three-quarters of a mile, though the distance traversed was probably somewhat greater, as the march would naturally be made a short distance from the walls. As the seventh lap was concluded, Joshua gave the order, *Shout! for Jehovah has given you the city.* Then the trumpets blared, and the people shouted with a great shout, and the wall fell down flat—"a fine English phrase," says the late Professor Willis J. Beecher, "but the text affirms no more than that so much of the

wall as was in front of the storming party fell down just where it was." "It is not said," he adds, "that they formed a ring around the entire city. Apparently Rahab's part of the wall (ch. 2:15; 6:22, 23) did not fall." Whether the fall of the wall was the result of an earthquake, which were of frequent occurrence in that locality, or was caused by an immediate act of the divine power, cannot now be ascertained. Its likeness to the destruction wrought in San Francisco in 1906 has been pointed out; but in either case the act was God's, whose will determined the precise time and place of the catastrophe.

All the rich spoil of the city was devoted . . . to Jehovah, all living beings to destruction by the sword, inanimate things to Jehovah's treasury. The result of a violation of this admonition will be considered in the next lesson.

Rahab and her household were saved, according to the promise of the spies. She afterward became the wife of a leading Israelite and an ancestress of our Lord (Matt. 1:5).

Young People's Prayer Meeting

Topic (December 7).—The Ideal Christian. XII. His Rewards. Ps. 1:1-6. (Consecration meeting.)

His first reward is *happiness*. He has good cause to be happy. His sins have been forgiven. He has been received into the family of God. He is divinely guarded against the power of temptation (1 Cor. 10:13). All the "exceeding great and precious promises" (2 Pet. 1:4) are his. Eternal bliss awaits him.

His second reward is *delight*—not in the pleasures of sin, that soon pass, but in the law of Jehovah, which becomes, through his constant meditation upon it, a lamp to his foot and a light to his path.

His third reward is *fruitfulness*. No stunted growth nor stunted productiveness is his. Luxuriant in leaf and fruitage, whatever he does prospers. He is a blessing to others, and receives blessing himself. Unlike the wicked, he will "stand in the judgment" and "in the congregation of the righteous."

Moreover, Jehovah knows, is acquainted with, his ways, watches over and cares for him, and will bring him safely at last to his eternal home.

These are the rewards promised in this Psalm. But there are others which the ideal Christian, meditating upon the Word, will easily discover for himself.

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, December 1.—Serenity (Isa. 26:3). Tuesday.—Safety (Ps. 91:1-16). Wednesday.—Christ's friendship (John 15:10-17). Thursday.—Crown of life (Jas. 1:12-20). Friday.—Fruit of toil (1 Thess. 2:17-20). Saturday.—Secret delights (Rev. 2:17).

B.Y.P.U. DAILY READINGS.

Monday, December 1.—Jesus's treatment of question of unwashed hands (Mark 7:1-23 [24-37]). (David never forgets the friends of his youth. 2 Sam. 9.) Tuesday.—Peter's good confession (ver. 29) (Mark 8:1-21) 22 to 9:1). (David's successful war east of Jordan. 2 Sam. 10.) Wednesday.—The epileptic boy healed (Mark 9:2-13 14-29 [30-50]). David's disastrous tarrying at Jerusalem (ver. 1). 2 Sam. 11.) Thursday.—The vital part of the two mites (Mark [10:1 to 12:40] 41-44). (Nathan's unsparing charge and rebuke. 2 Sam. 12:1-15a.) Friday.—Mark's last supper rites (Mark [13:1 to 14:11] 12-26). (Beginnings of David's series of sorrows. 2 Sam. 12:15b-31.) Saturday.—Jesus crucified and buried (Mark 15:1-20] 21-47). (One sad sequence of David's example. 2 Sam. 13:1-19.)

New York City News

Borough of Manhattan

Grace Church Campaign

Thanksgiving Sunday, November 30, will be observed by the churches of Manhattan



REV. W. G. TOWART, PASTOR IN CHARGE OF GRACE CHURCH.

and the Bronx as Grace Church Sunday, when an effort will be made to raise \$22,-

and helpful. These meetings evidence the spiritual life of the church, and all who attend are spiritually blessed. The *British Weekly* recently emphasized the remarkable character of the First church prayer meetings, in values of spiritual uplift through the pastor's address, the prayers and the testimonies. Thus throughout the church is manifested spiritual unity, pastor and members magnifying Christ in preaching, in praying and in praise, and there is a marked continuance of financial advance, which is the invariable expression of spiritual oneness and life.

Mount Morris Church

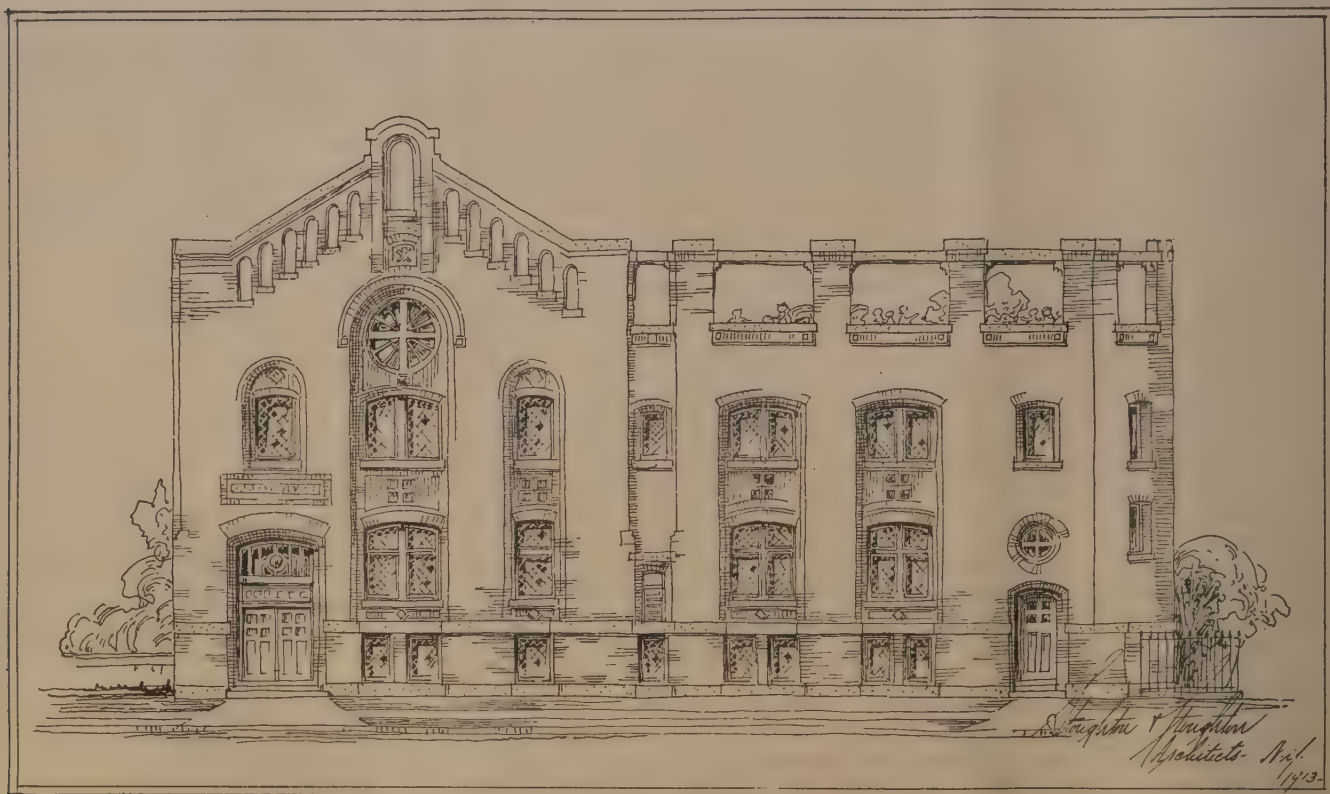
The Mount Morris church began the year's work with no lack of activities, showing that the summer months had not been spent in idleness, but that a great many minds had been busy planning. The Sunday morning lectures at ten o'clock on "Christian Unity" are more popular than ever before, hundreds of people coming every Sunday morning to hear the mes-

Borough of Brooklyn

Church Extension Society

The twenty-sixth annual meeting of the Church Extension Society of Brooklyn and Queens was held at the Greene avenue church November 20. Rev. William Allan, acting pastor of the Greenwood church, conducted the devotional exercises. Mr. Allan is recently from Australia. He is taking hold of the work at Greenwood with genuine evangelistic fervor, and is meeting with encouraging response. The official boards of the church are unanimous in recommending him to the church as permanent pastor.

The report of the treasurer, presented by Henry E. Drake, showed large balances for the year. The new money raised on the field, including the donation of \$1,115 by the Carnegie Foundation for a pipe organ, amounted to \$13,211. The contributions of co-operating societies are at the rate of \$8,150 for the year. The total financial transactions for the year were \$61,004.



GRACE CHURCH AT BOSTON ROAD AND PROSPECT AVENUE, THE BRONX.

Proposed Structure, comprising Auditorium, Sunday School Rooms, Gymnasium, Minister's Apartment and Roof Garden. Estimated cost of whole structure, about \$40,000. The City Mission Society is now waging a campaign to raise funds for this edifice.

000 on account of \$40,000 required to build a permanent edifice for the Grace church. The campaign committee met on November 18 at dinner at the Columbia University Club, and outlined for the campaign in the several churches. In some few instances the appeal will be made at a later Sunday. The meeting was a hearty one. A spirit of confidence was evident.

First Church

The congregations of the First church at morning and evening services are as usual large and responsive. The evening attendance is and has been for years larger, if anything, than that of the morning, and is noticeable in the predominance of men. The pastor, Dr. I. M. Haldeman, has never preached the Word in greater spiritual power than during the last two months. Friday night prayer meetings are largely attended. The pastor's exposition, the prayers and the testimonies are inspiring

sages of notable men. On November 15 President Marion L. Burton, of Smith College, was again the speaker. Among the speakers of the year will be Winston Churchill, Norman Hoppood and Ralph Waldo Trine. Every department of the Bible school is doing excellent work, helping the many eager and interested children to live rightly. The two classes in eugenics have been popular, having sixty-five young women in one class and eighty young men in the other. The monthly musical evening service has given much enjoyment. Rosini's *Stabat Mater* and Mendelssohn's *Elijah* have been sung, with notable soloists assisting. Another branch of the church work that is growing year by year is the industrial school. Every Saturday morning the school is open, with free classes in sewing, quilting, dressmaking, millinery, chair caning and basketry for the children of the neighborhood. The school now has an enrolment of more than 300, with a large attendance each week.

G. H.

Superintendent E. P. Farnham gave extracts from his annual report. He re-

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ported decided progress in the reduction of the debt on Greenwood church. The mortgage had been reduced \$5,000, and notes and other bills had been canceled to the amount of \$717. The amount raised by the church during the year, \$8,188, including beneficences, indicates not a little activity. The date allowed for the payment of a second \$5,000 on the mortgage has been extended to July 1, 1914. There is every reason to believe that this payment will be made and that Greenwood church will be given a new lease of life. Two new church edifices are in process of erection. One is at Lefferts Park, corner Fourteenth avenue and Seventy-sixth street, where a modern equipment is nearing completion. Pastor E. H. Lovett is leading the forces here to a decided triumph. Church committees, desiring to study modern plans for a complete church equipment not to exceed \$20,000, will do well to make a visit to Lefferts Park church. If they have a little more money to invest they will wish to visit Grace church, corner Sixth avenue and Fifty-third street, under the leadership of Dr. Samuel McBride, a modern equipment, costing about \$30,000, is well under way. When announcement is made of dedicatory exercises early in the new year our Baptist forces will have opportunity to study modern church architecture in two distinct types. Enlargement is also under way at Euclid avenue, where a growing congregation and school must have more room. Wyckoff avenue church expects to have in the bank by December 1 \$1,200 toward the improvement of the present chapel, or for a new building. Elmhurst and Long Island City churches report decided progress. Jamaica is still in need of enlarged quarters for advance work, and is destined to have them. A great opportunity here awaits denominational fellowship and assistance. The task is too great for the local church. Pastor and people are fully awake to their share in the enterprise, and have already secured \$5,000 in cash and good pledges toward the new edifice. Attention was also given to work among foreign tongues. As a result of Pastor Stiansen's work at Fourth avenue, a Norwegian church has been organized in Boston, and a pastor from Norway has already been set at work. A mission has been organized at Manasquan, New Jersey, \$400 has been

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AMERICAN TRACT SOCIETY, 150 Nassau Street, New York

pledged on the field, a pastor-evangelist from Norway has been set at work, and the mission has been passed over to the New Jersey State Convention. The Henry street mission, Norwegian, has prospered during the year. So, too, has the Swedish work. Mission stations have been cultivated at Dover and Englewood, New Jersey, and at Glen Cove, Long Island.

The Russian Polyglot mission, preaching the Gospel in seven languages, has conducted 334 meetings, indoors and out, has made 575 calls (distributed 43,000 pages of tracts, disposed of Bibles and Testaments, and accomplished various and sundry other good works. The Italian work is growing in influence and power.

The attitude of the Society toward new Americans was discussed at some length. It was strongly asserted that the very existence of our Protestant churches depends upon a right treatment of the foreign problem. Unless we are able to give the new American our interpretation of Christianity, so that he can understand it and welcome it, the function of the Protestant church in our great cities will be ended at no distant day.

Dr. Woelfkin's Address

The event of the evening was the address of Dr. Woelfkin. Let it not be forgotten that he is the generous gift of Brooklyn, by way of Rochester Theological Seminary, to Manhattan and outlying districts. He seemed to be perfectly at home in the Greene avenue pulpit, where he had stood as pastor for upward of ten fruitful years. Would you like a full report of his outpouring of wide reading and profound conviction in regard to the swift and inevitable changes that are occurring in our great city; in regard to the alluring appeals that are made by modern society, where tremendous accumulations of material wealth and power hold sway; in regard to the conquest of foreign tongues among us by the sympathetic presentation of the Gospel that was introduced to the world by one who came in the form of a servant; in regard to the immediate responsibility of our churches for the solving of local problems? A faithful report of an hour's address, in 200 words, where every sentence in the address was worthy of the printed page, and of deliberate and thoughtful meditation!

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The newly elected officers are Henry E. Drake, president; John H. Hodgson, vice-president; Harvey O. Dobson, corresponding secretary; Harry E. Bailey, treasurer. E. P. F.

Borough of Bronx

The Third German church will celebrate the thirtieth anniversary of Rev. Reinhard Hoefflin's pastorate on November 28, at eight p.m. The church is at 1125-1127 Fulton avenue, near 166th street elevated station.

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New York State

The East Poestenkill church is still without a pastor. Candidates can write to Alvin Catlin, church clerk. The church is free from debt, has a good parsonage, a barn, and a few acres of land.

Rev. George K. Hamilton, pastor at Castile, closed his work on November 16. Ill health compels him to give up the regular pastorate for a time. During his more than four years of service with this church strong bonds of Christian fellowship have been formed between pastor and people and deep regret is felt at his going. Mr. Hamilton will move to his home at Odessa, New York, where he will become a "pastor at large."

The Baptists of Watertown are rejoicing in the happy reunion of the First and Calvary churches. Both churches voted unanimously to put an end to the separation of ten years and concentrate forces at the First church, under Pastor Charles W. Fletcher. This means much for Baptist work in Watertown, and the future looks promising. Rev. George T. Wood, pastor of Calvary church, has exhibited rare judgment and a fine spirit of unselfishness in the negotiations which led up to this union. Mr. Wood remains as associate pastor of the First church until January 1. Shortly thereafter he expects to return to England, his native land, to remain.

Pastor M. M. Rector has been at Kingsbury for nearly five years and finds now a live and efficient Sunday school. The watchword is, "Get the boy and girl before fifteen, if possible." More and more the kingdom's work is being made first. Giving is growing in every avenue and personal work is increasing. In the last two years eight have been baptized. On November 7 Rev. Charles E. Ross, of Rochester, began to assist the pastor in evangelistic services. The congregations increased to the end. Sixteen persons signed cards. Of these half were juniors in the Sunday school. Twenty-one members promised to seek for personal work to do. Pastor Rector heartily commends the work of Mr. Ross.

At the Second church, Troy, the pastor, Rev. Mitchell Bronk, D.D., is preaching a series of five Sunday evening sermons on "The Trend of Modern Society," with the following topics: "Woman's Fight for the Franchise," "The Recrudescence of Democracy," "The Sanitary Uprising," "The Unchurched of Christianity," and "The Alternative of Socialism." The Minutes of the Hudson River North Association, which have just been issued, show in the annual reports that the Second church had a larger number of additions than during any year since 1902, and stood third among the thirty-nine churches of the Association in respect to net gain. The missionary contributions amounted to \$1,031, an average of \$3.21 per member. The second Sunday of November Dr. Bronk spent in



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Haverhill, Massachusetts, being one of the speakers at the anniversary exercises of the Mt. Washington church of that city. His own pulpit was acceptably filled by Rev. H. K. Vye.

The Italian church, Syracuse, was the scene of a large and happy gathering on the occasion of the second anniversary of Rev. and Mrs. F. di Tommaso's taking up the work. There were present about 275 people, mostly Italians. Rev. F. W. Stanton, of the Emmanuel church, presided. Dr. Coit offered prayer. Rev. John C. Brookins, of the Tabernacle church, Dr. W. W. Dawley, of the First church, and Rev. George K. Warren, of Calvary church, gave addresses. Messrs. T. Otto and Levi Chapman, and Mrs. Edwin D. Dansforth, superintendent of the Italian Sunday school, also spoke. Those who addressed the Italians in their own language were Antonio D'ettoro, Filippo Landolino, and Alessandro Chiostergi. There were songs by the children, led by their teachers and instructors, Mrs. James Galbraith and Miss Atterberg. Seventy or more children were present. The Italian pastor, Rev. F. di Tommaso, spoke briefly to his people in their native tongue, also to the American friends. One thing worthy of note was spoken by Mr. Chapman. He quoted a

statement from the *Literary Digest*, that there are more Protestant Italian churches in the United States than there are Roman Catholic Italian churches in this country.

The church at Painted Post was organized in 1854. It has had a worthy history, and some names that are notable in Baptist work appear on the church roll. The meeting house is a wooden building, with one of the tall, sharp-pointed spires that were so prevalent in church architecture during the first half of the last century. Plans are now being considered either to remodel and enlarge the old structure or build an entirely new house. Rev. E. A. Snyder has been pastor for four years. During this period 135 new members have been received, 125 of these by baptism. The enrolment at present is 325 active members, and ninety others, 415 in all. At the last election Painted Post went "no license," although the town is largely a manufacturing town.

The village of Addison lies between the hills on both sides of the Canisteo River, eleven miles west of Corning. At the recent election it went "no license" by a substantial majority. It was a great victory for righteousness. The church worships in the small chapel erected in 1871. It is finely located, being nearer the business section of the village than any other church. Any one walking west on Main street has but to lift up his eyes and see "Baptist Chapel" in large letters across the front of the building. Rev. J. H. Seely has been the loved pastor for two years. During that time discouragement has given way to courage and hopefulness. Twenty have recently been baptized. On November 2 Pastor Seely gave the hand of fellowship to twenty-three new members. Others have been baptized since that time. Plans are being considered for the enlargement of the church building. The outlook is hopeful for this church, which was organized in 1869.



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For about a year we published the following offer on the back cover of "Men and Missions":
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Yonkers

The fiftieth anniversary of the Nepperham avenue Bible school was celebrated November 2-5. Sunday morning Pastor C. F. Mayhew preached a sermon to the congregation and school. The Lord's supper was observed. In the afternoon there was a great processional of the entire school, with 400 in line. A short history of the school was read by Pastor Mayhew. Dr. W. A. Granger gave a helpful address. In the evening the secretary, Walter Haskett, of the Young Men's Christian Association, gave an encouraging address. Monday evening was denominational night, with addresses by Rev. Messrs. W. Ewart Mounteney, of the Calvary church; Charles N. Arbuckle, of the Church of the Redeemer, and Chester F. Ralston, D.D., of the Warburton avenue church. The orchestra of the school of the First church, Mt. Vernon, added to the enjoyment. A social hour followed. Tuesday evening was interdenominational night, with greetings from several pastors of other denominations. Wednesday evening was a time of reunion. The history of the school was read by the pastor. Addresses were made by W. W. Middlebrook, Rev. E. J. Bosworth, Edward Hull, J. Adelbert Tarbell, J. W. Beacom and Richard Edie. W. J. Hawks, director of the primary department, presented Mrs. James Thomas, an aged member of the school, with a loving cup. She has been identified with the school from its beginning. Nepperham avenue Sunday school was organized November 2, 1863, by Rev. Edward Bright, D.D., and was called the Spring street mission. Associated with him was a noble band of workers from the Mt. Olivet church, now known as the Warburton avenue. In 1890 the enrolment had reached 998, and the school was the largest in the city. Many names honored in the community and the denomination have been associated with its history. The opportunities for this work are still great, and the school looks hopefully to the future.

Rochester

The Lake avenue church, Rochester, is a large and busy hive of workers, under the energetic leadership of Rev. Albert W. Beaven. The pastor has a strong hold upon the church and the community. Committees from other churches and communities are often visitors to study methods used here. These are always welcomed, but no pulpit committees are wanted. The tide of interest and enthusiasm has been rising this fall. The congregations are large, chairs often having to be brought in at night. Contributions are generous and ample. Last Sunday morning Pastor Beaven gave a thoughtful Thanksgiving sermon. At night he gave the last of a series of "Fireside Sermons." The subject was "The Storm in the Home." The prayer meetings have been unusually large and interesting of late. Supper has been served at 6:20, in charge of different Sunday school classes. Last week it was in charge of the Montgomery class of women. This week it was in charge of the Beaven class of men, and followed by a missionary entertainment, "Children in Many Lands." This was followed by mission study classes. Then came a devotional meeting on "The Personal Question, or Peter's Confession." Gifts for Thanksgiving baskets were also received that night, the Young People's Society having charge of the distribution of the baskets. This church has no choir at present, but is admirably served by the justly famous Dossenbach String Quintette, a fine group of Christian men, all church members, three belonging to this church. Their music is devotional and inspiring, aided by Mr. George E. Fisher, who presides at the organ. There was a meeting last Sunday afternoon at the Ridge Road chapel, in the northwest section of the city, near the Eastman Kodak Company's plant, a section in which many Bap-

tists and their children live. The purpose was to consider the advisability of establishing a mission there. Mr. Beaven and Rev. C. H. Rust made addresses.

Union Baptist Thanksgiving services this year are held in the Second church, Rev. C. H. Rust pastor, Rev. H. A. Lotee, pastor of the North church, preaching the sermon. Rev. C. D. Hubert and the Mount Olivet church are making ready for the dedication of their new house of worship on the first Sunday in December. Rev. H. C. Peepels and the South avenue church have been in union revival services for three weeks with the neighboring Calvary Presbyterian church and pastor, a practical federation in which Pastor Peepels believes. It has been a work largely among men and for men, with good results so far.

Hornell

In Hornell, the metropolis of the Upper Canisteo Valley, there are two active Baptist churches. The First church meets in the stately, old-fashioned brick meeting house. The South Side church worships in a red brick meeting house. Rev. Stewart B. Crandall is the alert and beloved pastor of the First church. He is just entering the last half of his fifth year as pastor. His pleasing personality is felt not only in all departments of the church, but throughout the entire city. The Bible school is flourishing, under the masterly leadership of F. E. Bronson, backed up by a fine corps of teachers. Mr. Bronson is cashier of the First National Bank. The singing at the public worship is led by a large chorus choir, and is truly worshipful. Rev. Myron Cooley, THE WATCHMAN-EXAMINER representative, gave a Bible study at the mid-week meetings on November 12 and 17, and also preached at both morning

and evening service, November 16. At the Southside church Pastor Vodra is entering his second year. The church recently acquired the flatiron shaped plot of ground between the meeting house and the junction of Division and Canisteo streets. Two dwellings are already on this ground, and a fine modern parsonage is just being completed. A commodious assembly hall and classrooms in the rear of the edifice will be completed about January 1. Pastor Vodra and the church feel greatly encouraged at the outlook.

Missionary Campaign

Secretary F. H. Divine and his team workers visited Beacon, the newest city of the Empire State, which formerly was Fishkill Landing, and Matteawan on November 16 and 17. All of the white Protestant churches of the city, including the Pilgrim Baptist, two Methodist, one Presbyterian, one Reformed and two Protestant Episcopal churches, joined in the movement, and the pastors of all were enthusiastic over the good results attained. Each of the churches had a team worker for the Sunday school and the morning service, and two union services were held Sunday evening. Sunday afternoon Mr. Divine addressed a meeting of about sixty of the pastors and officers of the various churches in the Pilgrim church. It was a great meeting, and Mr. Divine handled it with consummate skill. Monday was given up to conferences both morning and afternoon and a mass meeting in the evening, all of which were held in the Pilgrim church. It is expected that the "every member canvass and weekly payment plan" will be adopted by all of the churches as a result of the meetings.



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New England News

Massachusetts

Greater Boston

At the union Thanksgiving service of the churches in West Somerville the preacher was Rev. W. F. Wilson.

Tremont Temple, the Warren avenue, Ruggles street, Dorchester Temple, and perhaps several other churches have regular employment bureaus, to assist members of the churches and congregations in obtaining work. This is a revival of the practise of the Christian churches in the first three centuries.

Rev. Alfred E. Isaac, at the Dorchester Temple church, is preaching a unique series of sermons on "Opportunities." His topics embrace the opportunity of "the weak," "the curious," "the incomplete," "the knocker" and "the strong."

An all-day prayer meeting will be held in the First Baptist church, Cambridge, Rev. J. L. Campbell pastor, on Friday, beginning at nine a.m. and continuing without intermission till nine p.m., with a new leader each hour. At four p.m. Rev. Charles A. Fulton, D.D., of the Dudley street church, will preach. This day is observed in anticipation of two weeks of special meetings upon which the church is entering. All the preaching at these subsequent meetings will be done by the pastor.

At the North avenue church, Cambridge, Rev. E. A. E. Palmquist pastor, a number of the workers of the Bible school have been in continuous service from twenty-five to forty years. Mr. Seth Sears and Mr. W. H. W. Teale have been the associate superintendents, for twenty-five and seventeen years, respectively. Both are retiring. On November 9 they were presented with Bibles by the school. It is rare that a school is favored with the service of men of so great efficiency and fidelity. The new superintendents are young men, Lester M. Bacon, a successful attorney, and Harry E. Warren, an architect, who captured the first Roman prize in architecture, which gave him three years in Rome. Both of these young men are Harvard graduates.

The Tabernacle, including the Warren avenue church, Boston, Dr. H. S. Johnson and Rev. F. E. Heath pastors, has been remarkably blessed since the consolidation. Mr. Heath has charge of the morning service and is preaching practical sermons to large congregations. There is a chorus choir of eighteen voices, with Mrs. Robert Lister as soloist. Recently Mrs. Florence C. Ladd, superintendent of one department of the Sunday school, and Mrs. Arthur Tolliday, missionary visitor, united their efforts and have succeeded in getting a large number of children out to the services. The evening congregation averages about 1,200. It is preceded by a twenty-minute song service. There is singing by the Pilgrim Male Quartette and Miss Isabel C. Melville, contralto soloist. Dr. Johnson's preaching is always evangelistic, heart-searching, with Christ as the great center of attraction. Many stop at every after-meeting for prayers. At the last communion ten were given the hand of fellowship. The Friday evening prayer meetings are attended by 250 to 300 people.

A. W. B.

On November 10 a reception was tendered by the Jones Bible class of the Roslindale church to its teacher, Mrs. Nelson B. Jones, in honor of the twenty-fifth anniversary of her wedding. Mr. and Mrs. Jones were assisted in receiving by James Townsend, father of Mrs. Jones, by their

daughters, Miss Mildred and Miss Louise Jones, and by Pastor Floyd L. Carr and his wife. Friends and relatives were present from other parts of the city. The president of the class, Mrs. Colby, extended the greetings of the class and presented Mrs. Jones with a gold piece. On November 12 the members of the church gathered for the annual roll call. A banquet was served to nearly 250 people. At the exercises in the auditorium Harry A. Gilman, chairman, spoke words of greeting. Pastor Carr introduced the speaker, Rev. Alfred E. Isaac, of Dorchester Temple church, who spoke on "The Church of To-morrow," and A. M. Borse, chairman of the building committee, who asked for pledges for the new addition and improvements to the church building. Upward of \$3,000 was pledged. This, with \$5,000 raised within the past three years, makes \$8,000. Pastor Carr is an untiring worker, and is planning well for the needs of the church. It is expected that work will be begun in the early spring.

Women's Meeting

The beautiful Davis Parish House of the Federated church, Somerset, witnessed a happy gathering on November 5, when the local circle entertained the Woman's Missionary Society of the Taunton Association. The Somerset women, under the direction of their president, Miss Lydia J. Marble, prepared for the event with heartiness. An inspiring prayer service was led by Mrs. J. V. Garton, of Taunton, after which the meeting was opened by the president, Mrs. S. J. Howes. The pastor's wife, Mrs. C. H. Wheeler, voiced the welcome of the entertaining church. Mrs. Howes responded. Mrs. I. S. Crowell, the foreign mission secretary, referred to the apportionment, which is slightly in excess of \$1,700, and congratulated the circles upon having raised \$1,700 last year, or more than their apportionment. "Miss Helping Hand" was then presented by Mrs. Thomas G. Denchfield and seven other women of Dighton and Somerset. Mrs. Ernest Pierce, of Somerset, sang a solo. Miss Ella Robinson, secretary of the Women's Foreign Missionary Society of the Old Colony Association, described the "Midsummer Christmas Tree," originated by her, which has long been an enjoyable feature of the work of that Association. In the afternoon Miss Grace T. Colburn spoke on the literature and reorganization of the women's national society. Miss Tencate, of Nellore, portrayed conditions on her field. Miss Colburn announced the resignation of Mrs. Crowell from the position of foreign mission secretary, which she has ably filled for nearly a score of years. Her place will be filled by Mrs. Denchfield. Mrs. Crowell feelingly responded to the words of appreciation and the hearty vote of thanks by the body.

Ministers' Meeting

President O. P. Gifford presided, and Rev. L. A. Clevenger, D.D., led the devotional service. Rev. Lewis A. Walker, of Arlington, and Rev. W. C. McCullom, of Swampscott, were elected to membership. Mr. R. M. Atherly, of the Tremont Temple Brotherhood, presented a plan for a "Go-to-church-Sunday." A committee, consisting of Rev. Messrs. O. W. Foye, M. A. Levy, A. A. Hobson, O. J. White and J. A. Francis was appointed to consider the plan. Mr. Robert Moore spoke of Dr. Bernardo's work for destitute boys and girls. The order of the day was an address by Rev. W. R. Campbell, D.D., on "Readjustments in Congregationalism." The closing prayer was by Rev. W. W. Everts.

Personal and Pastoral

The North church, New Bedford, Rev. Nathan Bailey pastor, celebrated the fortieth anniversary of its Bible school, November 15 and 16, with a fine series of exercises, including addresses on Sunday by the pastor, Mr. Edwin Johnson, and Secretary W. W. Main, of the State Sunday School Association. Saturday evening there was a banquet, after which congratulations were presented by Rev. Gibbs Braislin, D.D., of the First church; Rev. T. S. Sayer, of the South church; Rev. P. N. Cayer, of the French church, and pastors of other evangelical churches. On Sunday the church services, morning and evening, were devoted to the school, and there was a special session of the school in the afternoon. Eight of the original members of the school were present. It began with sixty-one members, and now has 414.

The First church, Lynn, has been having an evangelistic campaign for the last two weeks and will continue the meetings for the third week. Rev. A. B. Lorimer, the pastor, conducts the services, having occasional outside help, and sometimes using his Sunday school teachers. Already about forty have made a start in the Christian life, and the interest is deepening. Mrs. Sarah Hall Herrick is the soloist.

The annual meeting of the Woman's Foreign Missionary Society of the Framingham Association was held November 12, with the Marlboro church. A feature of the morning session was a symposium, "Why, When and How I Became Interested in Missions." "Missions in the Sunday School" was presented by Mrs. T. P. Evans, of Holliston. Some ways of teaching missions in the primary department was given by a department superintendent. Mrs. E. E. Twombly told of the work in the cradle roll. At the afternoon session Mrs. M. E. White, of Framingham, who recently returned from a visit to mission fields, took her hearers on a trip through Burma, and to the station where Rev. Seldon R. McCurdy is located. A paper on "The Life of Adoniram Judson" was read by Mrs. F. Hutchinson. An exercise, "The Heathen's Plea," was given by eight young women of the Marlboro church.

The Park street church, South Framingham, Rev. C. H. Howe pastor, is in the midst of activity along all lines of church work. As the result of special emphasis twenty letters have been sent for within the last month. Five have presented themselves to the church for baptism, and others have promised to follow. November has been observed as Thanksgiving month. On successive Sundays the blessings of church fellowship and life and of home life were emphasized. The Sunday school work is being supplemented by organized class work, a Camp Fire Circle, and a gymnasium class for boys and young men. A constant effort is made to secure the attendance of Sunday school scholars at the morning service. A census recently taken revealed the fact that sixty-three per cent. of those present at Sunday school had attended the morning service. The people's service is held on Sunday evenings, with large attendance. A Brotherhood, under the leadership of Guy F. Wheeler and C. A. Potter, is enlisting the interest of the men.

Basket Meeting

The annual basket meeting of the Woman's Foreign Mission Societies of the Merrimack Valley Association was held with the First church, Lowell, November

13. The devotional service was led by Mrs. York A. King in the morning and by Mrs. A. R. Dilts, of Lowell, in the afternoon. Mrs. W. E. Brock brought a broad outlook upon China and Africa, as well as upon her own field of labor in India. Miss Prince, of Burma, gave a realistic talk on her work among the Eurasians. Both speakers made an earnest plea for young women to consecrate their lives to the spread of the Gospel in foreign lands.

Haverhill

The Mount Washington church, Haverhill, Rev. Silas L. Morse pastor, observed its twenty-fifth anniversary by an elaborate series of services. On November 6 there was a banquet and roll call, in which 125 of the members responded. Mr. Morse in

Universalist church, and Rev. J. J. Cogan and wife, of the Episcopal church. Short addresses were made by these ministers, and by Deacon William C. Campbell. The church presented Dr. Heath with a beautiful silver loving cup and Mrs. Heath with a bouquet of roses. Dr. Heath responded with words of tender appreciation. On November 16, at the morning service, resolutions previously adopted by the church were read by Clerk William H. Tay and presented to the pastor. The sermon was full of earnest words of love and best wishes for the church. At the evening service the spacious auditorium was filled. The other churches of the town united in this farewell service. Addresses were made by the ministers of the Episcopal, Methodist, Universalist and Congregational churches, and resolutions adopted by



MT. WASHINGTON BAPTIST CHURCH, HAVERHILL

his remarks called attention to the changes in the population of that part of the city, it having been wholly American when the church was founded and now largely foreign. There is still an excellent and needy field for Christian work. On November 7 there were services in the afternoon and evening. Freelon N. Archibald presided in the afternoon, which was devoted to reminiscences, including those of Miss Caroline Duncan, Deacons John F. Davis and Abner R. Wade, and Rev. Fred S. Leathers. In the evening, Deacon Chessman Wright presiding, there were addresses by former pastors, Rev. H. E. Chapman, of Worcester, and Rev. Joseph McKean, of Townshend, Vermont, by the present pastor, and an address by Rev. M. D. Wolfe, D.D., now of Worcester, but formerly of Haverhill. Rev. L. A. Freeman, D.D., of Reading, the first pastor, sent a paper, which was read by Mrs. Freeman. A loving message was sent to Dr. Freeman. November 9 there was a fine service in the morning, with a sermon by Rev. W. W. Everts, formerly pastor of the First church, and a special session of the Sunday school, with a review of its history, by William E. Chase, and an address by Clarence E. Mitchell. At the final service on Sunday evening there was special music by an orchestra, Miss Blake and Mr. Milton Wright, a devotional service by Mr. Leathers, and addresses by Rev. Robert L. Webb, Ph.D., pastor of the Portland street church, Haverhill, and by Rev. Mitchell Bronk, D.D., of Troy, New York.

Reception to Dr. Heath

On November 12 a farewell reception was given by the First church, Wakefield, to Dr. Hugh A. Heath. It was largely attended. With Dr. Heath and his wife in the receiving line were Rev. Austin Rice and wife, of the Congregational church; Rev. W. S. Perkins, D.D., and wife, of the

these ministers were presented to Dr. Heath. In the twelve years and five months of his service at Wakefield Dr. Heath welcomed 357 members, two of them being his oldest children.

Work Among Indians

Rev. James H. Hubert is much encouraged in his work among the Indians at Gay Head. He is a graduate of Morehouse College, Atlanta, Georgia, and has taken special studies at Columbia University. This important work which he is doing is encouraged by the Massachusetts Convention. The church was recently remodeled, and eight members have lately been added by baptism. A large number of children are being reached, and these, together with the older people, would be able better to appreciate the message of the Gospel if it were given in a tangible way. The little Indian mission much needs a stereopticon lantern. The people are far removed from other places and loss of contact with the outer world makes more necessary the presence of attractive features in the work which is being carried forward.

Connecticut

Rev. Douglas Pierce, pastor of the South Woodstock church, and Miss Doris Drage, of Worthing, England, were married in Newton, Massachusetts, November 4, by Rev. Nathan R. Wood, dean of the Gordon School. Mr. and Mrs. Pierce were given a reception the same evening at Mr. Wood's home in Arlington. About fifty of the students of the Gordon School were present. Another reception was given by the South Woodstock church on November 7. The bride reached Boston on November 2, coming from England.

Eastern Connecticut

All the regular services of the Jewett City church have been well sustained since the coming of the new pastor, Rev. Allan Spidell. The Sunday evening services are now held in the auditorium instead of in the vestry, and Pastor Spidell is making these services especially evangelistic. The outcome is encouraging. Three new deacons have been elected and set apart. The Sunday school, which is a "front line school" in the State, is well organized and doing good work. November 30 will be observed as Decision Day.

The Warrenville church, Rev. B. C. Bugbee pastor, reports that considerable money has been raised by entertainments given under the auspices of the several societies. In September three of the most promising young people were baptized. Pastor Bugbee is now on his fifth year of service, and is greatly beloved by all. He also preaches at the Ashford Congregational church, two miles distant, each Sunday afternoon.

The Bible school of the First church, Stonington, Rev. George Marston pastor, observed the ninetieth anniversary of its organization November 16. This school is well organized, having a home department, kindergarten and cradle roll. A course in teacher training will be begun early in December.

Thursday evening, November 13, at the Central church, Norwich, Rev. Joel Byron Slocum, D.D., pastor, 250 people were present when Judge John Barnes, one of the ablest speakers in New London county, gave an address on "The New America." Nearly seventy men were present November 16 in the men's Bible class. A debate was arranged by Dr. Slocum, which proved very instructive and helpful.

G. C. C.

New Haven

The November meeting of the Ministers' Conference of New Haven and vicinity was held with the Immanuel church, New Haven. The general topic of the day was "Fishing for Men." President J. W. Musson, of Meriden, had charge of the devotional service. The Christian workman must have faith in the Word, the world and the system of grace. In the absence of the first essayist, an open conference on the topic proved exceptionally helpful. Rev. J. F. Vought, of Waterbury, read a practical, virile paper on "Judson as a Type of the Fisher for Men." Rev. E. L. Bayliss was elected secretary-treasurer, in the place of Rev. W. T. Thayer, resigned. A bountiful chicken dinner was served by the women of the church. Pastor Klugh is leading his people in an aggressive ministry. Three persons were recently received by baptism.

The German church, New Haven, under the pastoral leadership of Rev. Otto Koenig, recently burned a mortgage that amounted to \$2,500. The debt had been incurred in the building of the parsonage, costing \$4,000. A member of the church made a favorable sale of property. He honored the Lord by pledging one-half of the debt which had then been reduced to \$1,500. A few Sundays ago the good people of the church began the morning service by raising the other half. A thanksgiving supper was arranged. Dr. Frederick Lent represented the mother church which helped to organize the German work more than half a century ago. This church, which, unaided by outside help, has built the parsonage, is a worthy example, in the art of giving, to all our churches.

The 175th anniversary of the Southington church was observed by appropriate services on the eighteenth and nineteenth of this month. Six former pastors are living, and they all returned to participate in the celebration. Not a few former and non-resident members of the church came considerable distances for the services. The choir of earlier days rallied in force, and led in the services of praise during the first day. At the opening service Mrs. B. S. Haviland, who has been a member of

the church for sixty-three years, read an interesting historical sketch. Rev. Enos J. Bosworth, pastor of the church, 1887-1890, delivered a fine address on "The Unity of the Church." Personal relationship must be merged to effect identity. The Church lay in the prison-house of its woe when Peter was condemned, but when he was liberated, the Church likewise was delivered. An impressive tableaux was presented during the social hour that followed. Roger Williams was represented pleading with an Indian girl. Music from "Hiawatha's Wedding Feast" accompanied the presentation. Williams was then seen preparing his sermon, "Nearer, My God, to Thee" being sung. A Puritan Sabbath was pictured, while the choir sang, "Am I a Soldier of the Cross?" The services of Wednesday evening began with a banquet for the present and former members of the church and congregation. Dr. A. B. Coats, of the State Convention, led in the devotions. An organ recital by Miss Carrie Cleveland followed the banquet. Then came the closing service of the celebration, participated in by the men who for a full generation have built their lives into the church. Rev. G. E. Nichols, pastor from 1881-1887, now assistant pastor of the First church, Philadelphia, reviewed the events of his pastorate. Rev. J. C. Breaker, pastor from 1891-1898, now of the Dewey street church, Worcester, Massachusetts, urged the knowledge of Christ that comes alone by taking one's stand beneath the cross. Rev. J. R. Stubbett, of Putnam, pastor of the church from 1899-1902, spoke with his old-time vigor of the supremacy of the Church of God over all other institutions. Dr. Stubbett's successor, Rev. W. V. Gray, of Waterford, who served the church for seven years, described the church as being God's peculiar people. The closing address was given by Rev. C. H. Fountain, who came to the church in 1910, and left in 1912 to take up the pastorate of the Ascension church, Borough of Manhattan, New York. With the evangelistic note predominating in his address he spoke on "The Church as It Faces the Future." During the service the present-day choir rendered several selections.

There are many interesting features connected with the history of this church. It was organized by Rev. John Merriam, who went from the village of Wallingford to hold the services. He was imprisoned for too boldly preaching doctrines that lie at the foundation of the Baptist faith. The old communion table, which was also used as his study table, together with his Bible, are still preserved, and were exhibited during the anniversary. The records of the church, after the active ministry of this first pastor, are not full enough to tell of the life and work of the organization, until 1791, when the first attempt to build an edifice was made. Twenty-five of the members subscribed \$455 for the purpose. Rev. Nehemiah Dodge was called to the pastorate soon after the building of the church on a salary of £52 per year, with a deduction of twenty shillings every Sunday that he was absent. Under his pastorate the church prospered, only to enter upon a period of declension and dearth during the twelve years in which they had no regular pastor. But God was waiting to bless them. Years of prosperity and harmony prevailed during the pastorate of Rev. Irenus Atkins. A building project was now started that resulted, in 1832, in the erection of the present house of worship. It was during this pastorate that Mrs. Susan H. Thompson, now in the eightieth year of her membership with the church, was baptized. Many united with the church during these

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days, sixty being baptized in the river on a single Lord's day. A dark cloud overhung the church, and a few years after this successful period a division arose that resulted in the organization of an independent interest. With the restoration of harmony another period of prosperity followed. During the revival of 1850 many united with the church, fifty-five receiving the hand of fellowship on one Sunday morning. Many societies were organized during this period of time. The Sunday school interests grew rapidly. During the year 1872 six teachers and thirty-eight scholars left the school to augment the newly organized work at Plantsville. In 1876 a plea was sent out that could well be repeated to-day: "If we mistake not, this institution is in the providence of God, designed to be an important means of raising up a generation of intelligent Christians—we feel that there are obligations resting upon all Christians and upon all our churches to bring into their Sabbath schools all the children and youth within their sphere of influence." The school has always received the attention that such an appeal would indicate, and Pastor Requa is placing the teaching function of his ministry in the forefront. He has prepared a course of study that is being taken up by the school. Just now the book of the Acts is forming the subject matter.

W. T. T.

New Hampshire

A reception to Pastor C. L. Chamberlain and family was given on November 18 by the church in Lakeport. Rev. J. W. Tingley, pastor of the church at the Laconia

end of the city, gave a welcome, and appropriate remarks were made by several other local pastors.

Rev. George Graham, pastor at Auburn, Maine, preached for the federated church in Meredith on November 16. Mr. Graham is a son of the late Rev. James Graham, pastor in Meredith about twenty-five years ago.

Rev. Wesley A. Paige, of the Vine Memorial Free Baptist church in Rochester, is giving a series of talks to young people on "The Great Questions of Youth."

Rev. and Mrs. I. M. Baird, of New London, have the sympathy of their friends in their bereavement occasioned by the death of Mrs. Baird's brother.

Rev. W. H. Getchell, pastor of the Free Baptist church in Pittsfield, has recovered from his recent illness.

Rev. J. E. Everingham, pastor of the Suncook church since September, 1907, has resigned to accept a call to the church in Warren, Maine.

Colporter George H. Watt is assisting Pastor Reese, of the Milford church, in a series of evangelistic services.

Rev. W. P. Robinson, of Wilton, resigns to accept a call to East Weare.

J. H. N.

Maine

Rev. J. G. Grace, who has been serving as the pastor of the Free Baptist church of Caribou for a year, was ordained to the ministry November 6. The condition of the church has improved under his administration. A debt of some years' standing has been removed. It is expected that by the first of next year the church will be free of debt, with the exception of that on the parsonage.

November 9 occurred the rededication of the Fort Fairfield Free Baptist church. Rev. S. C. Whitcomb, for eighteen years the State agent of the Free Baptist Convention, preached the sermon. This was a very appropriate selection, as Dr. Whitcomb preached the sermon at the dedica-

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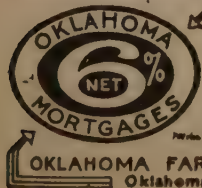


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tion of the church seventeen years ago. The building was destroyed by fire a year ago, and has now been restored.

There have been some recent pastoral changes, and some which are about to take place. Rev. William Gussman, of Londonderry, N.H., comes to the Alna and Newcastle church and begins his work December 1. Rev. J. E. Everingham, of Suncook, New Hampshire, has accepted the call of the Warren church. Rev. Fenwick C. Wright, of the Fells church of Melrose, has become pastor of the Free Baptist church at Gardiner. Rev. R. H. Carey, of Warren, has become the pastor of the Islesboro church, where there is a fine opportunity for service.

The South Jefferson Free Baptist church is favored with an added equipment, which will be a great help in the church work. It is a building which stands quite near the meeting house, which is to be used as a vestry. It is to be known as the Martha Bodge Memorial. Miss Bodge, before her death, gave a large part of the money for its erection.

Vermont

BY WILLIAM A. DAVISON.

The United Missionary Campaign for Vermont began October 12 and closed November 14, with meetings covering two nights and one day held at Bellows Falls, Chester, Rutland, Bennington, Manchester, Fair Haven, Brandon, Middlebury, Burlington, Richford, Newport, St. Johnsbury, Hardwick, Barre, White River Junction and Bradford. The attendance was not large at any of the meetings, and although not all was accomplished which we had desired or reasonably expected, a good many pastors received a new vision and inspiration, and unquestionably the Conferences will do much good. It was a united Missionary Campaign because, in the first place, the different denominations in the State were united in aim and effort, and really worked together as never before, and, in the second place, those interested in city, State, home and foreign missions prayed and labored together, and I believe came to understand each other better than ever before, so that really in many ways the Campaign was a success and blessing to all who participated.

The First church, Burlington, Rev. J. S. Braker, D.D., pastor, has just organized a Young Men's Union. At a banquet on the evening of November 18, with about seventy-five men present, a constitution and by-laws were adopted, when remarks were made by Pastor Braker and Dr. Davison, and the address of the evening was delivered by Dr. H. D. Holton, a member of the State Board of Health, and chairman of the Social Purity Commission of the Inter-Church Federation of Vermont.

Rev. Morgan E. Pease, who has been pastor of the church at Richford for about two years, has tendered his resignation, to take effect January 1. He came to Vermont from Providence, Rhode Island, but found our winters too severe, and so returned to his former home in Providence. Finding that the milder climate brought back speedily a large measure of health, he wrote his resignation and sent it to the church, by which it was accepted. The trustees, being not only men of God, but men of brains and ability, have arranged to give Mr. Pease more than six months' salary, in the hope that the release from pastoral care and financial anxiety may restore him fully to health and strength again.

Rev. E. B. Russell, who has been pastor at Weston and Andover for about two years, and who has done a good work, especially in reorganizing the church and Sunday school, and in renovating and repairing the church edifice, has tendered his resignation, to take effect December 1, in order that he may accept a hearty and unanimous call to the church at Morris-

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to dealers.....88,606,870.00
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redeemed.....81,310,840.00
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MARK A. CADWELL

(MENTION THIS PAPER)

ville, New York. Pastor and Mrs. Russell
are both good workers, and we are sorry
to lose them from the State.

Rhode Island

The funeral service of Rev. John H.
Edwards was held at the Exeter meeting
house November 17. Mr. Edwards had
been in rather feeble health for about two
years, but after a summer at the seaside he
had seemed much better. The end came
suddenly at night after he had retired. At
the request of Mr. Edwards, Rev. John
Stewart had charge of the funeral. Mr.
Edwards represented the town of Exeter
in the Senate. He was the originator of
the movement for building State roads in
Rhode Island, and served as chairman of
the State Board of Public Roads. He was
pastor of the Exeter church for about ten
years.

The recognition service for Rev. Silas
P. Perry as the new pastor of the Wood-
lawn church, Pawtucket, was held on the
evening of November 19. George E.
Nicholas presided. It was an inspiring oc-
casion, the welcome of a pastor by so
unanimous a choice to this strong
church to take up the work of Rev. Whit-
man L. Wood. The program was full as
befitted an important occasion. When a
church keeps a pastor twenty years recog-
nition services are not frequent enough to
lose interest. Dr. O. P. Gifford preached
the sermon from John 17:18, "The message
of the ministry to the church." Other par-
ticipants were Rev. Messrs. T. S. Snow,
J. J. Williams, W. L. Wood, Frank Rector,
C. H. Spalding and Bowley Green.

We have taken up the consideration of
having in Rhode Island an interdenomina-
tional missionary campaign. Secretary
Stewart, with representatives of the
Methodist and Congregational bodies,
submitted the decision to a called assembly
on Monday afternoon, November 17.

The Union church, Providence, under
the counsel of its pastor, Rev. F. M.
White, observed November 20 as a day of
prayer. Hour after hour, forenoon and
afternoon, and closing with the usual
prayer meeting hour, groups of the mem-
bers gathered to seek a fuller measure of
grace and power in their work for Christ.
There was no calling in of the helpers
from other churches. It was a rallying of
the members in behalf of the campaign
for spiritual conquest. Results? A year
hence will be too soon to report the out-
come of such waiting upon God.

By a mistake in a recent Rhode Island
letter the name of Rev. J. A. Hainer, as
vice-president of the Permanent Council,
did not appear, but another was inserted.

The historical discourse of Dr. Henry
M. King, delivered at the one hundredth
anniversary of the Rhode Island Bible So-
ciety, now appears in pamphlet form. The
secretary of the Bible Society, W. B. Wil-
son, Butler Exchange, Providence, will
send a copy on request.

Rev. W. T. Green, of Natick, had charge
of an interdenominational home mission
rally at the Beneficent Congregational
church, Providence, on Friday evening,
November 21. Immigration was the promi-
nent feature emphasized.

The subject before the Ministers' Con-
ference on November 17 was "Russellism."
Rev. T. E. Bartlett has taken the trouble
to attend the much-advertized lectures of
the lecturers, called "pastors," and gave a
vivid presentation of the method of pro-
cedure. Scripture has drawn the portrait
of every impostor to the end of time in the
vivid paragraph on Simon Magus, who, in
contrast to Philip's preaching of Christ,
was constantly preaching himself, "giving
out that himself was some great one." The
method in the lectures is to take a striking
subject and always preach Russell's pec-
uliar ideas, disparage all the churches
sharply, attack all ministers, and hold up
to ridicule belief in life after death. The
lecturer does not read a connected passage

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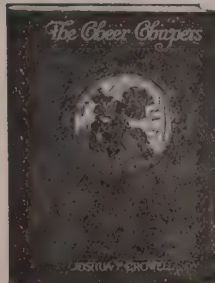
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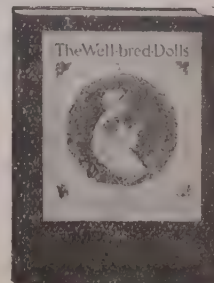


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Every child is keenly interested in the life of his animal playmates, and this winsome collection of stories is bound to be a valuable agency in the development of the mental and moral character. The tales are full of life and color, and the unobtrusive lessons tucked away in each will not hurt them at all. Here are a few titles selected at random which give an idea of the Book: Tiny Hare and the Echo, The Easter Bunny, A Barn-Yard Story, A Fine Gander, The Proud Little Rooster, The Silly Goose, The Peaceful White Dove, Son Cat's First Mouse, About an Ant, About a Cricket, When Tony Bear was Teddy Bear, How the Animals Got to the Sky, The Story of a Naughty Parrot, The Sulky Bird, Why Tiny Owl said "Who!"

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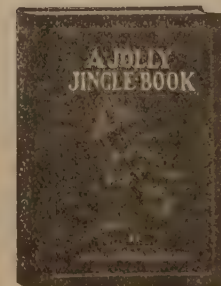


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of the Scripture, or himself offer prayer. The appearance of the meeting, with hymns and music and prayer and a speaker clad in "ministerial garb," is part of the deception. The lectures aim to destroy the teaching of all the churches. Any avowed infidel could have no hesitation in helping finance this piracy in the religious realm. Russellism comes pretending exposition of Scripture and by subtlety and confusion of thought and bold denial, robs its dupes of the divine message altogether. No single prominent teaching of God's Word escapes mutilation at the hands of these lecturers, but all is done as the work of Bible "students."

New Jersey

Parmly Memorial Church

As early as 1828, when Jersey City was an unincorporated village of a thousand souls, it is recorded that Baptists met together for worship. Prominent among the ministers who frequently preached across the Hudson was the venerable Jonathan Going, the editor of the *American Baptist*, now the *WATCHMAN-EXAMINER*. On November 27, 1838, was organized the First Baptist church of Jersey City and Harsimus, with thirteen members and a regular pastor. It is the seventy-fifth anniversary of this event that is now being celebrated, not simply as the birthday of a single church, but as the beginning of organized Baptist work in the new populous county of Hudson, comprising Jersey City, Bayonne, Hoboken, etc.; for the twenty-four Baptist churches which now flourish in this territory are, directly or indirectly, descended from this little band.

During the decade, 1838-1848, the church was hindered by dissension, and was finally split into three inefficient bodies. These repented of their divisions and reunited on March 1, 1848, to form the Union Baptist Church of Jersey City. In 1868 the name was changed to First Baptist Church of Jersey City, and, in 1894, again changed to Parmly Memorial Baptist Church of Jersey City.

From 1838 to 1848 the pastors were Rev. Messrs. Joseph Haugwout, John O. Edmonds, Arus Haynes and William Smith. These baptized 125 converts. From 1848 to 1854 there were two pastors, Rev. O. C. Wheeler and Rev. William Verrinder; and

then came the notable forty-year pastorate of Dr. Wheelock H. Parmly, who was followed by Rev. Messrs. O. J. White, H. B. Steelman, Theodore Heisig, Claude Raboteau, W. E. Chalmers, J. Madison Hare, Gorrell Quick, and J. Madison Hare. The records show 1,358 baptisms, and as many more received by letter, over \$326,000 contributed for the maintenance of the church and over \$56,000 for outside causes; but figures tell little of the real life and work of a church, which heaven alone can estimate. There are now 356 members and 515 in the Bible school.

From 1853 to 1909 the church occupied a commodious building in what was the heart of the old residence district of Jersey City, and, in the old days, enjoyed great prosperity which reached a maximum at about 1880, but the extension of railroad terminals, factories and business houses and consequent shift of population, caused the church to seek a new location on the Hill, the present residence section of the city. A handsome white granite edifice, valued at \$80,000, in a fine location, with modern facilities for church work, was dedicated June 19, 1910. This was the result of vision and leadership on the part of Pastor Hare, and heroic work and giving on the part of the congregation, none of whom is wealthy. It has resulted in enlarged membership and renewed activities, so that the oldest Baptist church in Hudson county seems now the youngest, and is one of the most vigorous.

A part of the \$10,000 is being raised to free the church of all indebtedness, so that it may meet its enlarged opportunities unhindered. About four-fifths of this has been raised, and the goal is in sight. The week of November 23-30 is filled with the various phases of the celebration. On Sunday there were sermons by Pastor J. Madison Hare, and the Bible school enjoyed a "chalk talk" by Dr. R. F. Y. Pierce. On Monday evening the relations of the church to the State and city were considered, with addresses by Governor-elect James F. Fielder and Hon. J. Harry Moore. On Tuesday evening the Hudson County Baptist Union met with the church, and children and grandchildren paid their respects to the Mother Church. The address was by Dr. Cornelius Woelfkin. On Wednesday evening representatives from churches of many denominations brought their good wishes. On Friday evening the members of the church will meet around the supper table to plan for the future. Sunday, November 30, will be given to visions and plans for the last quarter of the century which the church

hopes, with God's blessings, to make the best.

An illustrated, forty-four page history of the church has been published in connection with the jubilee, and handsome souvenir programs have been printed. The services have been well attended, and have given the church fresh inspiration for its enlarged work.

Deaths

WILBUR.—At Schenectady, New York, October 19, 1913, Mrs. Emily Jane Wilbur, aged eighty-three years. She was an estimable Christian woman and a life long member of the Westford church. The funeral services were conducted by her former pastor, Rev. D. P. Lappeus.

PARRY.—In Medford, Massachusetts, November 23, 1913, Margaret, wife of Joseph J. Parry, in her sixty-fifth year. The funeral was held at her late residence, 61 Dudley street, Medford, on November 25. Mrs. Parry was a member of the First church, Medford, for thirty-two years and active in church work.

REV. CHARLES H. FITZWILLIAM.

Rev. Charles H. Fitzwilliam, pastor of the Emmanuel church, Pittsburgh, died suddenly on October 23. He was born in Chicago, October 16, 1845. When he was but a child his parents took him to England, where they both died, leaving him alone and without resources. He learned a trade in order to support himself, but, having a thirst for knowledge, by his own efforts he secured a liberal education, and also took a course in theology. He married in England Miss Annie C. Nield, and then came to America. He was ordained at Peckville, Pennsylvania, in 1882, and served acceptably a number of churches in that State and in New Jersey, New York and Maryland. He was a man of fine ability both as preacher and lecturer, and was the means of leading many souls into the kingdom. The interment was at Puxatawney, Pennsylvania, where he had been a pastor.

SPECIAL NOTICES.

Massachusetts Baptist Charitable Society, John F. Barnes, treasurer; Ford building, Boston.

Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.

Woman's Baptist Foreign Missionary Society, Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.

Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.

Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.

Boston Baptist City Mission Society, Rev. Joseph E. Perry, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.

Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.

American Baptist Foreign Mission Society. The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.

Massachusetts Baptist Missionary Society, 500 Tremont Temple, Boston, Rev. Hugh A. Heath, secretary; Edward E. Stevens, treasurer.

Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers. Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.

Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main, and Frank G. Howard, treasurer, Room 710, Ford building, Boston, Mass.

New England Baptist Library Association. Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.

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Editorial Comments on Current Events

TENNESSEE passed a prohibitory law, yet it seems to excite surprise that the majority of the people who passed it should desire that it be enforced. There seems to be something peculiar about prohibitory laws. When other sorts of laws are enacted officers of the law are praised when they enforce them effectively; but when laws prohibiting the liquor traffic are put on the statute books officers who enforce them are called cranks and worse. As to other laws, those who resist their enforcement are ranked with criminals; but those who resist the enforcement of prohibitory laws do so without shame or a sense of guilt. And the more they succeed in preventing the execution of prohibitory laws, the stronger they are in claiming that such laws cannot be enforced. It is like the man who killed his grandmother and then asserted that her death was due to old age.

* * * * *

THE endorsement of the Monroe Doctrine by Viscount Haldane, Lord High Chancellor of Great Britain, in his address to the American Society in London at the Thanksgiving dinner, November 27, restores the relations of Great Britain and the United States to the position they occupied when that Doctrine was first promulgated. The Doctrine was first officially stated by President Monroe in his annual message to Congress, December 2, 1823, as the result of a suggestion from Sir George Canning, the English Minister of Foreign Affairs. The Congress of Verona in 1822 had led to an armed interference by France in the internal affairs of Spain, with the sanction of Russia, Austria and Prussia; and it was expected that these allied Powers would extend their operations to the Spanish possessions in America. Under these circumstances the British Foreign Minister suggested that the United States should take a decided stand against European intervention in America. As a result President Monroe put the traditional policy of this country into what has since been called the "Monroe Doctrine," the substance of which is that "the American continents are not henceforth to be considered as subjects for future colonization (or conquest) by any European Powers." This cordial agreement of Great Britain and the

United States was interrupted in 1895 by the proclamation of President Cleveland reaffirming the Doctrine, with particular reference to the relations of Great Britain to Venezuela. But the concord may now be considered as restored by the semi-official speech of Viscount Haldane, and it fully establishes the dictum, "American questions are for American decision."

* * * * *

ONE of the speakers at the recent Roman Catholic Missionary Congress in Boston declared with emphasis that he wished it clearly understood that the purpose of the Congress and of the Church which it represented is to advance the Roman Catholic Church until every person in this country is a member of that Church. From the point of view of religious belief no exception can be taken to that purpose. But it is worth while to look across the northern line of New England and New York and see what that purpose, well nigh accomplished in the Province of Quebec, has done for the people there. The Roman Catholic Church is now practically the State Church in Quebec. It rules the provincial legislature, which under the British North America Act, which is the Constitution of Canada, has far more power than the State legislatures in the United States. In Quebec the Church has power to collect its tithes for the support of the parish priests and the upkeep and repair of churches. Protestant landowners are not liable to these tithes, but all Roman Catholics are, and they are liens taking precedence of any mortgage or other lien, and may be collected by means of the confessional. This makes it desirable for the Roman Church to get all the land into the ownership of its adherents; and the lot of the Protestant farmers is made so undesirable that many move off their farms. The ample funds of the Church are then used to aid Roman Catholics in buying the land. The public schools are chiefly Roman Catholic schools, often taught by monks or nuns. There are separate schools for Protestants, but only where the taxes from the Protestant population is sufficient to support them. The Roman Catholic Church, with a legislature under its control, is bound by its principles to shape the laws for its own interest, and to ignore the rights of a minority, and it has done this in Quebec.

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Who through the centuries have torn their hearts
To yield us their best blood, their tears and pain,
That we might grow thereby unto the state
And lordly stature of Man's noblest prime.

Cherish old books! Misuse them not, nor scorn
Their ancient learning, though outworn it be;
For the deep thoughts of men abide, and we,
Who count us wiser in great truths, to them
Unknown, of Science and of Art, may learn
From their long, patient thinking, still and slow,
The deeper things of God, and Man, and Law,
Drawn from the wells of high Philosophy.

The Modern Novel

The statistics of the free libraries and the output of the publishing houses prove that fiction is the only class of literature now eagerly sought after by the public. The circumstance may well be deplored. It is difficult to see how it can be at all consistent with a sound and honestly informed public conscience. There are, of course, novels that have effected, and continue to effect, a noble purpose. They have value both as vehicles of truth and for the accuracy wherewith they reflect the motives, instincts and methods of humanity, and the manners of their time. But we think it will be conceded that such novels have little in common with many of those that belong to the flood of fiction now pouring from the press. It is hard to see, indeed, how intelligent people find satisfaction in devouring volume after volume of this modern rubbish. Even more inscrutable is the mystery that, having done so, they should still be considered intelligent. Leaving out of the account the effects, moral and mental, produced by such reading, it would still seem that a reasonable being would have difficulty in justifying to his moral sense the waste of time involved in the practise. Can it be that Dean Swift was less cynical than accurate, after all, when some one, hoping thereby to corner him, said, "You must admit that man is a reasoning being." "Sir," replied the Dean, with characteristic bluntness, "I will admit almost anything but that."

Among modern novels, we are aware, saving exceptions should be made in favor of those that are specialized as psychological and historical, and many would have the

exceptions extend to all novels with a purpose. As to the latter, manifestly everything depends on the purpose and the method by which the author seeks to accomplish it. The purpose of many recent novels seems to have been born in brains somewhat loosely put together, while the plots and their mode of evolution show, not surprisingly, that the morals of the writers are in sympathy with their mental ambiguity. It is perhaps not wholly inconsistent with the business of novel writing that the adept therein should also be well versed in psychology; but we think it may be taken for granted that the cases are at least rare—much rarer than the attempts—wherein authors combine in eminent degree the faculties peculiar both to romancer and philosopher. That the evil of excessive reading of bad novels is producing most pernicious results is all too plain. The overstrain of the worker and the ennui of the idler are responsible for it. But even if society were relieved of these, the mind of man is so constituted as to delight in the story which transfigures life, and lifts it into the realm of the ideal. Fiction will abide; but it is surely not too much to hope, in view of the far-reaching effects of this class of literature, that Christian people, at all events, should demand that it be freed from misleading, debauching, and debilitating elements. Meanwhile, they should examine closely the books that enter their homes, guarding the young against the contaminating sort as from contact with vipers.

The trouble is—and it is a difficulty that enters into the whole matter of the care and training of children and young people—that even intelligent Christian parents are so absorbed in "the cares of this life" that they lack, or think they lack, the time to look into their children's reading with critical judgment. But, in view of their responsibility as parents, manward and Godward, that excuse will not hold. It is not even plausible; it is mere evasion.

Concerning Tastes

There is no accounting for tastes, and that is perhaps why the menu is so varied in our best restaurants. Recently in a Pullman dining car a frail woman of pale face ordered a most indigestible assortment, and a stout man, across the aisle, after taking medicine, proceeded to eat a dinner that a stone-cutter would have approached with fear.

We wonder at the taste of men and women for mental nourishment. Out of their great assortment of books they select the chaff of ready writers, fortifying themselves with a little quinine pill of good resolution, and with a feverish interest start through the germ-laden waste, and seem to enjoy it. But the whirlwind of exciting adventure throws the garden of the mind into a desert. The roses of culture have gone. The sagebush and the cactus come. Probably such a life will never be brought under intellectual irrigation.

The pleasures also that men and women select amaze us. They feed on husks in a far country when they might have the purest and the best that the land can produce. They prefer ragtime music to the strains that stir the deeper life. They select the place of mirth that has in it suggestions of evil, and they listen in the sulphurous air of indecency, when they might be entertained elsewhere and

at the same time profited. And yet for even these pleasures men lose their appetite.

One had better go back to the spring of his childhood, drink its pure and refreshing water, read the kind of books that made his parents live simply and strongly, and find his pleasure in the places and amidst the scenes which bring no blush to the cheek, no hatred of the good, and no specters to haunt him in the halls of memory.

Emmanuel

Perhaps no more impressive and pleasing illustration of the development of religious ideas can be found than in the uses of this word, Emmanuel, "God with us," in different ages. Its earliest occurrence is in Isaiah 7:14, where it is said: "The Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." We are so accustomed to read New Testament ideas into this Old Testament passage that it is difficult to make ourselves realize the bare simplicity of the thought presented by this verse to the people of Isaiah's age.

While the Lord is the giver, the child born of the virgin is simply for a sign to the House of David. He is simply a token to call the attention of the people of Israel more strongly to the fact that the Lord's hand is in the deliverance which shall come to the people, and to remind them that their disciplinary troubles are also from the Lord, and are intended to bring the hearts of the Israelites back to him. There is no indication that the child is to be anything more than a merely human child, nor that he has any mission in the earth other than that indicated by the exceptional circumstances attending his birth, unless something of the sort may be inferred from chapter 8:8, but that required the developments of a later age to make it clear.

The next instance in the use of this word, so far as we know, is in Matthew 1:23, where the verse in Isaiah is quoted, but with the addition, "which, being interpreted, is, 'God with us.'" Of course the Hebrew hearers of Isaiah knew perfectly well the meaning of Immanuel; but it evidently had no significance to them other than that of an appropriate name for a child sent as a sign from God. The name was merely a reminder of God's act, and to impress the Israelites afresh with the idea that they could not escape from God, but that, even in their wandering from him, he was still with them to punish or to bless.

But in Matthew we have an entirely different thought presented; or rather, we might say, the same thought greatly advanced and made more vivid and real. It is still necessary for us to endeavor to dispossess our minds of the accumulation of more modern ideas. But, putting ourselves back into the times of Matthew, it is clear that here we have the thought of God with men made impressive by incarnation. The child to be born was the real Son of God. The language of Matthew could convey no other meaning to the people of that age than that God was his Father. This was a vast advance upon the virgin's child in Isaiah, who was to be simply a sign in his birth, and then ceases to be of significance in his life. The child in Matthew is of a nature that makes a life of great significance and

unusual conditions inevitable, and fully justifies the later developments of the idea of Jesus Christ in his disciples and in the New Testament writings.

The next stage in the development of the idea of Emmanuel, "God with us," is supplied by Christ himself. In his life on earth he was subject in a large measure to human limitations. In excessive labors he became weary; he could command the attention and confidence of but a limited number, even by his miracles; and, above all, he could reach by his human presence only a very small portion of the people of the earth. So, as he said, it was expedient for him to go away, and in his absence the Comforter, the Holy Spirit, would come to take his place and carry on his work. The great advance in this development of the idea of "God with us" is that the work of the Holy Spirit is both spiritual and universal. He deals with the secret hearts and consciences of men, with a power not available to any external means; and he is at all times active in searching for the salvation of all men everywhere. Christ made the idea of God with men universal and timeless.

Modern religious thought has not risen higher than the thought of Christ, but has developed that thought to make it more real and personal. The modern doctrine of the divine immanence is but an expansion of the idea of God expressed by Isaiah, and is the full realization of the teachings of Christ concerning the Holy Spirit. Religion can go no further; and, as argued by Professor Rudolph Eucken, Christianity is the supreme and final religion because its highest ideal is the perfect union of the human and the divine, as realized in Jesus Christ, and as possible to all.

Christian Thoughtfulness

In planning a merry Christmas for your friends do not let it mean a miserable Christmas to those less fortunate than you and your friends. Thousands of workers in every city have been taught by bitter experience to look forward to Christmas with dread. Every girl working in our stores knows that the coming Christmas season will mean to her an immense amount of extra work, of nervous strain and exhaustion. The great army of workers whom you do not see—the bundle wrappers, drivers and errand boys—look forward to Christmas as a time of hardship. Is this your conception of the day? A little unselfishness on your part will greatly lighten the burden of these working people. Merely do your Christmas shopping early—early in the month, and early in the day. By so doing you will not only relieve the girls and errand boys of the necessity of serving you at the last moment, but escape the annoyance of finding that the very gifts you most desired have already been sold. Carry this message on to your friends, and let them see how much a little prompt action on their part will mean to a great many people less fortunate than they. When you are making your Christmas plans do not forget the workers in the stores. It may help you to help them if you will remember these words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Editorial Notes and Comments

Let the Campaign Begin

With December 1 THE WATCHMAN-EXAMINER will begin a three months' campaign by which it expects to gain 10,000 new subscribers. We are confident that our pastors will give their fullest and most sympathetic co-operation. We want a thoroughgoing canvass to be made in every church within the bounds of our constituency. In some churches the pastor will be the best one to make the canvass; in other churches an agent appointed by the pastor or some society appointed by the pastor will make the canvass. Within a few days the pastors of the Middle States and New England States will receive a personal communication from the editor containing full information about this campaign. The boys also are going to have a part in the campaign this winter, and as a reward they are going to receive copies of Dr. E. T. Tomlinson's famous books. Would it not be a fine thing if every present subscriber to THE WATCHMAN-EXAMINER would make up his mind to send us one new subscriber as a Christmas gift? Do you enjoy THE WATCHMAN-EXAMINER yourself? Do you appreciate the efforts which we are making to give our denomination a paper which is equal to the best denominational paper published in America? If so, will you not gladden the hearts of all who work on THE WATCHMAN-EXAMINER by sending us one new subscriber between now and December 25? Do this and you will help the friend who subscribes through you; you will cheer our hearts, and you will have the consciousness that you have done a good deed. Sample copies in abundance may be had for the asking. Every one subscribing during December will receive the paper until January 1, 1915, for the year's subscription.

Old diamonds may be taken from their former settings, recut and made to reflect a brighter light; and old doctrines, if extracted from their historical environment, and restated in the new settings of modern biological speech, will reflect more brilliantly the light and glory that excelleth.

Much of our space is taken this week by the reviews of the leading books of the season. We are confident that these will be found interesting by many of our readers. A good book is a rare treasure and an unceasing pleasure. The man who interests us in a good book is our friend.

The many friends of Mrs. L. K. Barnes, of the Borough of Brooklyn, will deeply sympathize with her in the death of her husband, Mr. Lawrence K. Barnes, who passed away last Monday, following a stroke of paralysis on November 12. He was born in Saco, Maine, and lived for a time in Burlington, Vermont. He then came to Brooklyn, where he resided for twenty-five years. He was a member and an active worker in the Sumner avenue church. His wife and

one son survive him. The funeral services were held at the church on Tuesday afternoon.

This week we are devoting the usual amount of space to editorials, contributed articles and news items. Sixteen extra pages have been added that we might give special attention to recent books. We place in the hands of our readers a magazine of forty-eight pages, and we hope that every page may prove interesting.

As we go to press a remarkable conference is being held in the Home Mission Society's rooms. The State and city mission secretaries of the Northern Baptist Convention are discussing with rare intelligence and deep earnestness the problems of our mission work. We have rarely seen a finer body of men, and we congratulate the denomination that such men are the responsible agents of our mission boards.

On Monday evening of this week it was the editor's privilege to address the Baptist Social Union of Boston. The meeting was held in Ford Hall, and to the writer of this paragraph the assembly was extraordinary in every way. The Boston Social Union is unique, and next week we shall tell the story of this organization and of the work which it is accomplishing for the kingdom. We hope to give some views of Ford Hall, the home of the Social Union.

All New England is interested in the decision of November 24 of Judge Aldrich at Concord, New Hampshire, by which it is settled that the Federal Government has full authority to take lands in the White Mountains by eminent domain for the proposed forest reservation. The Berlin Mills Company received an award of \$242,118 for 30,264 acres. The Government will proceed to reserve other large tracts for the protection of the water supply of navigable streams. Incidentally this means the preservation of one of America's most beautiful public playgrounds.

In two of our prominent Southern papers we have seen during the past week the surprising and pleasing statement that Dr. Carter Helm Jones has been made president of the American Baptist Foreign Mission Society! There is no disposition on our part to dispute this fact; indeed, we should have acknowledged the fact if our honored contemporaries had published it eighteen months ago. Dear brother editors, it is high time for you to awake from your Rip Van Winkle sleep. Dr. Jones was elected president of the American Baptist Foreign Mission Society in May, 1912, and re-elected in May, 1913.

Interesting facts in connection with the cost of rearing children were revealed in the annual report issued by the Chicago Nursery and Half-Orphan Asylum, made public recently. The asylum has cared for more than 4,500 children for periods varying from a few weeks to several years since 1874. According to the report of that institution, from 1874 to 1883 the cost of maintaining one child for a year was \$79.98, while in the period from 1884 to 1893 it was \$88.68. From 1894 to 1903 this cost was about \$101.45, while in the period from 1904 up to the present time it has crept up to approximately \$140.60 a child a year, or about forty per cent., in ten years. According to officials of the nursery almost the entire increase in providing for the children in their care is due to the increased cost of food

and clothing. Once again the question arises as to how the laboring man can live in such a day as ours. Yet the laboring man earns more than the average clerk or the average minister of the Gospel. A fortnight ago a carpenter was engaged by the writer to build some book shelves in his home. The carpenter worked three and a half days, and charged \$4.50 per day. The cost of living does not trouble mechanics as much as it does some of the rest of us.

Rev. Alfred Williams Anthony, D.D., of Lewiston, Maine, occupies a unique position in denominational affairs. He is treasurer of the General Conference of Free Baptists, having charge of the funds remaining in the possession of the Conference, their distribution to the proper objects, and of the settling of estates and other matters pertaining to the closing up of the affairs of the Conference. He is also corresponding secretary of the Conference, it being his office to explain the union of the Free Baptists and the Baptists, and to remove misunderstandings. He is also "special joint secretary of the Baptist Foreign and Home Mission and Publication Societies," with the duty of adjusting the relations of the Free Baptist churches to these societies. His report, dated October 15, has been printed, and is of special interest. It can be obtained by addressing Dr. Anthony at 336 College street, Lewiston, Maine.

The complimentary dinner to Dr. Edward Judson and in celebration of the Adoniram Judson centenary will be held at Sherry's, corner of Fifth avenue and Forty-fourth street, Borough of Manhattan, New York, on Thursday evening, December 18, at seven o'clock. There will be a reception at 6:30. The price of tickets is \$4. After the dinner the following speakers are expected to bring greetings: Bishop David Greer, Episcopalian; Dr. Charles E. Jefferson, Congregationalist; Dr. Robert E. Speer, Presbyterian; Dr. Frank Mason North, Methodist; Dr. U. G. Wenner, Lutheran; Dr. Emory W. Hunt, Baptist. The Fifth avenue choir, under the leadership of Harry Rowe Shelley, Mus.Doc., will furnish music. Applications for dinner tickets, accompanied by check, should be made at once to the treasurer, Mr. James Madison Pratt, 140 Broadway. Applications are coming in rapidly, and tickets will be mailed in the order of application. The capacity of Sherry's is 500. This is to be the greatest event ever celebrated by the Baptists of New York city.

J. B. Bury, in his history of liberty, robs the Baptists of the honor due them. He declares that the Anabaptists adopted toleration from Socinus, and that they did not consider religious liberty as a precious thing. In view of the fact that Hubmaier published his *Heretics and Those Who Burn Them* before Socinus was born, both of Bury's affirmations fall to the ground. Again, he asserts that in 1649 the first decree of a legal assembly granting complete freedom to all Christians was issued in Maryland. The fact is that when Rhode Island was planted the householders signed this agreement: "We, whose names are hereunder, desirous of inhabiting the town of Providence, do promise to submit to all orders made in an orderly way by the majority, only in civil things." On March 16, 1641, it was ordered by authority of the general court that none may be accounted a delinquent for doctrine, providing it be not directly repugnant to the government of laws established. In September of the same year it was ordered that the law of the last court concerning liberty of conscience in point of doctrine be perpetuated. Finally, Bury charges that non-Christians were not admitted to full fellowship in Rhode Island. In reply to this statement Oscar Straus, who is

quoted above, may again defend us. He says of Roger Williams: "This pilgrim is the first true type of an American freeman, the trusted friend of the Indians, the benefactor of all mankind. He accomplished what no one before had the courage and wisdom even to attempt. Maryland and Pennsylvania did not go as far as Rhode Island, as rationalists and atheists were discriminated against in those colonies."

"Did Noah fill the Ark with his own family and two animals of each kind and leave his aged grandfather, Methuselah, to drown?" This is the question raised by a mathematically inclined person in the Sharon (Mass.) *Advocate*; and the record in Genesis 5 and 7 makes it probable. Here are the figures: Methuselah lived 187 years before the birth of Lamech, and Lamech lived 182 years before the birth of Noah, and Noah was 600 years old when the Flood came. Now, $187 + 182 + 600 = 969$, which was the age of Methuselah when he died. There is therefore strong evidence that Methuselah was among those who were drowned in the Flood. Then the question also arises: How old would Methuselah have been had he been permitted to live until he died a natural death, instead of being cut off in such an untimely fashion by the apparent neglect of his ungrateful grandson?

The Walnut street church, Louisville, Kentucky, is one of the half-dozen most prominent churches in the Southern Baptist Convention. It was there that Dr. T. T. Eaton did his life work, and there Dr. Henry Alford Porter wrought nobly until the Texans laid hands upon him. Recently we heard a great educator from Kentucky express concern as to where the church could find a suitable successor to these notable men. The church has called Dr. H. L. Winburn, of Arkadelphia, Arkansas, an able man, but one whose name is not a household word among Baptists the country over. The church has chosen wisely, and has set a good example to many pastorless churches. We have a large number of able men in the Baptist ministry who are unknown to fame. We have no vacant pulpit in America which could not be successfully filled by any one of a score of men whom we could name. These days are not growing Spurgeons, but there is no end of able men. Our pastorless churches need not feel that all the great preachers are dead.

In a recent number of *Leslie's Weekly* the editor says: "To combat the growing evils of socialism and anarchy *Leslie's* has long had it in mind to suggest to Christian people everywhere the idea of establishing a 'Church Day,' on which laymen as well as ministers would go out into the streets and other public places and speak the message of the church to the masses. The idea has commended itself to a number of ministers. We shall be glad to hear from others on the subject, especially from the religious press of all denominations." We find nothing to condemn and much to approve in the plan. Indeed, we wish that every day might be such a "Church Day." It was so in the beginning, for Christ and his Apostles always and everywhere used the passing opportunities to proclaim the Evangel. We have little hope that a single spectacular day in a year will prove of much advantage, but we favor any method and every method by which Christianity may be proclaimed to the people. It will be a good day for the kingdom when our laymen recognize the fact that they have also been sent to represent their Master, and that a man needs no ordination at the hands of men to prepare him to minister to his fellowmen. The whole church should be about our "Master's business."

Our Missionaries in Mexico

Rev. George H. Brewer writes from Vera Cruz that all the Americans in the City of Mexico were advised by Messrs. Lind and O'Shaughnessy to leave at once for Vera Cruz in anticipation of serious trouble in the City of Mexico. He states that twenty-five of the American missionaries of the Southern Baptists and of the Northern Baptists are at Vera Cruz—indeed, the entire force, except two women who were unable to get away. They are living temporarily in two houses side by side, and were endeavoring to make themselves as comfortable as possible under the circumstances. Our Baptist church property in the City of Mexico is in charge of a Baptist brother who is a British subject, and who in case of hostilities will display the British flag. The work in charge of native missionaries generally is going on as usual. The American missionaries at Vera Cruz are planning to hold English services during their temporary stay at that place.

Simultaneous Centennial Prayer Meeting

An inspiring plan is that of having on December 10 simultaneous prayer meetings by Baptists all over the world. The celebration of the centennial of the arrival of Adoniram and Ann Hasseltine Judson in Burma to begin the Baptist missions in that country begins in Rangoon on December 7. On the evening of December 10 there will be held in Rangoon a prayer meeting from 8:30 to 9:30 o'clock. It is desired that as far as possible Baptists all over the world shall hold a prayer meeting at the same time. A meeting will be held in Ford Hall, Boston, on that day; and as there is eleven and one-half hours' difference between the time of Rangoon and that of Boston the time of the Boston meeting will be between nine and ten o'clock in the forenoon. It is suggested that all Baptists in the Eastern time district hold their meetings at the same hour, and that those in the Central district, between Buffalo and Omaha, hold their meetings from eight to nine a.m., and those in the mountain district, between Omaha and the Rocky Mountains, have meetings from seven to eight a.m., and those on the Pacific Slope between six and seven in the morning. To all these meetings the public is invited. It will be a season of rare and thrilling inspiration as we think of this great volume of thanksgiving and prayer ascending at the same time to God from the East and from the West. All those who cannot attend the meetings are requested to unite with those who can assemble, by prayer in their homes at the hours above indicated.

Rochester Theological Seminary

The faculty and students of the Rochester Seminary are now looking forward to the close of what has proved to be a happy and successful term. The examinations will begin December 17 and continue through December 22. The Seminary will reopen on January 5. The total number of new students this year in the English department is forty-three, of whom thirty-one entered the regular junior class. Two evangelistic bands were organized for the year. The first engagement of one of these bands was at Mendon, New York. One member of the faculty and ten of the students will go to the Student Volunteer Convention at Kansas City during the holidays. During the term there have been special lectures, which have excited unusual interest, including lectures by Rev. Clayton S. Cooper, of New York city, on "Student Life Around the World"; by

President Elmer B. Bryan, of Colgate University, on "Play as a Factor in Life"; by Professor S. J. Case, of the University of Chicago, on "Christianity and the Mystery Religions"; by Rev. Charles L. White, D.D., of New York, on "Visions and Revisions"; by Sir William Mitchell Ramsay, of Edinburgh, Scotland, on "The Quirinius Inscription"; by Rev. Joseph K. Greene, of Constantinople, on "Mohammed *versus* Christ"; by Edgar J. Banks, of Greenfield, Massachusetts, on "Bismya, or the Lost City of Adab"; by Rev. Friedrich Wilhelm Carl Meyer, of Milwaukee, Wisconsin, on "The Stranger Within Our Gates," and by Dan Crawford, of Africa. The visits of Sir William M. Ramsay and of Dan Crawford were especially notable. The revised and enlarged curriculum, which came into operation this year, is giving much satisfaction.

Colgate Theological Seminary

The work of the autumn term has been progressing satisfactorily. The last two weeks have been special weeks of prayer, the petitions centering about the world-wide work of the Young Men's Christian Associations and then about the great needs and opportunities of our home missions. The missionary spirit is strong in the Seminary, which will send its full quota to the coming Student Volunteer Convention in Kansas City. Recently Harry W. Jones, the well known architect of Minneapolis, delivered two illustrated lectures on modern church architecture. These lectures were of practical value and distinctly educational in their influence. This Seminary is to co-operate again with Rochester Theological Seminary in a special session to be held next May at Rochester. The experiment at Hamilton last May was a pronounced success, and there has been no hesitancy about continuing the plan for another year. It is to be hoped that the churches of the State will show a more positive interest in the movement, and that many of them will arrange to send their pastors, so that the enterprise may be one of co-operation on the part not only of the Seminaries and the pastors, but of the churches as well.

W. H. A.

New York Bible Society

The New York Bible Society is the only society having for its sole work Bible distribution in the city and harbor of New York. The work of the Society is directed by sixty managers, representatives of the leading churches of Manhattan and the Bronx. It maintains a large work in Bible distribution at Ellis Island, where each immigrant may obtain a copy of the Scripture in his own language. The Society has been distributing Scriptures among the immigrants for more than eighty years. During the past year more than 117,000 volumes were distributed among the 923,000 immigrants that landed at the port of New York. During the year the missionary of the Society among the sailors visited 3,665 vessels of all kinds and distributed 15,360 volumes of Scripture among the seamen. The Society has furnished Bibles during the year to 147 institutions of the city, and more than 100 pastors and missionaries have been supplied with Scriptures for distribution. The Society has also furnished the Bible in raised type to many blind persons. The pathetic appeals received from these people are scarcely more touching than the grateful letters that come in return for the gifts of Scripture. During the year forty-seven hotels and the dormitories of our colleges were supplied with Bibles. Within two years the Society has placed over 2,000 Bibles in the hotels of New York. One hundred and sixty churches have contributed to the support of the Society during the year.

From the City of Brotherly Love

By E. B. Pollard, Ph.D.

Pennsylvania promises to be an interesting field for a lively liquor fight in the near future. Indeed, the battle is already on. A year or so ago Chester county, by an ably led campaign, managed to free itself from about one-third of its licensed saloons. This greatly inspired other communities with the hope that a similar weeding out of the worst centers of social debauchery might be possible. Delaware county, of which Chester is the chief seat, is undertaking to clean house, with prospect of some measure of success.



E. B. POLLARD, PH.D.

There is here no local option. The legislature has not given the people a right to vote upon the question of license. The matter is in the hands of the judges, who, except in a few commendable cases, have decided that liquor is a necessity for the thirsty minority, even though a protest has come from a respectable majority of voters and property owners. Only by absolute proof of gross violation of the law can the people of a community close these breeding places of vice.

AN ELOQUENT ADVOCATE

Mr. Moore, the somewhat recently elected superintendent of the Anti-Saloon League of Pennsylvania, who has been called from Missouri to show Pennsylvanians how to fight the saloon, is a man of much energy and eloquence. Last Monday he addressed the Ministers' Meeting of Philadelphia, and reports were heard from the returned delegates from the Columbus Anti-Saloon Convention. It required more than a raging blizzard to block the efforts or chill the ardor of the sturdy fighters of rum. Rev. W. T. Johnson, the Baptist bishop of Bristol, is a doughty champion of the cause. His rough-and-ready method, his virile "punch" are a terror to the foe, and few have made more personal sacrifices for the right. Rev. B. S. Hudson, of Atlantic City, is another alert advocate of a saloonless civilization, and has done his part in giving to the great resort city a clean and sane Lord's Day. Atlantic City has demonstrated the falsity of the old humbug argument that a saloonless city means a dead city, for the bank deposits on Monday mornings since the lid was put on have turned out to be greatly in excess of those when there was a "wide-open Sunday"—on one Monday a half-million dollars more! The saloon never was a maker, but always a destroyer of business prosperity. Dr. Hudson, and also Rev. W. D. Thatcher, pastor of the First church, Trenton, were among the delegates to the Columbus meeting who favored the Philadelphia ministers with their impressions.

"ON TO WASHINGTON"

This is henceforth to be the swelling cry. The proposed visit to the United States Congress, for the purpose of asking an amendment to the National Constitution, will be

made by a determined host, and among these will be a goodly number of Pennsylvania and Jersey patriots. May they not return empty-handed! The people are rapidly finding out that there cannot be the licensed saloon in a free State. You may have a free saloon in a debauched State; or you may have a licensed saloon in an enthralled State. But you cannot have a law-made and law-regulated saloon in a free State, because the saloon is forced into politics to protect itself. To protect itself it must rule legislators and executives. This it has been successfully doing for many years. Therefore the people are saying "The saloon must go!" They prefer to rule themselves. Once let the people get a chance at a Constitutional amendment, and then give Uncle Sam the whip-handle, and the victory will be nigh at hand.

ANOTHER CRY

There is another cry of "On to Washington" in the suffragist agitation which at times flares up quite warmly in this neighborhood. The greatest American leader of the movement, Dr. Anna Howard Shaw, has her residence not far away, and Philadelphia is the home of several of the most ardent supporters of equal suffrage. Pennsylvania is soon to be a sharply contested battleground, since the voters are to be given a chance to pass upon the question of full citizenship for women. Here again the Keystone State is behind nearly all others, in that she accords to her women no voice even in school matters.

SIGNS OF REVIVAL

There have been a number of indications of the coming of refreshing showers, especially on the Jersey side of the river. At Vincenttown, New Jersey, two Crozer students, one pastor of the church, Mr. R. F. Davis, and the other Albany Smith, son of Gypsy Smith, have had three weeks of unusual blessing. The little church and the entire community have been deeply stirred, and a score or more have already been baptized. At the Linden avenue church, Camden, of which Rev. G. W. Peck is pastor, a meeting of remarkable grace has been in progress, Rev. C. H. Yatman assisting. Mr. Peck's ministry of eight years in Camden has been greatly blessed. The church at Bridgton, of which Rev. H. G. Dooley is the wide-awake bishop, has had a year of refreshing growth. Personal soul winning has been the note struck, and fifty-two persons have been added to the membership.

I Am Thine

A fragrance of a flower
That fills unseen the air,
As at the twilight hour
There stealeth unaware
The sound of music sweet
And gently in accord;
So when my lips repeat
Thy name, O Christ, my Lord,
There warms a sudden glow
Within this heart of mine—
A joy, as well I know,
That tells me I am thine.

—Maltbie Davenport Babcock.

Over the Ocean

By Robert Stuart Mac Arthur

GOING TO LONDON

It was a matter of sincere regret to me that I could not on this trip visit Scotland. I greatly desired once more to see the "land of brown heath and shaggy wood." But after considerable correspondence it was found impossible to do so and keep my engagements in London. It was with regret that the good-byes were said and the trip to London was begun. Part of the way the passage was rough and the ship pitched badly; but we reached the English coast at 5 a.m., having left Belfast at 9:30 the previous evening.

The train for London started at 6:05; the ride was delightful. The sun was bright and the air soft. The fields were as green as they would be in America in May or June. At 10:50 a.m. we reached Euston Station. It was fine to be again in London. There is a marvelous charm in this ancient and mighty city. London is the heart of the world. When this heart beats pulses throb around the globe. One day New York may be what London now is commercially; but New York can never possess the historic charm which makes London unique among English-speaking cities of the world. We found comfortable quarters at the Strand Palace Hotel. This hotel is almost opposite the Hotel Cecil; it is also near Charing Cross, and so is very centrally situated. It is one of the few hotels, on either side of the Atlantic, at which tips are neither expected nor permitted. Notices are conspicuously placed informing patrons that the servants are well paid and are not allowed to take tips. This fact gives unusual pleasure to patrons who receive special courtesies from servants, as they are not suspected of ulterior motives. A visit was soon made to the Baptist Church House, 4 Southampton Row, to see Rev. J. H. Shakespeare and other friends, and to receive mail from the dear friends at home. Then we settled down to prepare for the duties which await us in London, the modern Babylon of the world.

SUNDAY MORNING SERVICE

We had to decide between going to the City Temple to hear Rev. R. J. Campbell, or going to the East London Tabernacle to hear Rev. Archibald G. Brown. The fact that our brilliant friend, Rev. John MacNeil, of Toronto, preached last summer in the City Temple made us the more anxious to go there, but we finally gave the preference to Mr. Brown. We had visited the Tabernacle before, but had never heard Mr. Brown preach. At a little before 11 a.m. we were in this plain but spacious building in this distinctively down-town quarter of London. For thirty years Mr. Brown had been pastor here; during his ministry the Metropolitan Tabernacle, but is much smaller. Mr. Brown was for three years and a half pastor of the Metropolitan Tabernacle. He has just returned from Australia and Tasmania; he had expected to be on board ship on the way to South Africa instead of being in London, November 2. But by unexpected providences his plans were changed, and he listened to the urgent entreaties of his old friends to preach for this month of November in his old pulpit. Things have very much run down since the days when he won his triumphs in the East London Tabernacle. But on this first Sunday of his occupancy of his old pulpit many friends were present to give him cordial welcome. Difficulties have arisen in the church, and it was felt by all that he was the man to secure harmony.

Mr. Brown is still very vigorous in the pulpit, although he

is about seventy years old. Why not? He is now in the youth of old age, a period which is better far than the old age of youth. He gave an exposition of the 132d Psalm, and then preached a comforting sermon from Deut. 33:3. He laid out a vast deal of work during the month for which he is to supply the pulpit. During his pastorate there were but few Wednesday evenings when there were not candidates for baptism. He is hoping, during this present month, to repeat the old victories. May his highest hopes be realized!

WITH DR. DIXON AT SPURGEON'S TABERNACLE

It is natural still to say "Spurgeon's Tabernacle"; this Dr. Dixon fully understands. But it is fast becoming Dixon's Tabernacle. During the past summer it has been thoroughly cleansed, decorated, and otherwise beautified. Since Dr. Dixon's return a "mission" of three weeks has been held; this mission was especially intended to reach the various chapels, Sunday schools, and mission halls connected with the tabernacle; of these the number is very large. Dr. Dixon received an enthusiastic welcome on his recent return from America. He at once threw himself heartily into the work of this special mission. For the moment, he is feeling somewhat the strain of this extra work, but the result is very gratifying; as about 200 converts have already been made. Others will soon be found; good seed has been sowed which will soon spring up and bring forth fruit. Dr. Dixon preaches the old gospel with rare power. His success recalls the days of Spurgeon when he was in his meridian strength. Dr. Dixon has many and devoted helpers; they are well trained workers.

I did not find it in my heart finally to refuse Dr. Dixon's invitation to preach Sunday evening, November 2. I would greatly have preferred to be a listener, but yielded and preached, giving the great audience a simple and earnest gospel sermon. The old, fervent singing was again heard; the number and nature of the notices showed great activity on the part of the church people. Monday evening we are to hold in Dr. Ewing's church the annual meeting of the Russian Evangelization Society. All the friends of our common faith will pray that Dr. Dixon may long be spared to carry to still greater prosperity the vast work of the Metropolitan Tabernacle.

A Book by the Brook

BY JAMES FREEMAN CLARKE.

Give me a nook and a book,
And let the proud world spin round;
Let it scramble by hook or by crook
For wealth or a name with a sound.
You are welcome to amble your ways,
Aspirers to place or to glory;
May big bells jangle your praise,
And golden pens blazon your story!
For me, let me dwell in my nook,
Here by the curve of this brook,
That croons to the tune of my book,
Whose melody wafts me forever
On the waves of an unseen river.

Men believe that their reason governs their words, but it often happens that words have power to react on reason.—Bacon.

Ethics and Modern Thought*

BY CHESTER F. RALSTON, D.D.

In the opening pages of this thought-provoking book Professor Eucken contrasts the spirit and dominance of morality in former times with that of to-day, in which he finds that morality in the past was welcomed as something superior to all complications, and valuable to all, while in modern life it experiences difficulty in maintaining the position and estimation in which it was formerly held. Morality in the old sense demanded dissociation of our aspirations from our own personal interest, and devotion to something that was esteemed higher, while in modern life there is a widespread tendency to question the possibility of such detachment from the Ego. In support of this contrast he refers to the teachings of Jesus, Plato and Kant, calling attention to his assertion that the ideals of these teachers as regards the spirit of morality do not maintain at the present time.

He conceives of morality in four classes, *viz.*, Religious Morality, the Morality of Reason or of Imminent Idealism, the Morality of Work, and Social Morality, the first two coming down to us from the past, the last two being the product of modern times. Religious Morality and Social Morality are regarded the most potent at the present time, although the real potency of these is impaired through the confusion and complications prevalent in society to-day. The interests and ideals of life, as observed in individuals and society, so cross and oppose each other, as before they did not do, that a clear moral perception is not now in evidence.

The new ethical principle cannot be regarded with enthusiasm. It is at once too naturalistic, too materialistic. Personal thought and personal interest enter too much into its very genius. The Ego dominates it overmuch. But arrayed against it, whether observed in the individual or in the whole of mankind, is the spiritual principle which ever arrays itself against the materialistic, which refuses to decompose life into a multitude of separate particles, into mere selfish interests, but views life and duty as a unity demanding a consideration of the welfare of all mankind, of society, in all that makes for the highest, the truest, the best. The present condition in the ethical world gives to the spiritual life and forces a new opportunity, and demands the strongest expression and assertion of the spiritual principle. And it is the conviction of the author that the spiritual life will command all its resources and rise superior to the naturalistic spirit of the day.

The objections to the dominance of the spiritual principle in morality are enumerated as follows: That all human action must tend to the preservation and advancement of the performer, so that action apart from self-interest, as required by morality, is impossible; that man cannot be inspired and moved to action by any aim outside his own personality, and that even where this appears to be the case a closer examination reveals some hidden motive of self-interest. This was the doctrine of Spinoza.

Another objection is that of the Deferminists, that human action is but a part of an immutable concatenation, and that the decision of the moment arises, with inevitable necessity, from what is and what has been. Although this permeates modern philosophy it is an old assertion, and reaches back, as does the first objection, to the philosophy

of Spinoza. Determinism, if followed to its logical conclusion, is nothing less than an inner annihilation of life.

Against these objections Professor Eucken raises no uncertain voice. The spiritual life refuses to regard life as under the dominance of fate. Freedom arrays itself against fate. It is the high demands that the spiritual life requires of morality that give rise to these objections. And it is because of these high demands that the spiritual life will rise to the defense of any conception of morality that has regard for the whole, the higher good and responsibilities of mankind. Morality, like religion, cannot take a secondary or even co-ordinate place; it must be valued more than everything else in life, or else it will inevitably come to mean less.

The present principle in ethics, then, is not to be regarded in any sense as final, but evolutionary. It is a part of that process in morality that has been going on during the history of mankind, and it must be confidently held that eventually the dross of the present ideals will be separated out, the gold alone remaining. As earlier conceptions of morality, which, in essence, were prohibitive, were transitory, so also will be the conception that makes morality a matter of personal interest and advantage. Morality must consequently be productive of character, not merely regulative, and if this be its abiding ideal, applied to general conditions and to human society, as well as to the individual life, it need have no fear of the outcome, whatever the transitions through which it may have to pass.

In the chapter on Morality and Religion Professor Eucken strikes his most assuring note. He maintains that the two are inseparable in purpose and work; that morality's greatest asset is religion, the religion of the spiritual life as that life is defined and emphasized by the great Moral Teacher. It is impossible for man, if he would come to his best, if he would fulfil his place in society, and bring society to its highest good and greatest efficiency, to denounce either morality or religion. Whatever the contradictions in his own understanding, whatever the discouragements in his own experiences—even though he sees more gloom than light at times—he must seek for himself the highest ideals of morality, and entrench himself in the truest conceptions of religion.

What profit or loss accrues, then, to morality in our day, and what is its prospect for the future? The changes now in process effect temporary loss to morality, and the present status of morality cannot be regarded as wholly satisfactory. The changes to which reference is made are, first, the weakening of religious conviction and practise. The general condition of our intellectual life is also unfavorable to morality, inasmuch as this intellectual life lacks uniform aim, which could unite scattered aspirations, strengthen every simple undertaking, and counteract, as a whole, the interests of mere individuals. The rapid pace of life, as compared to former times, is also regarded as an unfavorable condition. The modern development of work is likewise enumerated, and the change of men's mutual relation from a personal to an impersonal one. Over against these, however, must be placed the fact that the present time is not complete in itself, that it is passing through the throes of a new birth, of new visions of life, individual and social; that it is experiencing new struggles, new situations, new conceptions of duty and service. Indeed, it is morality's

*The six lectures comprising this volume were delivered in February, 1913, before the students of New York University, by Professor Rudolph Eucken, of Jena University. G. P. Putnam's Sons.

conception of life that has forced these issues, and though, for the present, the prospect may not be brightest, the very fact of these changing conditions and ideals bids us hope. We can face the future with courage and confidence. Humanity has by no means exhausted its vital power; it

is full of new possibilities which demand realization, and therefore we may expect an inner progression of life and a rejuvenation of morality. And with it all we must not lose confidence in the power of the spiritual life to meet any and every situation that may arise.

"The Inside of the Cup"

BY JOHN WEAVER WEDDELL, D.D.

Everybody is reading it—Winston Churchill's latest book. It interests you, provokes you. One moment you approve, the next you are indignant. But it sets you to thinking, thinking and planning, and that is good.

Back among downtown church conditions in the recent summer days—I have had my personal share of them in the past—this story was perused. Later in the comparative quiet and semi-retirement of the suburban pastorate, which, by the way, has its own special activities and problems, I pondered over the grave questions raised and the bold challenge flung in the face of the church. What shall we say of it all?

Winston Churchill is a vigorous writer, and one instinctively goes with him in much of his diagnosis of the moral and social situation. The times seem out of joint, and much of Christian profession is formal and ineffectual, church members, not a few of them, indifferent to manifest wrongs, some of them practically *participes criminis* therein. But the ills are not to be corrected by changing the doctrine, but rather by altering the life to fit the doctrine and make it correspond. It is maddening to see the author with an easy hand laying all the present woes of society at the door of the church, and charging upon orthodoxy, the one thing that has taught us to know what is good and what is bad, all the vicious trend of men's conduct to-day. And when he links everything that is weak and anaemic with the straight preaching of the Gospel, and feels "a certain anomaly in virility proclaiming tradition" (his idea of orthodoxy), one feels like firing the book at the author's head.

But you do not do anything, even figuratively speaking, quite so foolish. His story is an engaging one, and one reads him through. Briefly outlined, it is the graphic account of a young rector called from a rural field to the charge of a large and wealthy city church, to which he ministers awhile mildly and acceptably, and then, seeing the poor on the edge of his parish holding aloof, and beholding high in his own congregation hypocritical occasion for such aloofness, he suddenly, getting his inspiration from certain free religionists whom he meets, changes his whole attitude toward his church, his Christ and the New Testament Christianity in general that he has been inculcating, and, abandoning miracles and the Atonement, the supernatural and all the cherished verities of the faith, launches out on a socialistic proclamation of the new democracy, the liberty of man, woman and child; in the meantime conveniently holding fast to the church and pulpit to which on his old advocacy he had been called, thus practically dynamiting and destroying the whole establishment. He does it with a high, heroic enthusiasm, which reminds one strangely (Winston Churchill hails from the same latitude to-day) of the wild, high-spirited departure of B. Fay Mills from general and successful Gospel evangelism to crass humanitarianism and his little isoteric company of Unitarian co-religionists on the Pacific coast. Winston Churchill's hero, spite of the ethics of his questionable procedure, goes

the whole length of his rope—rationalism, radicalism, free love, and all.

This is the author's conception of the cleansing of "the inside of the cup." He would empty out the precious content of the Gospel and substitute an experiment in pure democracy, so-called. He does not tell us how it works, his story abruptly closing with a rosy and comfortable love scene. We have seen it tried, however, in Paris and in certain unfortunate "communities" of our own land, where the authority of the Most High has been captiously exchanged for the will of the flesh.

In two things the author of this book has made us his debtor. He has given us a swift, sharp and arresting portraiture of some of the glaring inconsistencies of modern Christianity, or at least of its nominal expression in high circles of fashion and finance. He has shown the requirement, incidentally, of the city church and its minister or ministers laying hold more vigorously and self-sacrificingly of its clamorous environs, the preacher actually living with and for the people he would help. Absenteeism, with a kind of patronizing institutionalism to atone, however generous, will not answer. It means heart to heart work, and love that lives as well as gives the Gospel.

In three things one must take issue with the author, and very seriously.

His first error, and one quite common among magazine writers of the day, is to charge the responsibility for all the moral crimes and ethical infelicities of the day upon the church. Look at your world! they say. The church is not the world, even the semi-civilized world. It is the evil heart of man that brings these sorrows upon us. The church is set in the midst of this wicked world with a constant protest against its iniquities, iniquities which a self-centered world persists in just the same.

A second error, no less serious and at the same time ridiculous and fatuous, is to think to remedy the disease by discarding the medicine, or, to change the figure, to amend the wrong course of the ship by casting the chart and compass overboard. Rather get rid of the germs of evil, correct the discipline, "turn the rascals out." Without doubt there needs to be some drastic work done, but it is not in extirpating the sweet and purifying Gospel of our Lord and Saviour Jesus Christ, but in correcting or expelling that which contradicts and stultifies the Gospel. "Cleanse first," said Christ (Matt. 23:26), "that which is within the cup and platter, that the outside of them may be clean also."

A third error that ought to be attended to ere one finishes with this typical and all too common critique of the church, so-called, is the latent hypothesis that appears all the way, that Christianity's errand to this world is to get men a living. This, indeed, it does, graciously, but secondarily and incidentally. Its one purpose is to impart to men *a life*, and that life, though present and potent, the life eternal. Jesus when here on earth was in the midst of untoward conditions among men and was deeply moved by

them, but when one said to him, interrupting apparently his conversation in the spirituality of the faith, "Master, speak to my brother that he divide the inheritance with me," Jesus answers, kindly no doubt, "Man, who made me a judge or a divider over you," and then added, as touching the worldly obsession of that day as well as this, "Take heed and beware of covetousness" (Luke 12:13-15). "Judge and Divider" he will be in that day, but just now he is come to save. Get the heart right with God; then these earthly conditions will adjust themselves. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"—shall follow in right and orderly sequence. The inside—then the outside!

Woodbury.

My Little Books

BY MITCHELL BRONK, D.D.

One of the customers of the second-hand shop in E. V. Lucas's *Over Bemberton's* had a fondness for "slender and pocketable" books. So have I. There is something appealing to me about 18mo. or 24mo. I draw the line at 12mo. From octavo and folio may I be delivered, especially when the paper is heavy and the binding bulky. The traditional picture of the bookman represents him as bent over a huge tome, spread out on a table or desk. Few books, however, are read in such fashion. Macaulay's definition of the scholar is true to life: "One who reads Plato with his feet on the fender." The Plato in that case must be a pocket edition, a Tauchnitz, forsooth. What a benefactor of humanity he was, that Baran Tauchnitz, to give the world its classics in little books! Philipp Reclam is another German publisher for whom I always thank God, for even half a dozen of his *Universal-Bibliothek* will not overload a coat pocket. *Everyman's* are delightful to hold or stuff into a handbag, but a trifle too ponderous for the ordinary pocket. Ideal for us lazy people, the lovers of little books, is the *Temple Shakespeare*.

The nucleus of my library of miniatures was a Gospel of John, in the shiny black leather and gilt edges to which the Bible societies are addicted. It was given me in my little boyhood, and its usability has resulted in the fact that I know this evangel best of all. How grievously our forefathers sinned in locking up precious parts of God's Word in huge, forbidding volumes, that no one can read—that one could not read if one wanted to—without a vast waste of muscular energy and great discomfort. Because it could easily be slipped into the pocket this tiny Gospel has been read from in many a sick room and at many a deathbed; so it has taken on holy associations.

Sacred to my own devotions, and still more diminutive in size, is another detached book of the Bible, the Hebrew text of the Psalms, in flexible cloth, that I picked up in a Leipsic bookshop. In the same category should be included a morocco bound, red edged *Imitation*, very small, but very legible, in the original Latin, that has lain on my study table for many a year. Properly it lacks the name of Thomas à Kempis. Newman said that the chief worth of the *Imitation* is its profuse quotation of Scripture.

There is also a *Fioretti di San Francesco*, in two tiny volumes, in blue cloth, the sight of which always makes me homesick for the Umbrian hillside where I first read them. On the reverse of the title page, curiously enough, stands printed the Church's sanction. Indeed! Why should Rome not give her approval to these *memorabilia* of her greatest saint? I could not find the *Fioretti* in Assisi, so I bought it in nearby Perugia. It has always been a prac-

tice of my literary piety to purchase an author's book in the town or country with which his name is associated; and a traveler naturally selects "pocketable" editions. Thus my collection contains a *Frithiofs Saga* that was bought in Lund, in whose university this Esaias Tegnér was an honored professor.

Not quite so small as these *libretti*, but still not larger than 18mo, are a number of other books, in English, that are dear to my heart because easy to hold and carry—some of Emerson and Hawthorne in that *Little Classic* edition that was popular with the book lovers of a quarter of a century ago; and the works of William Winter, dainty without and within, *Gray Days and Gold*, *Life and Art of Edwin Booth*, and the rest; and, in particular, a half-dozen of the incomparable *Golden Treasury Series*.

For freakish little books—thumb nail and doll house editions, booklets that are sold with a magnifying glass attached, the output of East Aurora—I have never cared, though I did covet, as a schoolboy, a little Iliad, owned by one of my teachers, printed in Greek type of about the two-point size, which that teacher carried in his vest pocket, and in which, by the aid of a penknife, he would follow our barbaric scansion and translating.

Leaving aside the questionable matter of laziness, why do we love little books? For the same reason, I imagine, that people love kittens and puppies and babies—because they are little.

A Christmas Opportunity

It is well known throughout our denomination that our own Dr. E. T. Tomlinson is America's most popular writer of boys' books. We are delighted to announce that we have made an arrangement with Dr. Tomlinson's publishers by which we are enabled to give our Baptist boys an opportunity of owning a set of nine of these famous books, a half million of which have been sold in this country. These books were published at \$1.50 each, and are beautifully printed and bound. We want our Baptist boys to help us to place THE WATCHMAN-EXAMINER in every Baptist home in the country, and we want our present subscribers to encourage their boys to begin a library of fine standard works. To the boys and girls, to their parents, and, indeed, to all present subscribers to THE WATCHMAN-EXAMINER we make the following offer: Send us one new prepaid annual subscriber, and we will send you your choice of the nine books; send us two new subscribers, and we will send you three of the books; send us three new subscribers, and we will send you five of the books; send us five new subscribers, and we will send you the entire set of nine books. These books are not given as premiums to new subscribers, but as a reward to those who obtain new subscribers for us. To those who present THE WATCHMAN-EXAMINER to a friend for the coming year we will also give one of these books. Send THE WATCHMAN-EXAMINER to a friend and receive the finest kind of a book to give to your boy, and all for \$2.50. For a list of these books and further information about this offer see last week's issue.

For the Deepening of the Spiritual Life

The First Love

BY REV. ANDREW MURRAY, D.D.

II. Of the Blessed Life of the First Love

I think it is this with which one ought to begin. The Lord speaks of Love as the chief object of the Christian life. He calls the greatest characteristic of the young Christian his first love. When we rightly understand why he does this we realize at once the necessity of persevering in a Christlike life. Then we understand, too, what mistake has been the cause of decline, and what is needed for return and restoration. The Lord says to the church of Ephesus that he knows their works, and their patience, and how they cannot bear those who are evil; and how they have labored, and have not fainted. *But*—this he has against them—they have left their first love. Now we understand at once why it is that, in the life of a Christian, love takes the first and foremost place. We understand why the first love constitutes the glory of the new life, and why the Lord Jesus should so deeply feel the leaving of the first love.

1. LOVE IS THE ESSENCE OF THE DIVINE LIFE

God is Love. All that he is and does is Love. The highest he has to give is his love, for in giving love one gives oneself.

God has created man in order that he might cause his love to rest upon him; in order that man might live and rejoice in his love.

When man fell away from God because of sin the love of God sought to win him back to itself. It revealed itself in a wonderful way, in that it sent the Son to die for us. Jesus was the gift of God's love. Sent by love, he was love's herald, sent to give us its assurance. He was love's revelation. He made us see how God loved us, with what patience and tenderness, with what condescension and self-denial the Son of God had sought us. He showed us how greatly God loved us—the Love of God gave himself to die for us. By this love our hearts should be won over to the love of God. This is redemption, this is salvation, that we find our life in the Love of God.

Love is the life of God. Love, in our hearts also, is the life of God. God's love, even as God's life, is shed abroad in our hearts by the Holy Spirit. God's love to us and, growing out of that, our love to God, lives in us; the new life is nothing but the love of God dwelling in us. "He that dwelleth in love dwelleth in God, and God in him."

Love only is the essence, the chief factor of true godliness. That is why the Lord Jesus complains of its absence in the church at Ephesus. All their zeal, patience and labor do not satisfy him. God is Love. Christ is the love of God; he came to bring and to give love; he is longing for it in his own. Nothing can satisfy his loving heart but seeing that the love of God has taken possession of ours, and that love to him is our life.

If all who are in fear of becoming cold, or of wandering away, or who note the beginnings of backsliding in themselves, would only bear this in mind: Love is the essence of godliness!

2. LOVE IS THE BOND THAT UNITES US TO JESUS

We know that it is in the Lord Jesus, in real union with him, that we can obtain salvation. There must be an abiding in him, such as that of the branch and the vine, such as a member of my body with the head. We must

abide in him, and he in us. Without him, and without this actual union with him, we can do nothing. It is through love that this union is being exercised and maintained.

This union does not exist by means of our love. No, but through faith in God's love. But if our faith in his love is real, then our love is called into being. His love and ours grow into each other. His love and ours bind us together in holy fellowship and unity, and thus he becomes our life. Faith is the root; love is the branch that brings forth blossom and fruit. Every one knows how a tree is grafted. The branch of a tree is cut off and split open; a twig is taken from another tree and inserted in the opening. Then a lump of clay is taken and tied around the graft, so as to keep it in place, and to protect it from the sun until it has grown into the branch. Soon the stem begins pushing up its sap into the graft, which then puts forth little roots, which work themselves into the branch. And after awhile they have grown into each other in such a way that they have become one, and the band of clay is taken away.

So it is with faith and with love. Faith is the means by which the soul becomes and remains united to Christ. Love is the inner growth, in which his life and that of the believer flow together and become one. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith *which worketh by love*." A living, active faith—a faith that works love, and works everything through love—that is what avails and tells with God. That is what the Lord Jesus wants. When love grows faint it is a proof that there is a lack of faith. Faith without love is a lifeless faith.

The whole scheme of redemption consists in union with the Lord Jesus. This union is a personal one; a wonderful bond of love between him in heaven and the soul that he has redeemed. His love is an infusing and a sharing of himself to abide in me; my love is a going out from myself, and a giving of myself, to abide in him. I live through faith in the Son of God *who loved me*! Through faith I dwell in his love. Because love awakens love, and because love alone can know love, the life of faith is a life of love.

3. LOVE ONLY IS THE REAL SALVATION

Whenever any one comes to be converted and is at rest he feels very happy; he experiences a heavenly joy and bliss. But why is it that this gladness is of so short duration? Chiefly because he had conceived wrong ideas about this blessedness. He thought that it had been caused by the certainty merely of his being redeemed now; the joy of the forgiveness of sins and the hope of heaven were what appealed most to him. He did not know, it did not occur to him, that the chief factor is not the redemption, but the Redeemer. The redemption depends on the Redeemer. If the redemption is everything to me, I shall soon lose sight of the Redeemer.

The redemption came from the love of God in order to bring me to that love. That love is the joy of the redemption.

At conversion the soul feels something of that love. The joy of the first love, the courage to confess the Lord, the willingness to give up everything for him—all this is the fruit of contact with the love of God. Happy is the soul that knows this. Then one knows what to be most watchful of. Then one wants to find securer shelter under the wings of Jesus. Then the heart has one desire, one prayer,—to know that love better, and to be more entirely filled with it.

Thus the first love, though weak and faint to begin with,

becomes established and strengthened. And this truth becomes more and more clear—that all happiness is the outcome of love alone, and is retained only by cultivating love.

If one forgets, on the other hand, that love is more than happiness, and becomes occupied only with one's blissful feelings, or one's zeal in service, one may be able to persevere in these things, and yet, in the eyes of the Lord Jesus, the gloss has worn off. He misses that which is to him the most important, the one thing needful—love. And it happens more often that one goes back in those things also, that darkness enters into one's soul, and that one returns to the world.

Would that all of us, older Christians, and young Christians, zealous Christians, who work much, but without the first love, and Christians only in name, who have become cold and worldly—would that all of us might learn this lesson: *Jesus must have love*. He gives love. He is yearning for our love. Wherever his love enters the heart, our love is kindled. He will not rest without our love. He is calling for it. He complains of the want of it; he must have love.

Would that we could understand this: True happiness, which will enable us to go from strength to strength, and gladden us with unspeakable and blessed joy, is to abide in the love of Jesus and to love him with our whole heart.

God's Altar

BY CHARLES HILLMAN FOUNTAIN.

One of the most ominous signs of the times is the decay of family religion. Account for it as you may, explain it as you will, the fact remains that, as in Elijah's day, when the people had forsaken Jehovah's covenant and thrown down his altars, so to-day the altars of the Lord in the families of his people, the family altars, have been thrown down. Parents and children do not gather on their knees at least once a day as they used to do and listen with hushed reverence to the life-giving words of the Book of God. Family worship belongs to the spirit of an age that is past, to the age of grandfathers and grandmothers, when people found time to give to holy things, when the Bible was the principal book in the house, and the tables were not flooded with newspapers and magazines and books from circulating libraries.

Children in Christian families were brought up in an atmosphere that was pervaded with the inspiration of the Bible itself. They were made familiar with its spirit, its style, its stories, its doctrines, before they attained to many years, without any effort on their part. They drank it in unconsciously, they breathed it as the morning air, they bathed in it as in the sunshine, they grew up into it, making it a part of their very life and nature, as they grew up into manhood and womanhood. Rooted and grounded in such a soil, brought up in the nurture and admonition of the Lord, expanding their growing souls to the warm rays of the Sun of righteousness, drinking in the rich dews of his grace, is it any wonder they grew up into sturdy men and women, pillars in the church of God, taking the place of their fathers who fell by the way, girding on their armor and buckling on their weapons, strong in the Lord and in the power of his might? And although it is true that godly men sometimes had ungodly sons, and sinners went out from those same pious homes, yet for generations since the Reformation these were the conditions and influences under which the rising generations were brought up. The mould was in the home; there the character was formed, the nature was fashioned before the world was encountered with its cold blasts, its tempestuous storms, its seductive blandishments, its leprous sins, its swirling currents of evil.

The richest heritage parents can bequeath to their children is the sacred memory of a home whose walls were adorned with salvation, where the peace of God garrisoned their hearts, and where the presence of the Master, strange and mysterious, hovered over all. O that all children could inherit this boon, that

they could enjoy this heritage! Parents should so bring up those entrusted to their care that when they pass away their memory, fragrant and ever-abiding, may remain, next to communion with God, the mightiest power in the lives of their children.

His Kind Compassions

BY H. S. QUILLIN.

Dear Father God, I fain would lift
My soul to thee in grateful praise
For every good and perfect gift
Thou dost bestow to bless my days!
'Tis not alone that from thy board
My mouth is filled, my body fed;
For O, thy kind compassions, Lord,
Are more to me than daily bread!

Conspiring earth, cloud, sun and sky,
All soothing colors, sounds and scents,
Seedtime and harvest, testify
Thy unexhausting providence;
But these alone cannot afford
The soul's sublimest ecstasies,
For O, thy kind compassions, Lord,
Are more to me than all of these!

With home, and health, and happy task;
With friendship's comfort, love's caress—
What is there further I could ask
To fill my cup of happiness?
For every grace be God adored!
The cup I raise, thy name I call!
But O, thy kind compassions, Lord,
Are more than all—are more than all!

And if at times my path shall wind
By lonely ways, 'neath darkened skies,
I will not deem my God unkind
In what his wiser love denies.
The bitter cup thy hand hath poured
My undenyng lip shall meet;
And O, thy kind compassions, Lord,
Shall make it sweet—shall make it sweet!

At the Lord's Table

It is possible for religious exercises to make us less religious. A means of grace can be a drug instead of a meal. We may become spiritually faint at the very waters of refreshment. We may be starved at the table of the Lord. We may be the guests of the Saviour, and yet all the time be receding from his fellowship. The Apostle Paul is continually repeating his warning, and urging his fellow-believers to remember that men may "come together for the worse rather than the better." And the warning is especially grave concerning the perils that surround the Lord's table. He describes the condition of many regular attendants of the sacred ordinance, and they appear before us as invalids who have lost their exuberant health. "Many are weak and sickly among you, and not a few sleep." It may be well to examine these people, and to consider the causes of their spiritual invalidity, if perchance we may see that similar perils lie in our path to-day.

—J. H. Jowett.

*Books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.*

Holiday Books for Old and Young

Except a living man, there is nothing more wonderful than a book—a message to us from the dead—from human souls whom we never saw, who lived, perhaps, thousands of miles away, and yet these, on those little sheets of paper, speak to us, amuse us, vivify us, teach us, comfort us, open their hearts to us as brothers.—Charles Kingsley.

Art Books

The Gospel Story in Art. By John La Farge. The Macmillan Company. \$5 net.

John La Farge, himself a notable artist and art critic, did the world a great service in producing this extraordinary book. For many years he cherished the desire to write a book on the representation of the Christian story in art. He turned his attention to his cherished desire late in life, and was scarcely spared to finish the great work which he had undertaken. This story of Christianity is not a story written by a theologian or a historian, but by an artist, and it clusters about the great pictures of which Christianity has been the inspiration. One of the notable things in the history of art is the fact that our greatest painters have used Christian subjects for their greatest works, so that the study of art, especially the early and medieval art, is the study of Christianity. This beautiful volume contains in fine reproductions eighty full-page plates. These plates are reproductions of the paintings, statuary and bas-relief work of such artists as Raphael, Michelangelo, Botticelli, Giotto, Titian, Fra Angelico, Donatello, Corregio, Tintoretto, Paul Veronese, Da Vinci, Ferrari, Valasquez, Rembrandt, Rubens, Van Dyck and Le Sueur. The author tells the New Testament story by giving us luminous and critical descriptions of the artistic representation of the various outstanding historic events. We learn something of the secret of the artists' souls, and how they reach their idealism of Christ and the Apostles. The book

are interested in the New Testament or not. It is a rarely beautiful book.

Its 289 new illustrations make the volume not only decorative but educative.

A Short History of Art. By Julia B. De Forest. Edited, revised and largely rewritten by Charles Henry Caffin. Dodd, Mead and Company. \$3 net; postage 22 cents.

This work in its original form appeared many years ago, and was long regarded as a standard hand-book on art. Mr. Caffin, who is a prolific writer on art topics, and a distinguished critic of painting, has revised this book, rewritten a large

Wagner's Parsifal. Illustrated and decorated by Willy Pogány. Thomas Y. Crowell Company. \$6 net; velvet Persian, \$10 net; limited edition, antique leather, \$15 net; vellum, \$15 net; postage, 40 cents.

Among the most striking and poetically artistic books of the season is this translation or retelling of *Parsifal*, which has been selected by Mr. Pogány for his new color book for 1913. Those who are familiar with the work of this brilliant young artist will understand how excellently suited he is to give pictorial expression to the Legend of the Holy Grail, and their anticipations must be high indeed if they do not find them realized in the fanciful, weird and vigorous drawings which make this sumptuous volume not only a thing of beauty, but also a work to wonder at and ponder over. There are in all 192 pages reproduced by lithography in two colors, every one of which, including the lettering, is the work of the artist. Sixteen plates are in full color, the delicacy of which will be greatly appreciated. Many autolithographs, which are all but original drawings, and numerous line drawings have been included.



The Macmillan Company. From "THE GOSPEL STORY IN ART." By John La Farge.

tells the story of the Prophets and Sibyls, the Angels, the Virgin, the Annunciation, the Nativity and Adoration, the Presentation of Christ in the Temple, the Flight to Egypt, In the Temple at Twelve, the Baptism of Christ, the Preaching and Death of John the Baptist, the Temptation of Christ, Christ in the House of Mary and Martha, the Last Week in Jerusalem, the Passion, the Death, the Entombment, the Resurrection, the Ascension, and Pentecost. This exquisitely bound, finely illustrated and beautifully printed book will be of vast interest to students of the New Testament and to students of art, whether they

part of it, and brought it down to date. The field covered is vast, including sculpture, architecture and painting in their several phases the world over, and as a result the treatment of important sections is often meager and disappointing. In the later portions of the book, however, Mr. Caffin succeeds in giving a pretty clear and accurate idea of the various art movements from the primitives to the modern "wild men," and his characterizations and comments are broadly sympathetic and eminently just. As a catalogue alone of significant men and movements in the history of art this book has a unique value.

coverer of the principles upon which his theories are based his use of those principles in teaching are in a large measure original with him. The volume under review is an abridgement of a larger work and is intended for the use of teachers and students. Although the style is somewhat didactic, the book is full of suggestion even to experts. To teachers of drawing and manual training it should be invaluable. The many illustrations are made from drawings done by his pupils, some of them wee tots, and are truly surprising, in fact, almost astounding. If success is a measure of competency Mr. Tadd is a

New Methods in Education. By J. Liberty Tadd. Orange Judd Company. \$2.

Mr. Tadd has had remarkable success as a teacher of manual training and nature study in the schools of Philadelphia and New York. While he is not the dis-

marvelous teacher. He is certainly an innovator who has demonstrated the workableness of his theories.

Historical and Biographical

Theodore Roosevelt. An Autobiography. The Macmillan Company. \$2.50 net.

Many readers doubtless preserved the chapters of this notable autobiography as

sioner, of the governorship of New York, of his strenuous athletic activities, of the trials and triumphs of the Presidency, of "The Big Stick" and "The Square Deal," of social and industrial justice, of the Monroe Doctrine and the Panama Canal, and of the greatness of our natural resources. We read the book as it appeared serially, but we read it again with increased pleasure. No student of contemporary history or of the science of government can afford to neglect this epoch-making deliverance.

William of Germany. By Stanley Shaw, LL.D. The Macmillan Company. \$2.50 net.

This is the ablest and most pretentious of all the histories of the personality of the present Emperor of Germany, and of all the histories of his reign. When the present Emperor came to the throne he was considered a hot-headed, irresponsible, war-loving ruler who would probably plunge Europe into a bloody and disastrous conflict. As the years have passed since his accession, the Emperor has gained steadily and rapidly in popular favor, and one would go far to-day in seeking a student of international affairs who would not put Emperor William among the ablest and foremost rulers of the world. This great volume by Dr. Shaw is a monumental work. It discusses in turn the youth of the present Emperor, his education and preparation for his life work, his accession, the court with which he surrounded himself, and his rapid growth in power and influence. The book then discusses the peculiar difficulties and revelations through which the Emperor has gone, and gives an estimate of the position which he occupies to-day. A delightful chapter is devoted to the Emperor and the arts. The book is easy reading, and is evidently written by a thoughtful and discriminating student of contemporary history. The Macmillans are to be congratulated upon presenting the book to the American pub-

among the sons of men. After reading it one feels well acquainted with Stevenson. The book begins, as all biographies begin, in telling the story of the people of Stevenson. Then we are told of Stevenson's Edinboro and how Edinboro enters into his works. Then it follows Stevenson in his travels over the world, and tells the story of his bravery amid sufferings. Three interesting chapters are "The Women of R. L. S.," "The Religion of R. L. S.," and "The Character of R. L. S." This is a delightfully chatty book, and yet it has critical value. It heartens one to become more intimately acquainted with such a man as Stevenson, and we are glad that such a life as this has been placed within the reach of the ordinary reader. The book is beautifully printed and well bound.

My Life with the Eskimo. By Vilhjalmur Stefansson. The Macmillan Company. \$4 net.

Since the discovery of the North Pole by Rear-Admiral Peary, and the whirlwind campaign inaugurated by Dr. Cook for notoriety and pelf, the world has come to know more about the Eskimos and to be more interested in them than ever before. The present large and beautifully made book, by a distinguished traveler and scientist, will be hailed with pleasure by all who have become interested in polar expeditions and scientific investigations within the Arctic circle. The author of this book spent three years within the Arctic circle. These years were full of thrilling adventure and valuable discovery. Among his most important discoveries, of course, is the blond Eskimo, of whom the civilized world had no trace until this time. This book is the story of the three years spent by this hardy traveler, this enthusiastic discoverer, and this able scientist. We suppose that the book will be almost as interesting and valuable as the accounts by Admiral Peary himself, for, after all, the discovery of the North Pole is but an acci-



From "THE SHEPHERD OF US ALL." By Mary Stewart.

Copyright, 1913, by Fleming H. Revell Company.

they appeared month by month in *The Outlook*, but even these will be delighted that a large and finely made book containing the whole story is now within their reach. Mr. Roosevelt is one of the most vital and vigorous men of his age and of his country. Indeed, he is one of the most vital and vigorous men of any age or any country. He has, perhaps, suffered in the opinion of some by his later political activities, but by these same activities he has won a higher place in the regard of others. However much one may differ from Mr. Roosevelt in politics, there is no difference of opinion concerning his high character, his remarkable ability, and the splendid service which he has rendered to his country. The one criticism of this autobiography is that it has been written too early in life. It would probably have been better if the writing had been postponed for ten, or even for twenty years. An autobiography is supposed to be written in the seclusion of retirement, when a man can look back in an unprejudiced and charitable way upon the tangled web of life. This autobiography was written by a man who is still in the midst of a strenuous battle, and whose future looms large in political prophecy. But, when all this has been said, this book is vastly valuable and marvelously interesting. It tells the story of Mr. Roosevelt's boyhood and youth, of his entrance into practical politics, of his cowboy life, of his effort to apply idealism to politics, of his work as Police Commis-



From "STORY LIFE OF THE SON OF MAN." By Wayne Whipple. Copyright, 1913, by Fleming H. Revell Company.

lic. The frontispiece is an excellent likeness of the Emperor, as he appears to-day.

R. L. S. By Francis Watt. The Macmillan Company.

This is a charmingly written life of Robert Louis Stevenson, with a frontispiece in photogravure. It is a famous story of a writer who was a great heart

dent to the scientific study of the Arctic regions. We have in this book the most intelligent and detailed account of the Eskimo people, and it is remarkable how interesting these little people are. Long and scientific accounts are given of the birds, of the fishes, and of the mammals of the Arctic Zone. The book is not only tremendously interesting, but of great

scientific value. The many cuts are of great interest.

Famous Frontiersmen and Heroes of the Border. By Charles H. L. Johnson. L. C. Page and Company. \$1.50.

Although this book is complete in itself, containing as it does short stories of such men as Daniel Morgan and Robert Mc-

its architecture, its philosophy, its literature and its government. She tells the story of the present day, and of a glory long since and forever departed. Greek masterpieces in sculpture are intelligently studied and criticized, interesting descriptions are given of the archaeological schools of Athens, and, of course, the old

all students of American history, and to all lovers of romance. In *Ramona* we have presented to us the romantic side of these old missions. In the book which lies before us we have the history of these missions, given in a picturesque and interesting way by a man who has spent years in the study of the great West. The author has already given us such books as *Through Ramona's Country*, *The Grand Canyon of Arizona* and *Heroes of California*. A while ago he published *In and Out of the Old Missions of California*. This was a large and expensive book, and it was decided that a condensation of it, bringing it within the reach of the ordinary reader, would be acceptable to the public. The present book is the result of that effort. It is admirably done, and is quite as interesting as the larger book which went before it. It is finely illustrated with nearly a hundred beautiful cuts. It tells the fascinating story in a very fascinating way. It could be used advantageously as a guide book, but it is delightful reading for those who have been through Southern California, or for those who anticipate such a visit.



From "MY LIFE WITH THE ESKIMO." By Vilhjalmur Stefansson. The Macmillan Company.

Lellan, it forms one of the volumes of the "Famous Leaders Series." These stories are of the sort that appeal strongly to boys.

The Life Work of Edward A. Moseley. By James Morgan. The Macmillan Company. \$2 net.

The study of biography has an increasing and never ceasing charm. In it personality teaches personality. We are tremendously moved by the doings of a fellow-man. It is well worth while to tell the story of a life that has been worth while. Edward A. Moseley was secretary of the Interstate Commerce Commission from its organization in 1887 until his death in 1911. He was a man of culture, who determined to spend his life in the service of his fellow-men, and in the position to which he came in the ripeness of his powers he exerted an influence far-reaching and beneficent. He held his position under five Presidents, and during six presidential terms. This life was written by his intimate friend, James Morgan. The volume discusses at great length many of our industrial situations and complications during the last twenty-five years, such as the Employers' Liability Act, mediation and arbitration, railroad brotherhoods, economic justice, strikes, etc. The book therefore is not simply an appreciation, but an intelligent discussion of the life work of a great man and the times in which he lived. It will therefore be appreciated by men who did not know Mr. Moseley personally, and who up to this time know little of his work.

Athens, The Violet-Crowned. By Lillian Whiting. Little, Brown and Company. \$2.50.

The author of this book has given to the world many books of history, biography and travel, among them being *The Brownings—Their Life and Art*; *The Florence of Landor*; *Italy, the Magic Land* and *Paris, the Beautiful*. But when her nineteen books have been considered it is doubtful if any of them are superior to the present volume. This is a first-hand study of Athens, its history, its arts,

ruined temples are visited and carefully studied. The book brings us down to the present hour, giving us an account of modern Greece, its contemporary literature, its royal family, its governmental and economic progress, with a rapid and interesting review of the first century of Greek independence. We do not want to deal in superlatives, nor be extravagant in our praise, but it is not too much to say that this book is magnificently illustrated with full-page plates. It is a big, finely printed, beautifully bound volume, and will be popular among the holiday books.

The Old Franciscan Missions of California. By George Wharton James. Little, Brown and Company. \$1.50 net.

Romance attaching to ancient buildings is one of the things for which America is not noted. This is a new country, and we

Books on Missions

America, God's Melting Pot. By Laura Gerould Craig. Fleming H. Revell Company. 25 cents net.

Under the parable of an alchemist with his melting pot, the author tells the story of the gradual amalgamation of the foreign immigrant element into our American life and character. The parable runs through the entire book as the author treats the ingredients, the weighing of the ore, the reduction and transformation, and the testing of the products. The last chapter is of very great interest because it shows conclusively that the immigrants, despised by some, may be interwoven in all the beautiful fabric of our American life and add elements of real strength and real character.



The Macmillan Company. PALAIYAK NOGASAK. From "MY LIFE WITH THE ESKIMOS."

are proud of our natural resources and the splendid future which awaits us. It is gratifying that we have at least one spot where romance and history touch hands. The chain of Old Franciscan Missions in Southern California is of vital interest to

Chinese Womanhood. By Lucinda Pearl Boggs, Ph.D. Eaton and Mains. 75 cents net.

What more can be said of China than has been said? This is a question which will instantly arise when a new book on China is presented, and yet the little book

before us is distinctive in its way. It tells us in simple phrases, and with striking illustrations, what womanhood means in China, by illustrating to us the position of the mother, the wife and the priestess. It tells us also of the illustrious women of China, and devotes a chapter to the education of women, and another to the influence of Western civilization upon the women of the great Empire.

Brigham Young and His Mormon Empire. By Frank J. Cannon and George L. Knapp. Fleming H. Revell Company. \$1.50 net.

This is the first serious and intelligent study of Brigham Young and Mormonism that we have seen. Dispassionately, intelligently, scientifically the "Mormon Empire" is studied, and the conclusions of the book are absolutely irresistible. The author is a former United States Senator,

the immigrant races, of the steerage passenger, of the landing at Ellis Island, of the work of the aid societies, of the distribution of immigrants over the country. Then he takes up the question of general legislation concerning immigrants, and tells the story of the foreigner in the mine, in the factory, on the farm, and in the school. He discusses the relation of immigrants to crime, especially the immigrants' relation to the white slave traffic. There is an interesting chapter on the descendants of immigrants, many of whom are among our most prominent citizens. These and many other questions are discussed in this graphic book. It is not too much to say that probably the statistics of the book were not gathered carefully enough to make them absolutely authoritative, but, after all, it is very difficult to get

fluences in our immigration question, and closes the book with a chapter on "Guiding and Inspiring Agencies." Perhaps this is the most clean-cut, definite and informing study of the immigration problem in its relation to Christianity that has yet been published, and Christian workers of every denomination, and social workers of every class, will be grateful for the book.

Religious and Theological

Shall We Do Without Jesus? By Arthur C. Hill. The George H. Doran Company.. \$1.50 net.

Can the world do without Jesus Christ? There can be no doubt that the faith of many has been shaken, and we know that this is an age when scientific curiosity has been at war with reverence. The thoughtful, scholarly men of our age are unwill-



The Macmillan Company.

GIANT PIG.

From "A HISTORY OF LAND MAMMALS," By W. B. Scott.

and he knows at first hand the things about which he writes. There is a picturesque interest attaching to the man who had so many wives, and who got along well with all of them! Mormonism has been a curse to free America, and there can be no doubt but that to-day the leaders of the Mormon "church" are living in polygamy, contrary to the laws of God and the laws of the land. Be sure to read this book.

The Immigrant. By Frederic J. Haskin. Fleming H. Revell Company. \$1.25 net.

This very readable book, which attempts to show that the Immigrant is both an asset and a liability, was published first as a series of articles in various newspapers throughout the United States. The statistics of the volume have been disputed time and again, but the value of the book as a composite photograph or a series of pictures, no one can dispute. With the graphic style of the newspaper correspondent, the author gives us picture after picture of transcendent interest. He tells of the old-time immigrants and the immigrants of the present day, as to why they come and the influence of contract labor on immigration. He gives us a picture of

statistics which are absolutely correct. We commend the book as a composite photograph of our immigrant population.

The New America. By Mary Clarke Barnes and Lemuel Call Barnes. Fleming H. Revell Company. 50 cents.

Dr. and Mrs. Barnes collaborated in the writing of this book, and this was nothing new for an honored man and his beloved wife who have walked hand in hand through the years. The best that most of us have done is due to the influence of our wives, and it is a pity that we do not always boldly acknowledge their co-operation. Chapters one to four of this book were written by Mrs. Barnes. In these chapters she deals with the beginning of immigration, when the newcomers to America were called by a more honored name than "Immigrant." She embraces the development of our nation and the sources from which the newer immigrants began to come. In the third chapter she deals with the newer European elements which are coming to our borders, and in chapter four tells of the tendencies of the present immigration movement. Dr. Barnes takes up the story in chapter five, and tells of the Asiatic in-

ing to accept the Christian system upon mere authority. It must make its appeal to their clear intelligence if it is to win their allegiance. When the allegiance of a thoughtful man has been won, Christianity gains not only an adherent, but a defender. This book is written to the thoughtful men who are asking questions about Jesus and his religion. The author is the pastor of an English Congregational church, an able thinker and a good scholar. The book over which he has labored is a living tribute to his Master, and will cause thinking men to crown the Master afresh.

Topical Helps Bible. (American Standard Version). Thomas Nelson and Sons. Best Levant. \$6 net.

We have just received the most beautiful Bible that we have ever had in our hands. It is printed on India paper, bound in the best Levant, divinity circuit, calf lined to edge, and silk sewed. It is the finest Bible for practical uses ever published, being but seven-eighths of an inch in thickness. The special feature of this edition is that it contains a mass of information under the heading of "Topical Helps" for the study of the American



THE ACROPOLIS, ATHENS.

Standard Bible. The "Topical Helps" are placed at the end of the book in alphabetical order. One can turn to these topics and find promises, answers to questions, illustrations from the life of Bible men, in the plain words of the Bible. It also contains a fine set of maps and practical helps for Sunday school teachers and other students of the Word of God. These practical helps are from the pen of the late Arthur T. Pierson. This *Topical Helps Bible* is published at all prices, from \$1.50 up. It will prove invaluable to teachers and preachers. It is of convenient size for carrying in a hand-bag, and the print is clear and sufficiently large for comfortable reading. If our readers happen to be in New York it will pay them to make a visit to Thomas Nelson and Sons to see these lovely Bibles.

The Story Life of the Son of Man. By Wayne Whipple. Fleming H. Revell Company. \$2.50 net.

This is a big, beautifully made book of nearly 600 pages, in which the life of the Son of Man is told in the words of hundreds of sacred and secular writers, making a continuous and complete chronicle of the earthly life of Jesus of Nazareth. The author has already given to the world the *Story Life of Washington* and *The Story Life of Lincoln*. The plan of the book is quite unique. The author has searched all literature for references to the episodes of the life of the Master, and these references he has brought together in a consistent and progressive story of the Life of lives and the Story of stories. For instance, that we may convey an idea of the make-up of the book, let us take the first chapter. Here are quotations from "Outlines of Ancient and Modern History," "The Life and Words of Christ," by Geikie, manuscript sermon by Charles Wesley Burns; *The Life of Jesus*, by Beecher; *Life of Christ*, by W. J. Dawson; *The Call of the Carpenter*, by Bouck White; *The Story of Jesus Christ*, by

Elizabeth Stuart Phelps; *The Footsteps of the Master*, by Harriet Beecher Stowe; *Vergilius*, by Irving Bacheller; *The Life of Christ*, by Edersheim, and *The Works of Josephus*. The story is deeply interesting and profitable as it is told in this volume. One marvels from start to finish at the vast number of books from which quotations are made and intelligently made. The volume is beautifully illustrated with full-page engravings from historic paintings. Some of these are reproduced here for the first time. The last pages of the book are taken up with an exhaustive index, which will be of extraordinary value to Bible students.

Unwritten Sayings of Our Lord. By Professor David Smith, D.D. The George H. Doran Company. \$1 net.

With a teacher less learned, less discriminating, and less devoted to his Lord, we should be afraid of such a study as this. To just what extent "the unwritten sayings of our Lord" are authentic is a question. To be sure, archæological discoveries have added to the sayings of our Lord which were already published in the Gospels. We feel, with Professor Smith as a guide, that

we may go through these "unwritten sayings" and study them to distinct advantage. We have no doubt that the book will prove of great value as well as of great interest to Bible students.

The History and Literature of the Early Church. By Professor James Orr, D.D. The George H. Doran Company. \$1 net.

Only recently the distinguished author of this volume was gathered to his rest. Originally published as *A Christian Study Manual*, this book has been for some time out of print. It is now republished, revised and enlarged, and generally improved. It gives an admirable picture of the beginnings of Christianity and of its early development. It is not only readable but authoritative. The book covers the period from the Jewish and Gentile preparations for the coming of Christ to the age of the great persecution, A.D. 250 to 324. It can be read through in a day, and it would be a fine intellectual exercise if every minister would use a day in this way.

Exodus and Leviticus—An Interpretation. By B. H. Carroll, D.D. \$2.25 net.

Revelation—An Interpretation. By B. H. Carroll, D.D. Fleming H. Revell Company. \$1.75 net.

These are the first of a series of commentaries by Dr. Carroll, the president of the Southwestern Baptist Theological Seminary, which, when completed, will cover the entire Bible. Instead of dealing specifically with the verses as in the old-fashioned textual commentary, they deal rather with the development of the thought of the books. They are large books of 350 and 450 pages, respectively. The chapters were originally delivered as lectures to theological students. The style is easy, and the language at times is of great eloquence. These books are beyond question a real contribution toward Biblical interpretation. They will be widely read; not simply because Dr. Carroll is one of the outstanding preachers of the South, but because of the essential excellence of the books themselves. Some one remarked that it was



From "MURAL PAINTING IN AMERICA," By E. H. Blashfield. Charles Scribner's Sons.



THE YOUNG SHARPSHOOTER.

Houghton Mifflin Company.

strange that Dr. Carroll should skip from Exodus and Leviticus clear over to Revelation. Another, upon hearing this remark, suggested that if Dr. Carroll could understand the mysteries of the book of Revelation and could make them plain to other people, he would have plain sailing through the rest of the Bible. We hope that Dr. Carroll will live to finish the monumental work which he has undertaken. In our day the interpretation of the Bible seems a task too great for any one man to complete, but Dr. Carroll is a man of great versatility and keen intellectuality. If any man can do the work which he has set out to do, he himself can do it.

The Expositor's Treasury of Children's Sermons. Edited by Sir W. Robertson Nicoll, M.A., and Jane T. Stoddart. The George H. Doran Company. \$5 net.

A year ago the publishers gave us *The Expositor's Dictionary of Texts*, edited by Sir Robertson Nicoll. These were two huge volumes of sermon outlines covering the entire Bible. In their suggestiveness they have proved most valuable to ministers. The work before us is really the third volume in this series, and is published uniform with the preceding volumes. This volume deals with children's sermons by famous preachers. There are hundreds of outlines, and the volume covers the entire Old and New Testaments. It is rich in material and rich in suggestiveness. Preaching to children is one of the most difficult problems for the average minister. The study of this volume and persistent practice ought to make an expert of all of us. We note one difference between this and the preceding volume of which we have spoken. The outlines in this volume are much longer, and, indeed, in many instances it seems as if the whole sermon is here reproduced. The book abounds in anecdotes, impressive incidents from history, and biographical, poetical and nature illustrations.

The Attractive Way. By Wilfred T. Grenfell, M.D. The Pilgrim Press. 50 cents net.

Dr. Grenfell thinks that if Christ's way were rightly represented, it would appeal to many men who are now averse or indifferent to it. He goes on to show that this can be accomplished by making "the

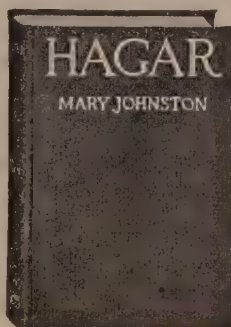
Way" part and parcel of everything else. As this is a very practical book from a very practical man, it will appeal not only to women but also to men, and ought to solve the gift problem for many of the latter. It has a picture of Dr. Grenfell standing on a bowsprit, and is daintily bound in tinted covers.

The Life of Fuller Purpose. By J. Stuart Holden, M.A. Fleming H. Revell Company. 75 cents net.

Mr. Holden is one of the popular preachers of the Northfield Conferences, a clergyman of the Church of England, and yet genial, affectionate and brotherly to the last degree. The addresses published in this little volume were delivered before the Young Women's Conference held at Northfield last July. The subjects of the addresses are as follows: "The Excluded Redeemer," "The Furnished Guest Chamber," "The Reflected Lord," "The Sufficient Assurance" and "The Great Divide." In a simple, direct and thoroughly unaffected way Mr. Holden discusses the great spiritual realities. His sermons do not provide much of what ministers call "sermon stuff," but they make a profound appeal to every heart.

The Shepherd of Us All. By Mary Stewart. Fleming H. Revell Company. \$1.25 net.

When the author published her book,



Houghton Mifflin Company.

Tell Me a True Story, she won the immediate and unstinted praise of such men as Henry van Dyke, Patterson Du Bois and Henry Sloane Coffin. This new book of Bible stories has for its theme, "The Shepherd of Us All," and it will prove more popular than the preceding book. The incomparable life and ministry of Jesus lend themselves admirably to the plan in the mind of the author. The blessed old stories are told with singular freshness and with absolute reverence. A few fine illustrations add to the value and attractiveness of the book.

The Greater Men and Women of the Bible. Edited by James Hastings, D.D. Charles Scribner's Sons. \$3 net.

This is the first of a series of volumes which will be published on the greater men and women of the Bible. The present volume contains studies of Abel, Abraham, Adam, Cain, Enoch, Esau, Eve, Isaac, Jacob, Joseph, Melchizedek, Noah, Rebecca and Sarah. The editor has searched ancient, medieval and modern literature for every possible sidelight on the character of these men and women. The book is made very much after the order of the *Great Texts of the Bible*, by the same author. A character is chosen, a text or two are given, and then the author proceeds to

study the character of the person. Let us take Eve as an illustration. After a few introductory remarks, the author studies Eve as a wife, as a woman, and as a mother. He focuses all the wealth of literature upon the subject as he treats it, and just before the study he gives a bibliography which is of vast interest to those who propose studying the characters of the Bible. There are many volumes which tell the story of the men and women of the Bible, but this is the first effort, so far as we know, to apply the scientific study of biography to Bible characters. The volume is of great personal interest to us, and we shall look for the remaining volumes of the series with unusual pleasure.

According to My Gospel. By Hugh Black. Fleming H. Revell Company. \$1.25 net.

This is the fourth volume of sermons published by Dr. Black. These are of peculiar and present interest, because they were preached during his temporary pastorate of the First Congregational church of Montclair. They are models of simplicity, directness and intensity. They cover such subjects as "Past and Future," "Art and Religion," "True Greatness," "The Serpent and the Dove," "Did Jesus Have Favorite Disciples?" "Hospitality," "A Shallow Optimism," "The Grace of Giving," "Discouraged Youth," "The Power of Endless Love," "The Paralysis of Criticism," "Contempt of the Church," and "The Guidance of God." They seem to be superior in every sense to his earlier volumes of sermons.

The Divine Drama of Job. By Charles F. Aked, D.D. Charles Scribner's Sons. 60 cents net.

Dr. Aked, the author of this book, is widely known as an eloquent preacher and a profound student of literature. His critical ability as a student of world literature is shown in this delightful series of studies in the Book of Job, and his fine preaching ability has wide scope in the dramatic limits of the great poem. The subjects under which the book is discussed are as follows: "The Insurrection of Doubt," "The Restoration of Faith," "Satan in Literature and Life," "Eliphaz the Seer,"



From "MERRILIE DAWES."
By Frank Spearman
Charles Scribner's Sons.



From "THE YOUNG HOMESTEADERS." By J. W. Lincoln. W. A. Wilde Company.

"Bildad the Sage," "Zophar the Ordinary Soul," "The Intervention of Elihu," and "The Speeches of Jehovah." Any student of the Book of Job will find rich suggestion in this outlined study of the book.

Quiet Talks on Following the Christ. By S. D. Gordon. Fleming H. Revell Company. 75 cents net.

The "Quiet Talk" series by Mr. Gordon needs no commendation in our columns. These books are among the best devotional books published. This new volume is equal to the best of the series. It tells the story of "The Lone Man Who Went Before," "The Long, Rough Road He Trod," and "The Pleading Call to Follow." It shows the cost of discipleship, the blessedness of discipleship, and the glory of the goal toward which we are traveling.

Teaching of the Lessons. By Dr. G. Campbell Morgan. The George H. Doran Company. 25 cents.

This waistcoat pocket manual by one of the leading Bible scholars and teachers of the world needs no further commendation than the statement that it ought to be in the hands of every Sunday school teacher.



From "THE BOY SCOUTS OF THE DISMAL SWAMP." By Walter P. Eaton. W. A. Wilde Company.

The Story of Joseph. By Adam O. Welch, D.D. Charles Scribner's Sons. 60 cents net.

The author of this little book is the professor of Hebrew and Old Testament in New College, Edinburgh, and a notable author. It would scarcely seem that there was anything new that could be said about Joseph, but the author puts the story in a fresh and delightful way. Out of the mine of God's Word precious gold still comes. The book is well worth possessing and well worth reading.

From a Village Pulpit. By Rev. George Whitefield Fisher. Fleming H. Revell Company.

This is a volume of readable sermons, which eschew the sermonic style. The subjects are interesting, and the development is simple and sane. It is a memorial volume to a noble man and a notable preacher.

Poems and Essays

The Telling of Felix. By Henry van Dyke. Charles Scribner's Sons. \$1.50 net.

This new and exquisite poem by Henry van Dyke is brought out by the Scribners in a beautiful holiday volume, exquisitely illustrated, beautifully printed and bound in fine taste. There are four full-page illustrations, "The Vision," "The Student," "The Hermit" and "The Worker." There is a prelude, and then the legend is given. A beautiful story is told in an enchanting way, and every reader of it will be inspired to nobler thinking and nobler living.

Our Common Road. By Agnes Edwards. Houghton Mifflin Company. \$1 net.

The publishers of this volume have given to the public many delightful volumes of essays, but this volume is entirely unique. It contains one hundred bright, intelligent, thoughtful little papers on a hundred subjects of present-day interest. They are addressed to people who want to be happy, who want to be successful, and who want to be loved by their fellow-men. For several years the author has been writing short daily articles for *The Boston Herald*, and this volume contains the choicest of these articles. They make delightful reading. We are glad that they have been gathered into this permanent form, and that those of us who are not privileged to read *The Boston Herald* may have the cream of it for our use and delectation. We predict great popularity for this little volume.

The Poems and Ballads of Robert Louis Stevenson. Charles Scribner's Sons. \$2 net.

Even those of us who are fortunate enough to possess the complete works of Robert Louis Stevenson will be delighted to have at hand this beautiful volume, containing all the poems and ballads which came from the heart, the brain and the hand of the winsome and irresistible Stevenson. In a beautifully made volume the Scribners have gathered these poems together, and have thus rendered a great public service. It is true that, in a profound sense at least, we cannot understand a book until we understand the man who writes it. We should never know from reading the optimistic, hopeful, enthusiastic verses of Stevenson that he was a patient sufferer, always fighting the losing battle.

As a poet, he was as unique as he was a prose writer and a tale teller.

The Changing Year: A Book of Nature Verse. Compiled by John R. Howard. Thomas Y. Crowell Company. \$1.

Mr. Howard has edited a number of volumes of poems and addresses, and in all has displayed fine taste and rare discrimination. For many years he was a publisher, a member of the well-known firm of Fords, Howard and Hulbert, who included in their publications the charming version, by Mr. A. Rodney Macdonough, of *The Lovers of Provence*, a song-story of the twelfth century, embodying the loves and sorrows of Aucassin and Nicolette—a delightful little volume, which this writer counts among his choicest treasures. We venture to ascribe the selection of this ancient and altogether lovely poem to Mr. Howard's suggestion. The present volume displays the same discriminating taste as has marked the previous volumes. The poems chosen to illustrate the theme are drawn from a very wide range, and include, with not a few familiar poems or parts of poems, many that are rarely, if ever, met with by the ordinary reader. The literature of ancient and modern times, and of Europe, America and other lands, but



From "ELIZABETH, BETSEY AND BESS." By Amy E. Blanchard. W. A. Wilde Company.

chiefly of Great Britain and the United States, has been ransacked for material. Naturally, the topic narrowed the choice; but it is really remarkable how numerous and how apt are the poems which the compiler has found to illustrate his theme. In only a single instance could we have wished that he had made a different choice—not of passage, but of translation, Homer's story of "The Starry Camp-Fires" in Book VIII. of *The Iliad*. Homer is describing the night camp of the Trojans, and the passage is thus rendered by Mathew Arnold in his essay on "Translations of Homer":

As numerous as the stars on a clear night.
So shone forth, in front of Troy, by the bed of Xanthus,
Between that and the ships, the Trojans' numerous fires: by each one
There sat fifty men, in the ruddy light of the fire:
By their chariots stood the steeds, and champed the white barley.
While their masters sat by the fire, and waited for morning.

Compare this simple and straightforward rendering with Pope's artificial and un-

Homeric version on page 45, beginning, "So many flames," and judge which smacks the more of the Blind Bard's noble simplicity of expression. But this is aside from the merit of the collection, which is highly to be commended. It is a book which should be kept in mind when the Christmas selections are a-making.

Poems and Ballads. By Hermann Hagedorn. The Macmillan Company. \$1 net.

Many of the poems in this little volume have been printed in our leading American magazines. They are of unusual strength and excellence, and will readily place the author in the rank of John Masefield and other contemporary poets of the first class. The poems cover a great



From "LADDIE, THE MASTER OF THE HOUSE." By Lily F. Wesselhoeft. Little, Brown and Company.

variety of subjects. Alfred Noyes has the following striking word to say about this author: "Hermann Hagedorn's work suggests a keynote for all future poetry."

American Ideals, Character and Life. By Hamilton Wright Mabie. The Macmillan Company. \$1.50 net.

A new book of essays by Hamilton Wright Mabie is an event which literary people will hail with delight. The chapters of this book are lectures delivered by the author before universities, clubs, schools and literary and civic organizations in Japan, Korea and Manchuria. The author made a tour of these countries as an official lecturer from the United States. Meanwhile, Dr. Nitobie, of Japan, visited the United States, and delivered addresses in six representative universities. Dr. Nitobie and Dr. Mabie were exchange professors, each giving to the other's country a vision of his own country. It is interesting for us to read what Dr. Mabie had to say about us while he was on the other side of the world. One of the chapters of the book, "The American in Art," was not delivered in the oriental lecture course, but was an article published in the *American Monthly Magazine*, and is published in this volume to give completeness to this outlined sketch of American society and life. The book discusses such subjects as the following: "Clearing the Way," "Dis-

covery and Exploration," "Possessing the Continent," "Provincial America in Literature," "Sectional Literature," "National Literature," "Schools and Colleges," "University and Research Work," "The American and His Government," "Country and People." Dr. Mabie says in his preface: "It must not be forgotten that these addresses were delivered to audiences of unusual intellectual alertness and remarkable knowledge of the English language, but who were largely unfamiliar with American history and institutions. No attempt has been made to do more, on the historical side, than to sketch with a free hand and in large outline, the development of the American people, bringing into view only those events which have contributed to that development and disclose and interpret the American spirit. If this book shall serve as an introductory sketch to a nation which, like Japan, is often misrepresented and misunderstood, its purpose will be accomplished."

With the Russian Pilgrims to Jerusalem. By Stephen Graham. The Macmillan Company. \$2.75 net.

This big and fascinating book was written by a man who first became noted as the author of *A Tramp's Sketches*. Mr. Graham has the happy faculty of finding pleasure everywhere. He is a good mixer, a born traveler, and a remarkable writer of descriptive literature. In this book he tells in a brilliant and pictorial way the story of a journey of Russian Pilgrims to the City of Jerusalem. He himself became a part of the pilgrim host, and studied the Russian peasants as he continued his journey. Of course, he was obliged to endure hardships, for to take part in such a pilgrimage is to suffer discomforts which the ordinary globe-trotter would not relish, but the great and first-hand knowledge which he obtained well repaid him for the discomforts he suffered. First he tells the story of "The Journey to Jerusalem," "Of the Pilgrim Boat," "Of Those Who Had Never Seen the Sea Before," of his talks with the pilgrims, and the arrival at Jaffa. The next general division has to do with the City of Jerusalem, with the work of the Russian Palestine Society, of the "First Night at the Hostelry," and of "The Church of the Life Giving Grave." The next general division has to do with character studies of the pilgrims. Then he takes up the story of the Caravan to Nazareth, a study of the little town of Nazareth, and experiences on the Lake of Galilee. The next chapter is devoted to a description of Holy Week in Jerusalem. The closing chapter tells of the conclusion of the pilgrimage, of "The Communion," "The Bringing Out of the Holy Shroud," "The Sacred Fire" and "Their Easter Celebration." The book is illustrated by many full-page drawings and photographs. Altogether, we find it one of the most interesting and informing books which we have read in many a day.

Memory-Gem Calendar for 1914. Edited by Charles Harley Smith. Eaton and Mains. 50 cents net.

This is a beautiful wall calendar, with a quotation for every week from *The Pastor Preacher*, by Bishop William A. Thomas Y. Crowell Company.



From "TREASURE MOUNTAIN."

By Edwin L. Sabin. Thomas Y. Crowell Company.

Quayle, of the Methodist Episcopal Church. The calendar has a blank place for engagements, and the selections are vital and interesting. It is an attractive calendar.

Nature

A History of Land Mammals in the Western Hemisphere. By William Berryman Scott. The Macmillan Company. \$5 net.

This great volume of 700 pages was written by the Blair Professor of Geology and Palæontology in Princeton University. It is illustrated by thirty-two full-page plates and more than 100 drawings by Bruce Horsfall. The author is a distinguished scholar and author. In 1907 he published *An Introduction to Geology*, which has been many times reprinted. This new book will probably be considered his most important scientific contribution. Dr. Scott began in 1877 his palæontological expedi-



From "CHRISTMAS TREE HOUSE."

Thomas Y. Crowell Company.



PAYNE ERSKINE.

tions in connection with Princeton University. Since that time he has become one of the leading palæontologists of the world. This book deals entirely with the land mammals of North and South America. It begins with a description of the methods of investigation, then comes the classification of mammals, a description of the skeleton and teeth of mammals, the geographical distribution of mammals, and then the author discusses the successive mammalian fauna of North and South America. Then chapter after chapter takes up the mammals of different geological ages. The volume has a complete index and an excellent glossary, and this glossary is especially necessary to the uninitiated who attempt to study such a volume. Evidently this great volume is one of scientific accuracy, and is the result of a profound study of the subject. It may be said to be, in the best sense, a kind of source book, for it deals with original material and first-hand knowledge. The book is magnificently illustrated, the cuts being of the finest quality, printed on heavy glazed paper. The book seems expensive, and yet it is a huge volume and, in the nature of the case, like all other technical and learned books, it will have a comparatively limited sale, so that the price is not excessive.

Travel

Familiar Spanish Travels. By William Dean Howells. Harper and Brothers. \$2 net.

The author of this book has written many books of travel, such as *The Coast of Bohemia*, *Little Swiss Sojourn*, *London Films* and *Roman Holidays*. With the accurate knowledge of a historian, the sympathetic vision of an artist, and the literary style of a master of letters, he guides us into the very heart of these ancient lands and gives us visions which enthrall the soul. Spain lends itself to the magician's wand, and Howells, of all men, is the one whom we would have preferred for a traveling companion in this beautiful land. The book is in no sense a disappointment, but in all senses a delight. Not only do we have descriptions of every kind and variety, but we have history, art and politics all thrown in. For those who hope to travel in Spain this book will be indispensable, and to those who cherish no such fond hope, it will be the best possible substitute for a journey. Many full-page and exquisitely colored illustrations are scat-

tered through the splendid volume. It is a thing of beauty, and will be a joy for many days in the home of this reviewer. Madrid, Cordova, Saville, Granada, Ronda, San Sebastian all glow before us in exquisite colors. We have never been to Spain, but to Spain some day we must go, and this book shall be our companion. We are grateful to the publishers that they have clothed the words of the gifted author in appropriate dress.

Fiction

The Cryston Family. By Mrs. Humphrey Ward. Harper and Brothers. \$1.35 net.

This is an extraordinary story from every point of view. It goes without saying that it is admirably written, and that it is profound in its thought and in its moral teaching. It is an English story, in which the bitter conflict between Tory and Liberal, between Churchmen and Non-Conformists, is worked out. Few American people know how deep-rooted is this antagonism. It is not so much a question of political ideals as a question of rank and of blood. The aristocracy of England are Tories by birth and breeding. They count the Liberals as intruders and revolutionists. The heroes and heroines of this story make



LESLIE W. QUIRK.

Author of the Wellworth College Series.

an attempt to bridge the great chasm which separates Tories and Liberals, Anglicans and Non-Conformists, but the effort breaks down entirely, owing to political, social and religious arrogance and intolerance. We have never known the superior of this book. There is one unfortunate thing about it, and that is, the story closes with a distinct anti-climax. The young folks do not get married and live happily thereafter, but hearts are broken, tears flow, and engagement rings are returned. In the last pages the sun begins to break through the clouds again, and there is a promise that the skies will clear and that the atmosphere will become balmy once more. Mrs. Humphrey Ward has always been interesting, but never more interesting than in this story. If she has given a true picture of present-day English life, we are glad that we live in America, and not in a country steeped in prejudice, intolerance and fanaticism.

John O'Partletts. By Jean Edgerton Hovey. L. C. Page and Company. \$1.25 net.

It is remarkable how many of the popular books of the past year are "first" stories—that is, the first books which the

authors have written. And yet, after all, this is not remarkable, for too often the second and third and other books are written not because the fire is burning in the soul, but because a clamoring public and a clamoring publisher demand that they shall be written. This is the first book of an author who will some day be noted. It is a novel of considerable power. The plot is good, the style excellent. A great dog plays a prominent part. The publishers declare that, in their estimation, this story compares favorably with *Rab and His Friends*. Those of us who are familiar with *Rab and His Friends* will consider this praise rather overdrawn, and yet at the same time the book does fall within the same class.

The Streak. By David Potter. J. B. Lippincott Company. \$1.25 net.

The opening of this story is laid at Princeton University, from which the scene shifts to the Philippine Islands. The author displays an intimate knowledge of conditions—political, economic, and racial—in the Philippine Islands, and succeeds in presenting those conditions in an illuminating way without detracting from the interest of the love story that runs through the book. The plot develops "affinity" complications, not altogether agreeable, which are fortunately solved by a timely tragedy. The strength of the book is in its descriptive writing. The author furnishes a convincing argument that the Filipinos are not yet fitted for independence.

His Father's Wife. By J. E. Patterson. The Macmillan Company. \$1.35 net.

The author of this book is practically a new writer, so far as the American public is concerned, and he will be well introduced in this rather remarkable story. The title of the book is suggestive, for step-mothers, like mothers-in-law, have an unenviable reputation, however unjust this reputation may be. The trouble with the step-mother is that she is charged with indifference or cruelty to her husband's children, but this particular step-mother and this particular step-son fall dead in love with each other. She was young and he was young, and the two hearts flowed together like two streams of water, and then began the courageous, honest, earnest struggle to be righteous and pure and honorable. The story is splendidly told, though the situation is pathetic in the ex-



JEFFERY FARNOL,

Author of "The Honorable Mr. Tawnish."

tre. The book ends in tragedy, as unnatural and unholy love usually ends.

Hagar. By Mary Johnston. Houghton Mifflin Company. \$1.40 net.

Miss Mary Johnston has given to the world another story which will prove that



From "THE AUTOBIOGRAPHY OF GEORGE DEWEY, ADMIRAL OF THE NAVY," Charles Scribner's Sons.

she has a right to the eminent position to which she has already attained as a writer of fiction. We all remember her earlier stories, such as *To Have and to Hold* and *Prisoners of Hope*. Her later and more ambitious historical stories, such as *The Long Roll* and *Cease Firing*, have added to her reputation as a historical student, even if they have not added to it as a writer of stories which catch the popular fancy. She perhaps reaches another shining height in the present story, which deals with a woman from secluded Virginia who enters the whirlpool of New York and works out her destiny. Meredith Nicholson has given this interesting word about the author:

We have, then, in Miss Johnston a writer who has been exceedingly fortunate at every point of her advancement. She has wasted no energy on trifles, but has busied herself constantly with large matters. She has shown from the beginning the conscientiousness of the true artist; she has never failed to take her art seriously. Books like "Lewis Rand" are produced only by a brooding and contemplative spirit. I have returned these volumes to the shelf with a lively interest in what is to follow them. We may take judicial notice, in the manner of lawyers, of certain facts—that Miss Johnston still has youth as an ally; that she permits nothing to interfere with her vocation; but that she is immediately concerned with the development of her art. Her pen has, from the beginning, been competent for all its tasks. She writes with exceeding grace and vigor. Her books abound in felicitous description; rich culture and a trained taste speak in all her pages. It is a safe prediction that she will make no mistakes in the choice of medium or material.

Ramona. By Helen Hunt Jackson. Little, Brown and Company. \$2 net.

All lovers of Southern California are acquainted with this fine American classic. It is to Southern California, with its great chain of old missions, what *Romola* is to medieval Florence. In this book is enshrined the memory of a civilization which has not perished. *Ramona* is an old book, published first in 1884, and republished many times since, but probably this is the handsomest edition which has ever been brought out. It is called the

Tourist's Edition and is beautifully illustrated from original photographs by A. C. Vroman, who also contributes an eighteen-page introduction. Mr. Vroman has his home in Pasadena, and so knows the atmosphere of Southern California. All lovers of American history and of American natural scenery ought to be familiar with this classic.

The Call of the Hills. By Marshall Benjamin Van Lear. Eaton and Mains. \$1.

This is very much in the spirit of Ralph Connor's stories and almost as interestingly told. A young man, because of circumstances which he could not control, was forced to give up his college course, and he became a rural teacher among the mountains of Missouri. There he won a notable place for himself by his character and his bravery. The story is commonplace so far as its theme and its plot are concerned, but there is a high moral tone to the book which makes it interesting and valuable.

The Truth About Camilla. By Gertrude Hall. The Century Company. \$1.30 net.

This is an Italian story, ably written, with a striking plot, full of adventure. The heroine is beautiful, brilliant, but utterly unscrupulous. The picture which is drawn of her is really magnificent. The book is not cheerful nor gladsome, but it is brilliant, startling and fascinating. Italy is the most romantic, and, in some particulars, the most beautiful country in the world, and this book affords many a sidelight which adds to the understanding of its complex civilization. Mrs. Frances Hodgson Burnett, who read the manuscript of *The Truth About Camilla*, wrote to the author: "Never was creature better done than Camilla. She is really wonderful—so are they all wonderful—from the first moment to the last, even the smallest picture of them. It gets better and better as it goes on. . . . I am struck with the entire novelty of the book—and your attack of the idea. There is nothing else the least like it."

The White Linen Nurse. By Eleanor Hallowell Abbott. The Century Company. \$1 net.

A while ago a book was published under the title of *Molly Make-Believe*. The book became instantly popular, and it paved the way for the popular reception which *The White Linen Nurse*, by the same author, is receiving. Mrs. Eleanor Hallowell Abbott is the wife of a surgeon, and so she is at home with the particular theme of her new story. The three outstanding characters of this book are all splendidly drawn. The plot is excellent, and the progress of the story is rapid and in every way delightful. The keen-witted little nurse, the big-hearted and bad mannered surgeon, and the little crippled child did not at first appear to have in them such tremendous possibilities as later appear. The book will take its place among the popular novels of the season.

The Keeper of the Vineyard. By Caroline Abbott Stanley. Fleming H. Revell Company. \$1.25 net.

When the Revells publish a novel there can be no question as to its high moral tone. This is an unusual story, in which a young woman assumes the burden of the support of a family and succeeds in her purpose. Then the inevitable happens, and somebody begins to support her. The story is well planned and finely told. It takes us to the Ozarks and to the Vineyards, and charms us by the descriptions of life near the heart of nature. It will doubtless prove as popular as Mrs. Stanley's *The Master of the Oaks*, which is also published by the Fleming H. Revell Company, and which is now in its fifth edition.

Merrillie Dawes. By Frank H. Spearman. Charles Scribner's Sons. \$1.35 net.

The author has already given to the world such books as *Robert Kimberly*, *Whispering Smith*, *The Editor of a Magazine* and *Doctor Bryson*, no one of which has become a "best seller," but all of which are eminently respectable and well spoken of by the critics. This new story introduces into New York a young engineer from the West whose fortune is quickly



HE TURNED AND SAW HIS FATHER

From "THE LADY ELECT," By Norman S. Pitman.
Fleming H. Revell Company.

lost in Wall street. The heroine, in her effort to save the fortune of the young engineer, expends her great fortune. Her sacrifice proves a good financial investment, and greatly increases her fortune. Meanwhile, the young engineer is released from his engagement to another woman because of the loss of his fortune, and so it all turns out just as it should. Too often it does not turn out that way in real life. The book is well written, and parts of it are especially interesting.

The Valley of the Moon. By Jack London. The Macmillan Company. \$1.35.

Jack London, always interesting, always up-to-date, here gives us his most portentous story. It is a big book of 530 pages, which is in great contrast to the short stories with which we associate the name of the author. It is a good story, fresh, distinctly interesting, and it will prove a good seller. Mr. London is a story teller of rare ability, with a vigorous, compelling style which does not eschew thrilling climaxes. He has to his credit more than twenty books, all of which are published by the Macmillan Company, and all of which are read by everybody.

Marsh Lights. By Helen Huntington. Charles Scribner's Sons. \$1.35 net.

This is a story of New York's "Four Hundred," written by the celebrated author of *The Moon Lady*. The story is ably written and skillfully planned. It has in it many sad situations, and it shows the mighty struggle and the essential warfare of the social problems of great New York.

Comrades from Other Lands. By Leila Allen Dimock. Fleming H. Revell Company. In paper covers 25 cents net.

This is an interesting story of the immigrants who are the hewers of wood and drawers of water in America, whither they have come in pursuit of fortune. We see the immigrants in the coal mines, at the

coke ovens, in the open country, on the fruit farms, in the construction camp, the lumber camp and the canneries. The story is well told.

A Mirror of the Soul. By Rev. John Vaughan, M.A. Charles Scribner's Sons. 60 cents net.

This is a singularly felicitous title for a book which has to do with studies of the Psalter. It is an unceasing wonder to the students of the Book of Psalms how these ancient prayers and psalms mirror the ex-

periences of our own hearts in this late day of the Christian dispensation. These studies are delightful and in every way suggestive. This is one of the short course series edited by Rev. John Adams, B.D.

Thirty Pieces of Silver. By Clarence B. Kelland. Harper and Brothers. 50 cents net.

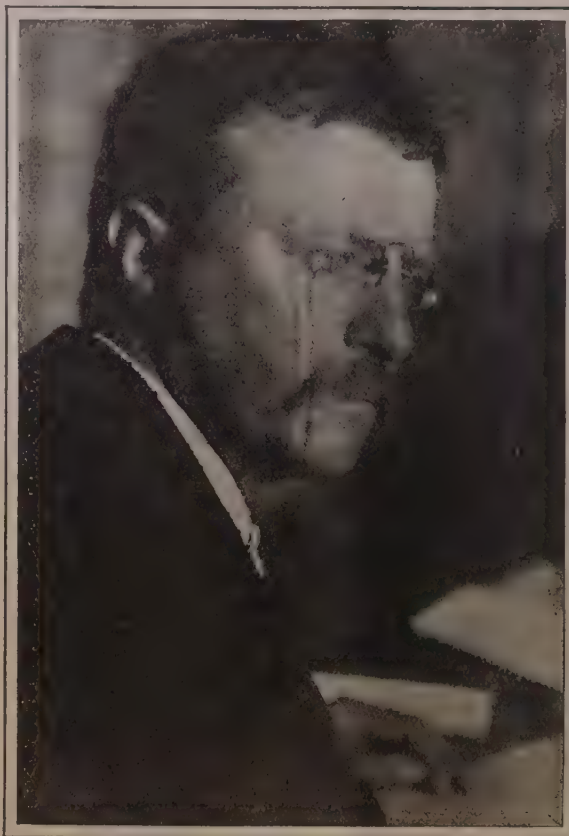
This is a beautiful little story, exquisitely printed and bound, and intended for a holiday gift. It is in the class of such stories as *The Mansion* and the story of *The Other Wise Men* by Henry van Dyke. It is full of dramatic interest and of spiritual suggestiveness.

Kidnapped. By Robert Louis Stevenson. Charles Scribner's Sons. \$2.25 net.

This is probably the most beautiful edition ever published of Stevenson's popular book. It is handsomely bound, beautifully illustrated with fifteen full-page color plates, and printed in large, clear type on fine paper. It is evidently intended for a presentation book for the coming holiday season, and it will be ideal for the purpose. There is nothing new to be said about the book itself, for our readers know about the fight in the round-house, the Appin murder and the other scenes of the story, all of which have been made more vivid by the glazed drawings of N. C. Wyeth.

Partners. By Margaret Deland. Harper and Brothers. \$1.

All students of contemporary fiction will be delighted that Mrs. Deland has given us another of her charming studies of village life. The "Partners" are a mother and daughter, and they are partners as post-mistresses in a country village, a position which came to them because husband and



From "THEODORE ROOSEVELT: AN AUTOBIOGRAPHY."
The Macmillan Company.



From "LADY LAUGHTER."
By Ralph Henry Barbour.
Houghton Mifflin Company.

father perished in the Civil War. The plot of the beautiful little story centers about the conduct of the post-office in a community which was growing larger and wiser with the passing days. How could these partners retain the post-office when their ways were unscientific and behind-hand? A bit of romance comes into the

Decoration Day, Labor Day, etc., the story is told of many other holidays more or less observed by the States; for instance, Pilgrim's Day, May Day, Arbor Day and Hallowe'en. She suggests also an observance of Humane Day and Peace Day. *At the Open Door*, by Louise Robinson (Silver, Burdett and Company, 50 cents). Miss

in a way to interest the little tot that mother has gathered to her knee for a story before the afternoon nap. It will catch both the eye and the imagination of the child.

Christmas Tree House. By Mary F. Leonard. Thomas Y. Crowell Company. \$1.50.

In this admirable story for girls, a sequel



From "ROMANTIC AMERICA." By Robert Haven Schaufler.
The Century Company.

story, and much of pathos and of humor. The book is in holiday apparel.

Children and Youth

Stories of Our Holidays, by Isabel M. Horsford (Silver, Burdett and Company, 30 cents). Miss Horsford is a teacher in the William E. Endicott School, Boston, Massachusetts, and the work is intended to tell the story of our several American holidays in language suitable for children of the second grade in our public schools. In addition to the holidays universally observed, such as Christmas, Thanksgiving,

Robinson is a teacher in the Louisa M. Alcott School, Boston, Massachusetts. This is another work intended for children in the lower grades in our public schools. The book contains stories adapted to the four seasons, beginning with autumn. The idea is unique, and admirably executed, both in recital and illustration. It is only another evidence of the time and thought now being given for the enrichment of the days of childhood. *Adventures of Miss Tabby Gray*, by Adelaide S. Baylor, illustrated by Josephine Bruce (W. A. Wilde Company). This little book of sixty-five pages relates the experience of Miss Tabby

to an exceptionally good one called *Every-day Susan*, which appeared last year, the chief honors are divided between Susan Maxwell and Holliday Heywood, both of whom live in a pleasant Southern town, and one of whom has her home in the romantic mansion known as "Christmas Tree House." These two active young people are surrounded by a busy circle of girl and boy friends, as well as many interesting grown-up acquaintances, with all of whom, young and old, the reader is soon upon a firm and friendly footing. There are girls' sewing clubs and boys' working clubs, Hallowe'en and Christmas parties



From "THE WIND IN THE WILLOWS."
By Kenneth Grahame.
Charles Scribner's Sons.

and other merry-makings, misadventures at school and practical jokes that go wrong, and even one of the grown-ups, who enacts a prominent rôle, turns out to be a deep-dyed villain and supplies quite a bit of excitement for all concerned.

Midshipman Days. By Roger West. Houghton Mifflin Company. \$1 net.

Many of us know the quaint old town of Annapolis in Maryland, and we have often wandered about its streets and looked at its ancient houses. The United States Naval Academy is the thing of paramount interest in this sleepy city. The author of this book takes us to the Academy and gives us the story of the midshipman there. This is primarily a story of two midshipmen, but incidentally, it is a story of every midshipman. It is a fine, strong, ably written book for older boys, which will initiate them into some of the mysteries of naval life.

Treasure Mountain, or, The Young Prospectors. By Edwin L. Sabin. Illustrations by Rowe. Thomas Y. Crowell Company. \$1.50.

This is a book that every boy of eleven to fifteen years of age will revel in, especially those who have followed the career of Phil Macowan and Chester Simms through the earlier volumes of the "Bar B" series. As the title suggests, the boys here devote their energies to prospecting and mining. Quite unobtrusively all the steps in Rocky Mountain mining are traced, and the various methods of getting precious metals out of the earth and into the miner's ore-sack are set forth.

The Man in the Crow's Nest. By Frank T. Bayley. The Pilgrim Press. 75 cents net.

This is a unique children's book, and consists of a series of capital studies which may be read to a child, or which the child will delight to read himself. They are along absolutely new lines, for the author travels an unbeaten track.

Harper's Wireless Book. By A. H. Verrill. Harper and Brothers. \$1 net.

The author of *Harper's Aircraft Book* here gives us a companion book on wireless telegraphy, which will be a delight to all

boys and to many boys of larger growth. This book will receive a royal welcome everywhere, for all of us desire to understand "the wireless." In a simple, natural, informing way the author tells us "The Why and How of Wireless," "How to Build and Use Wireless Apparatus," and all about "Wireless Telephony." The illustrations add much to the value of the book.

Gulliver's Travels. By Jonathan Swift. Harper and Brothers. \$1.50 net.

Your first wonder in opening this huge book is how any publisher could make such a book for the price. This new edition of the book, which interested us in our childhood days, has a word of introduction by William Dean Howells, and a biographical note of the famous author. The book has more than 100 illustrations from the pen and pencil of Louis Rhead. These illustrations are very quaint, for they portray Gulliver as a giant among the little folks and as a pigmy among the big folks. Indeed, the whole story is told in this remarkable series of illustrations. If we had had such a volume as this when we first read the story it would have made a much more profound impression than it did make. Happy the young person into whose hands such a volume as this falls. It is a fine illustration of the progress in the printers' and engravers' art.

Little Girl Blue Plays "I Spy!" By Josephine Scribner Gates. Houghton Mifflin Company. 50 cents.

This is a dainty little book, beautifully illustrated with pictures in color, and intended for little children from four to seven years of age. The exquisite art of modern printing is manifested on every page.

Children of the Wild. By Charles G. D. Roberts. The Macmillan Company. \$1.35.

This is a series of short stories, strung together on a thin thread to give them unity. It deals with wild animals and forest life in an unusually interesting and intelligent way. The author gave us last year *The Feet of the Furtive*, and lovers of nature and of animals were loud in their praise of it. This is a book written in simpler style and intended for younger readers. It tells such stories as the following: "The Little Furry Ones That Slide Down Hill," "The Black Imps of Pine Top," "Little Sword and the Ink Maker," "Rocked in the Cradle of the Deep," "Teddy Bear's Bee Tree," "The Snow House Baby," "A Little Alien in the Wilderness," etc. These studies for the young by Mr. Roberts are of prominent value in teaching us to know and love the world in which we live.

The Voyage of the Hoppergrass. By Edmund Lester Pearson. The Macmillan Company. \$1.35 net.

This beautifully made and beautifully illustrated boy's book tells the story of the voyage of the *Hoppergrass*, in which is introduced the story of a man on a desert island, the story of "Pirates and Buried Treasure," the stories of "Midnight Burglaries," and so on. It is a rattling good boy's story from start to finish. Mr. Pearson, the author, gave us last year *The Be-*

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living Years, which was a bright, refreshing, delightful volume. This book is different, but just as interesting.

Robin Hood's Barn. By Alice Brown. The Macmillan Company. \$1.25 net.

We became acquainted with the author by reading her story for girls, *The Secret of the Clan*, which was finely done. The volume before us is of an entirely different character. This is a psychological story, from which is entirely removed that passion which in modern novels so often becomes perilously near to the vulgar. In a delicate, refined, and yet profound way she has told us the story of the love of two people who never saw each other in the flesh. Of course, there are lovers in the flesh introduced into the story, and it is in the study of these flesh-and-blood lovers that the romance of the lovers who have crumbled to dust is brought to our attention. The literary style of the book is beyond criticism. We have few writers of fiction of the present day who combine the strength of thought and the felicity of expression so characteristic of Mrs. Brown. The story is peculiarly named.

The Children's Book of Christmas Stories. Edited By Asa Don Dickinson and Ada M. Skinner. Doubleday, Page and Company.

In this volume the editors have gathered notable stories of all countries and languages, and presents them to the readers in a single volume. It was an admirable thought which suggested this volume. Many of us have searched high and low for some Christmas story which has eluded us, but now a great number of the best of these stories are to be found in this one volume. The book ought to have, and will have, a large sale, for it fills a long-felt need. The cover of the book is decorated with a Christmas tree and candles, and it suggests that the time has come to begin doing our Christmas shopping that we may "avoid the rush" and prove ourselves thoughtful of the great army of workers who are overworked at Christmas time.

The Three Bears of Porcupine Ridge. By Jean M. Thompson. W. A. Wilde Company.

We have here twenty-four short stories of wild animals, picturesquely and brightly told. The animals are not half-human, but just animals, and the characteristics of each are well caught. The first story gives the title. All will be found interesting to the young and the old, and especially adapted to teach children to avoid cruelty to wild animals.

The Railroad Book. By E. Boyd Smith. Houghton Mifflin Company. \$1.50.

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tral Stations, The Dining Car, The Sleeping Car, Over the Prairies, and Crossing the Mountains. It has in it lots of fun and lots of information.

The Well Bred Dolls, or, Happy Play in Grassy Places. By Caroline Stetson Allen. The Pilgrim Press. \$1 net.

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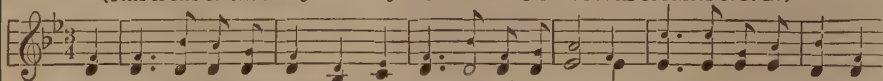
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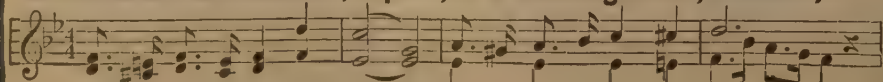


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Sunday School Lesson

LESSON XI.—DECEMBER 14.

The Sin of Achan. Joshua 7.

Golden Text. Be sure your sin will find you out. Num. 32:23.

Notes on the Text, by Thomas O. Conant

In this lesson we have an illustration of Paul's startling definition of covetousness as idolatry. Achan's sin consisted not only in a direct violation of a command of Jehovah, but it included a devotion to things which supplanted in his heart devotion to God. This was practical idolatry.

I. ISRAEL'S DEFEAT AT AI.

Vers. 1-5. Ai was a small city of 12,000 inhabitants (ch. 8:25), situated on a broad plateau in the center of the country, fifteen or twenty miles from Gilgal. Ai was reached from Gilgal by a gorge in the hills—the steep descent noted in verse 5. Joshua had sent a reconnoitering party from Jericho to spy out the land, and their report was that it wasn't worth while to make all the people—the armed force—labor up the hill; two or three thousand, they said, would be enough. Joshua accepted their report, and sent about 3,000 men against the city. To the utter astonishment of all concerned, the detachment was utterly routed, about thirty-six men were slain, and the rest were driven helter-skelter down the steep descent, with, apparently the loss of many more. It is no wonder that, following so quickly the amazing victory at Jericho, the hearts of the people melted, and became water. What was the trouble? They had been promised an easy victory over their enemies; yet their second attempt at conquest was met with disastrous defeat.

2. JOSHUA'S PRAYER.

Vers. 6-9. Joshua was dumbfounded. He spent the day prostrated before the ark of Jehovah in silent grief. He lay there until the evening, he and the elders of Israel, and cast dust above their heads. This was their Oriental fashion of expressing the agony that possessed them. Then, as evening drew on, Joshua voiced their woe in a prayer that revealed the depth of their distress and dismay. Alas, O Lord Jehovah, he cried, wherefore hast thou at all brought this people over the Jordan, to deliver us into the hand of the Amorites, to destroy us? The extremity of his anguish is shown in the rest of the prayer. But, even more than for himself and for the people, he was distressed on account of Jehovah. This discomfiture will be bruited over the whole land; the Canaanite and all the inhabitants of the land will hear of it, and environ us round, and cut off our name from the earth, and what then wilt thou do to thy great name? That was the climax of his plea. He was jealous for the honor of Jehovah. When God's people are thus sensitive to the honor of the divine name, they will not be indifferent to his worship, his commandments, his holy ordinances, the advancement of his kingdom in the earth. They will be willing, and re-

joice greatly, to sacrifice all things, if need be, to promote his cause.

3. THE CAUSE OF DEFEAT REVEALED.

Vers. 10-15. The answer to Joshua's prayer was, first, a stinging rebuke. *Get thee up; wherefore art thou fallen thus upon thy face?* This was no time for vain lamentation. *Israel has sinned*, and the first thing to do now is to discover the sinner. Until then, the whole nation is *particeps criminis*, and under the ban. They cannot be successful against their enemies till the guilt is atoned for. *I will no more be with you, except ye destroy the devoted thing from among you.* The devoted thing—rendered “accursed thing” in the King James Version—meant a person or thing set apart, consecrated, to the service of Jehovah or for destruction. Thus all the silver, and gold, and vessels of bronze and iron, captured in the taking of Jericho, were to be placed in Jehovah's treasury (Josh. 6:19), while all the people of the city, young and old, and all the domestic animals were utterly destroyed with the edge of the sword. There are those who hold that this was an unnecessary and cruel procedure. But protection of the moral purity of the Israelites, chosen to be the preservers and transmitters of the knowledge of God to the generations following, was imperative; and to this end the destruction of the idolaters of Canaan was essential.

The method followed in the detection of the culprit is briefly detailed in verses 13-15. By a process of elimination, the man who had wrought folly in Israel would be discovered.

4. THE GUILTY MAN REVEALED.

Vers. 16-26. Joshua lost no time in applying the test. *He rose up early in the morning, and brought Israel by their tribes.* One by one, tribe, family, household, and individual were taken, until the test, whatever it was, indicated Achan as the guilty man. We are not told, and it is useless to speculate, as to what the test was; but it was effectual. Then Joshua appealed—and note the tender, fatherly way in which he did it—to the young man to confess his sin. *My son, give, I pray thee, honor to Jehovah, and make confession to him; and tell me now, as his representative, what thou hast done.* Too late, Achan confessed, and told where the spoil had been hidden. But wisely, in order to “make assurance doubly sure” in the eyes of the people, Joshua sent messengers to fetch the stolen property. The punishment that followed was “fitted to the crime.” The crime had brought disaster upon God's people, in flagrant violation of the divine command, and a terrible warning was needed to prevent similar transgression in the future. Achan's entire household suffered, as the entire nation had suffered, by his wrong-doing. So families suffer to-day, by the evil acts of one member of it. It is the law of life. The innocent suffer for the guilty. Jesus Christ, the Sinless One, died for the un-

Young People's Prayer Meeting

Topic (December 14)—Lessons from the Men and Women of the Bible. Heb. 11:1-40. (After the opening exercises the young men and young women may hold separate meetings.)

The suggestion in parenthesis seems to the writer quite gratuitous. Why should the young men and women separate for the discussion of a topic which has a common interest? There is much to be learned by both sexes from the lives of both sexes as recorded in the sacred annals. Let the young people study this interesting topic together.

It is a large subject—much larger than can be adequately considered in this column. In the list given in Heb. 11, the names and characteristics of a goodly number of men are noted, but only two women, Sarah and Rahab, are mentioned by name. But the Bible teems with the names of heroic women, whose deeds have entitled them to distinguished place in the world's Temple of Honor. Let the members of the society ransack their minds—or their concordances—for these noble women, and note the characteristics of each. The same might be done for the men of the Bible, or outstanding examples of them. Then as many as possible of both classes might be named, with some special trait that distinguished them, or some special act which made them famous. Or it might be profitable for each to tell of his or her favorite Bible character, why a favorite, and what influence the person named has exerted upon the speaker.

This discussion would require some care in preparation, but the results of a careful study of any one character in the Bible upon one's own spiritual life ought to be of great intrinsic value. Such saints of God as Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, Jochebed, the devoted mother of Moses, Hannah, the mother of Samuel, Ruth, the ancestress of David, Mary, the mother of our Lord, and the other good women of the New Testament, Paul and his noble but nameless sister, the mother and grandmother of Timothy, and so on. It is a wide field in which to glean, and, diligently cultivated, will yield a rich harvest.

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, December 8.—Lot's worldliness (Gen. 13:7-13). Tuesday.—A wise choice (1 Kings 3:5-15). Wednesday.—Inspired workers (Ex. 36:1-3). Thursday.—Mother-love (2 Sam. 21:8-14). Friday.—Miriam, the gifted (Num. 12:1-13). Saturday.—The girl that knew her mind (Ruth. 1:6-18).

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New York City News

New York Ministers' Conference

REPORTED BY REV. DAVID A. MAC MURRAY.

The Conference enjoyed the greetings of many brethren who had come from distant points to attend the meetings of State and city mission secretaries this week in New York. Those who were introduced and who brought words of good cheer were Drs. Samuel Ewing, of St. Louis; H. E. Truax, of Missouri; E. R. Pope, of Minnesota; J. T. Crawford, of Kansas; R. E. York, of Kansas City, and D. D. Proper, who has served the Home Mission Society for thirty-one years. Dr. J. Q. A. Henry, evangelist, was also introduced and told of noteworthy campaigns which he had recently conducted at Vancouver, Vincennes and Franklin, Pennsylvania. He is at present conducting meetings at the Emmanuel church, Newark.

The essayist of the morning was Rev. W. T. Thayer, pastor of the First Baptist church, Wallingford, Connecticut. His subject was "The Theologies of Drs. W. N. Clarke and A. H. Strong." The writer confessed at the outset to "the gigantic task" which he was attempting in his essay, but also stated that his five years as a student under Dr. Clarke and two years under Dr. Strong gave him a knowledge of the men and their methods as teachers to justify him in the writing of the paper. The paper was one of balanced estimates, from the writer's point of view, of the personalities and theologies of these two great teachers. *The Outlines of Christian Theology* and Strong's *Systematic Theology* of 1889 were the books discussed. The classroom at Hamilton was full of sunshine; the one at Rochester without sunshine; the atmosphere of the one was warm, that of the other cold; the aim in the former was to make men think, that of the latter to make them remember. The one produced "writers," the other "editors." The contents of each theology were noted and contrasted. Dr. Strong was a defender of the faith. Dr. Clarke was faithful to no system. Both men were one in the content of our faith, but separated in their expression of that faith. Both served well their generation and deserve our homage. Dr. Strong preserved us from dangerous radicalism, Dr. Clarke from narrow conservatism. "For them both we praise thee, O Most High."

A vote of appreciation for the paper was unanimously carried. Several brethren discussed the paper. Rev. J. Bastow testified to the help received from Dr. Clarke's *Outlines of Christian Theology*, but thought that his book on *The Christian Doctrine of God* was even better. "Every time I go to this book my devotion is kindled." Other brethren spoke of Dr. Clarke's *Sixty Years With the Bible* as giving them a new vision of God's working in the life of one of his servants. Rev. Robert Chipman Hull thought this narrative was "the most convincing argument for Dr. Clarke's position." Dr. Thomas, when called upon, said that he did not believe in speculative theology of any kind, that he had no speculative scheme, that the Bible in itself is good enough for him, that when one leaves "the light God set in a dark place" he is sure to get into trouble, and perhaps land in Unitarianism or infidelity. The doctor referred to Jonah, and thought that the mission on which he was sent provided him with the necessary theological experience to preach what God told him to preach. He spoke of Dr. Clarke as one of the most amiable of men, but thought that therein lay his danger.

The Conference passed a motion of congratulation to the Parmlly Memorial church and its pastor on the recent attainment of the church's seventy-fifth anni-

versary. Dr. Hare, upon request, told of the successful meetings and the raising of \$10,000 for indebtedness and provision for the future. There were 250 gifts, ranging from five cents to \$1,000. A motion of felicitation was also passed to the moderator, who last week celebrated the thirtieth anniversary of his ministry in Harlem.

Next Monday Rev. J. Bastow will speak on "Exceptional Phases of My Life's Experience."

Borough of Manhattan

The Social Union will hold its December meeting at the Hotel Savoy on December 4. The reception will be at 6:15 p.m. and the dinner at 7. This will be a ladies' meeting, and the guest tickets will be \$2.50 each. The speakers for the evening will be Hon. Ralph W. Thomas, Hon. W. A. DeFord, Dr. J. Gardner Smith. Tickets may be had by telephoning Mr. David H. Knott, treasurer, 103 Waverly place.

Mrs. John S. Kennedy opened her home for the annual meeting of the Evangelistic Committee of New York city on November 25. The attendance was larger and the interest greater than that of any previous year. The superintendent reported that the high-water mark had been reached as to number of meetings during the ninth campaign, and the low-water mark as to *per capita* expense, 2,593 meetings having been held at a *per capita* expense of a fraction over four cents. The treasurer's report showed a net increase in receipts over last year, with sufficient balance to carry on the winter's work. At a meeting of the executive committee Dr. Arthur J. Smith was re-elected superintendent for the coming year. At a meeting of the general committee of one hundred all former

officers were re-elected. The Evangelistic Committee is considering winter activities.

Borough of Brooklyn

No one who was present at the Thanksgiving services held at the First Italian church will deny that Italians can enter fully into the best that the American spirit represents. An enthusiastic throng, which filled the building to the doors, witnessed the rendition of a finely prepared program. Miss Mary E. Godden prepared the program and trained the children. It was highly interesting as well as instructive. The chief parts were: (1) The recitation of some of the noble Psalms which contain the Thanksgiving note; (2) a pageant representing the Pilgrim Fathers and Mothers, and some Indians, each having an appropriate message; and (3) a pageant representing the newcomers, who expressed their hopes and aspirations, while at the same time giving a cordial salute to the Stars and Stripes and to the Christian flag. The children are learning that it is more blessed to give than to receive. Each child brought some gift of fruits, which, put together, made a large basket brimming full. The kindergarten children contributed also fruit and vegetables. The collection, which was taken for a little orphan in Ferrara, Italy, amounted to \$12. Such occasions help on mightily the development of the American Christian spirit among foreigners.

Borough of the Bronx

Thanksgiving week was a busy one at the Alexander avenue church, with a meeting of ministers on Monday morning, a Philathea social meeting and cadets' drill on Monday evening, and a concert given for the Bible school on Tuesday evening by

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the Florida Jubilee Singers. The union Thanksgiving service of the neighborhood was held at the Bethany Presbyterian church. On Friday evening occurred the Thanksgiving prayer meeting. Throughout the fall the church has had continual cause for rejoicing in the leadership of its pastor, Rev. Gove Griffith Johnson, D.D., and in the labors of H. G. Gaige, of Union Theological Seminary, who is leading in the work for young men and boys.

New York State

The annual report of the Hudson River Association North shows that the five churches in Troy gave to the work of the national societies during the last associational year a total of \$5,645 as compared with \$4,948 given the previous year. The First church gave \$3.73 *per capita*; the Fifth avenue, \$3.64; the Second, \$2.90; the Millis Memorial, \$1.47, and the Sixth avenue, \$1.19.

At the Tabernacle church, Utica, Rev. John Snape pastor, four adults were received by baptism Thanksgiving night and five by letter the night before. The pastor is conducting a two weeks' special service, assisted by B. P. Stout, singing evangelist. The meetings are well attended and inspiring. On November 23, 320 total abstinence pledges were secured at the Bible school session.

Rev. Warren L. Steeves, pastor at Philadelphia, is secretary of the Philadelphia Recreation Association. The directors are composed of citizens who are members of the several churches of the town. The young men and women find in the club rooms reading material of a high order and games that strengthen. The congregations continue to be large. Two young men from the Baraca class were baptized on November 2, and two others on November 23.

November 2 marked the first anniversary of the pastorate of Rev. Abner F. Bowling with the historic Cedar street church, Buffalo. During the year steady and substantial progress has been made throughout the various departments. There have been sixty-five additions. Pledges for current expenses have increased twenty-five per cent. and for missions one hundred per cent. A senior and a junior Young People's Union have been organized. The Bible school has been graded. A spirit of hopefulness prevails, and the church is pressing on to a place of larger service.

On November 23 Pastor Thomas J. Wheeler, of the Albion church in the Oswego Association, baptized five persons. A grandfather and granddaughter went down into the baptismal waters. This is the third time the ordinance has been administered since Pastor Wheeler opened the church last spring, seventeen persons having united by baptism, one by experience and two by restoration. Before the service closed a young woman expressed her desire to live the Christian life. The church building has been newly painted and new singing books have been purchased. At Colosse four persons have united with the church by baptism since the Association meeting, and others are waiting the ordinance. At Fernwood three

persons united with the church by letter on November 16. The church is working hard to secure a piano for its services. Pastor Wheeler feels that with the new instrument and a volunteer choir of twenty voices progress can be made in building up the Sunday services. The Sunday school, under the leadership of Brayton D. Burdick, is gaining spiritual interest.

After eleven years of faithful and efficient service as pastor at South Otselic Rev. James C. Whitney resigned, to accept a call to McGraw. Many tokens of love and respect were tendered to him and his family prior to their departure on November 1. During Mr. Whitney's pastorate the church was blessed, and many began to serve the Master. The auditorium was decorated a short time ago, and acetylene gas was installed in both parsonage and edifice. New carpets were ordered, and new seats will be installed in the near future. The church is undecided in regard to a pastor. For information letters can be sent to Thomas Kenyon, South Otselic.

The Prospect avenue church, Buffalo, Rev. C. L. Rhoades pastor, recently held its annual meeting and banquet. Two hundred were gathered in a happy meeting. Reports were given from all departments of the work. No deficit marred the joy, and the reports from the benevolences, the missionary work outside of the church, footed up nearly \$3,600, thus averaging fully \$10 a member for the entire resident membership. The Sunday school is growing rapidly, and all are full of enthusiasm on this old field in which it was thought impossible to maintain work for more than a short time. Every eye is looking forward now to a sure victory in the whole work. The study of Buffalo city problems has awakened many to offer themselves for work in the mission fields of the city.

Rev. Burdge A. Gates closed his successful pastorate of four and a half years at Franklinville on November 16. The following evening a reception was given to him and his wife at the home of Deacon and Mrs. R. F. Reynolds. Several societies of the church presented gifts, expressive of the esteem in which they are held by the congregation. Mr. Gates began on November 23 his pastorate at Springville, where the regular and Free churches recently united to make a strong, promising field. He was greeted by a large and enthusiastic congregation. Several other churches joined in a union welcome service in the evening, with Pastor Methfessel, of the Presbyterian church, president of the Springville Ministerial Association, presiding. The address of welcome was given by Rev. H. L. Brockway, of the Methodist church. Mr. Gates preached the annual Thanksgiving sermon at this service. The Free church edifice of brick, located on Buffalo street, will be enlarged and beautified at a cost of about \$10,000, and will become the home of the new organization. Both pastor and church are much encouraged.

Corning

Pastor A. Norman Liddy has been with the North church, Corning, eighteen months. During this time decided progress has been made in various ways. The debt of \$4,000 has been reduced to about \$1,700, and the church is finding itself

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financially, under the inspiring leadership of Mr. Liddy. The church building and parsonage are well located. Mr. Liddy has welcomed seventy-four new members, sixty-five of them by baptism. The membership is 214. Charles Dimick is superintendent of the Bible school. The First church, Corning, is happy in having for pastor Rev. Harold S. Stewart, who is now in his fifth year of service. During these years the debt has been paid, and all contributions for the home work and missions in all the world have been greatly increased. Mr. Stewart is a man with a vision, and he is bringing the church to a wider outlook. There are classes and meetings covering the whole field of home and church life in a practical, up-to-date manner. The pastor is his own evangelist, and every year special meetings of an aggressive, evangelistic character are held. There have been 150 additions to the church during the four years, eighty-five of these being by baptism. The Bible school is flourishing, under the superintendency of Dr. W. C. Wilbur. The Baraca class has a live president in Mr. Dexter. The class is out "for men for Christ and the church." At the session on November 23 Pastor Stewart handed the president a list of sixty-one names, saying, "Those men ought to be seen this week and gotten into this class." The president said, "We will see them, and get them if possible." And that is the way they do things in the First church, Corning.

Friendship

Lying like Maud Muller's town, "White from the hill slope looking down," Friendship slopes down to the stream wandering through the narrow valley, and then some of it slopes up again on the other side. The general impression the town gives is of a "has been" character. The stately edifice of the First church, with its tall spire, is the most prominent building in Friendship. But there is something about it that speaks of days that are gone. This is accentuated by the neglected burying ground at the rear of the meeting house, where the tombstones, leaning at all angles, with some fallen and others broken, tell of the for-

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gotten dead whose bodies lie there. The long row of dilapidated, just-ready-to-tumble-down sheds speak eloquently of the time when, from the country round about, the farmers drove in to worship. The men and women who did this are nearly all gone now, and the congregation, that meets in the churchly auditorium, is made up almost wholly of the people of the town. Yet Pastor H. M. Lowry, who has been with the church seven months, declared that he is pastor of the kindest and most united church that he has ever served. Standing beside him in the organ loft, and hearing him tell of the prayer meetings, the Bible school, and the other organizations connected with church, and of the interest in missions shown by the fact that a copy of *Missions* is taken in nearly every family represented in the church, it is easy to understand why he makes the claim for the church that he does. Then as he goes on to tell of the alterations in the audience room that he is dreaming of but hopes to see come true, the about-to-tumble-down sheds, and the neglected burying ground are forgotten and the great fact of the spirit and power of the living Christ moving among his people is seen and felt. The town is "no license" by a large majority.

Denominational Day in Yonkers

The first observance of denominational day in Yonkers was held on the evening of November 23, the four churches of the city meeting in the Warburton avenue building. Dr. Ralston presided, and Pastors Arbuckle, Mayhew and Mounteney assisted in the service. The speakers for the occasion were Dr. Emory W. Hunt, of Boston, and Dr. H. H. Tilbe, of Rangoon, now on furlough. Dr. Hunt addressed the Baptists of Yonkers for the first time in the capacity of general secretary of the Foreign Mission Society, and in a striking

and forcible way contrasted the spirit and strength of our denomination to-day with that of 100 years ago, showing how vitally related is the foreign mission vision, which came to us in Judson's time, with the remarkable progress and service that have characterized the denomination in the century just closing. Dr. H. H. Tilbe, for twenty-four years a missionary on Judson's field, Rangoon, told in a most graphic and interesting manner the story of his labors, depicting the manifold duties that enter into the life and ministry of a missionary. According to Dr. Tilbe's story he is in the truest sense an administrator of the Lord's work in Rangoon and vicinity, having many workers, both religious and educational, under his supervision. His ministry is an example of the

coming ideal under our new policy for the missionaries who go to the foreign field. Fully 600 were in attendance, and not in a long day have Yonkers Baptists experienced a more delightful and successful occasion. The four churches of Yonkers can be counted on to be in line on denominational day, when the committee, of which Dr. Morehouse is chairman, makes known its plans for an annual observance of the day.

Chemung River Association

On September 21 Evangelist Henry W. Stough began meetings in Sayre in a tabernacle seating more than 3,000. Churches of Waverly and Athens were affiliated in the movement. The work lasted until November 3, since which time most of the

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churches have conducted special Gospel services. The campaign touched all ages and classes and nearly 2,000 persons confessed Christ. The standard of Christian experience and efficiency was raised. Intemperance and impurity were struck hard blows, and hundreds of family altars were erected. At Waverly Pastor J. E. Miles is caring for the converts in some special meetings for instruction, and many are coming into church membership. At Athens Pastor H. D. Pease, who has been on the field since April, is striving to make the most of the spiritual atmosphere and conditions resulting from the campaign. At Sayre Pastor H. M. Pease, whose pastorate of four years makes him the patriarch of the Protestant pastors of the three towns, with the exception of a Lutheran pastor, is happy conserving results. During the past ten days he has baptized thirty-seven converts. Last Sunday evening a family of three generations were buried with Christ in baptism. Many more will be added to the church. This church has adopted plans for a Sunday school annex which will nearly double its present capacity. A canvass for pledges will be made next month, and the work will be begun early in the spring.

New Jersey

Pastor F. W. Randall, of the Upper Freehold church, Imlaystown, has been assisted in extra services by Rev. R. H. Myers, of Salem. The meetings were of spiritual power. Ten have confessed Christ, six of these young men. Pastor Randall commends Mr. Myers as a preacher and singer.

The church at Millington, Rev. W. H. Mount pastor, held their Thanksgiving service and sermon on the evening of November 26, the Mount Bethel and the Millington churches, under the same pastor, uniting. Both churches were well represented. Two collections were taken, that for foreign missions amounting to \$21, the other for the children's home at Murray Hill, amounting to \$27. There was also a large donation of fruit and vegetables for the Home, which were used in decorating the auditorium. After the service the Mt. Bethel people were given

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a social time in the lecture room, where refreshments were served, thus giving a chance for the members of both churches to become acquainted with one another.

At the Greenville Heights church, Jersey City, Rev. M. T. Shelford is just finishing his fourth year as pastor. He preached an anniversary sermon on November 30. During his pastorate the church has erected a chapel and parsonage, organized a Sunday school of more than 200, and a prosperous Ladies' Aid, a Men's Club and a Christian Endeavor Society. Pastor Shelford has welcomed 100 new members, in addition to the constituent members who called him to lead in this new enterprise.

The First church, Paterson, has given a cordial welcome to the new pastor, Dr. William A. Waldo. Dr. Waldo is a great worker, and he knows how to get others to work with him. There are constant conversions. In October twenty new members were added by baptism. The prayer meetings have had an average attendance of more than 200. The congregations are large, and at the evening service the capacity of the large auditorium, seating about 1,200 people, is fully taxed. The strong, clear preaching of Dr. Waldo is blessing the community.

The Men's Union of the East church, Elizabeth, Rev. John V. Ellson pastor, had a banquet on November 20. About fifty men were present. The dinner was served by the women of the church. Rousing addresses on "Men's Work in the Church" were made by Rev. Frank H. Smith, pastor of the Central church, and by Sidney Eldridge, a member of the East church, who spoke on "The Christian Man in Every Day Life." The pastor acted as toastmaster. Mr. Ellson expects to spend two weeks in special service in January at New Bern, North Carolina, assisting Pastor J. B. Phillips.

At the First church, Montclair, four congregations—Methodist, Baptist and two

Congregationalist—met for the thanksgiving service on Thursday. It was a cheering sight to see the large auditorium completely filled on a Thanksgiving morning. The sermon, a unique and impressive one, was by the Baptist pastor, Rev. Dr. Harry Emerson Fosdick, from the text, "God, I thank thee that I am not as the rest of men." He drew a striking contrast between false and true thanksgiving, and suggested lessons of weighty, practical value in social, business and individual life. It was a model sermon for the occasion. As a plain man said to his wife as they left the church, "You won't hear a better sermon than that as long as you live."

Pennsylvania

Rev. F. C. Slocum has resigned the pastorate of the Marshlands and Germania churches, in order that he may devote his entire time to evangelistic work. He is now conducting meetings at East Penfield, New York, and will go thence to Potter in the same State. He already has engagements practically covering the winter. Rev. J. H. Durkee, of Rochester, New York, will supply these churches through this month, by which time it is hoped a pastor can be secured. L. M. Smith, of Gaines, Pennsylvania, is chairman of the pulpit committee.

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New England News

Massachusetts

Greater Boston

The Glover Bible class of the North avenue church, Cambridge, Rev. E. A. E. Palmquist, pastor and teacher, had a "venison" supper Monday evening, November 17, furnished by one of the members, Mr. Edward B. Hines, from his own skill as a hunter. Rev. C. M. Spalding, D.D., W. C. Granstein, a member who has just received his degree of Ph.D. from the University of Berlin, Mr. Hines and the pastor were the speakers. Vice-President Herbert F. Boynton presided. About seventy-five were present.

On Thanksgiving evening President Horr, of the Newton Theological Institution, and Mrs. Horr invited the students who could not reach their homes for the holiday, or were not otherwise engaged, to a Thanksgiving dinner at the Parker House, Boston. The wives of married students were included. Just thirty-one sat down to dinner in the famous crystal dining room of the Parker House. It was an evening long to be remembered. After dinner President Horr read a delightful Thanksgiving story, and there were songs and speeches that filled the hours with the happiest fellowship.

The funeral of Rev. Wesley L. Smith was held in the Free Baptist church, Roxbury, on Monday, December 1. An invocation was offered by Rev. A. W. Weeks, of Worcester, a classmate. Rev. Horace H. Hayes, pastor of the church, read the Scriptures and offered prayer, and there were appreciative and laudatory remarks by Rev. Charles H. Spalding, D.D., Rev. John A. Crane, a classmate, and Rev. J. W. Brigham, Ph.D., another classmate; also by Rev. Drew T. Wyman, who also offered prayer. The service was largely attended by his brethren in the ministry and by friends. The church in Bridgewater sent its sympathy and esteem by the pastor, Rev. George B. Titus, and the church in Merrimack adopted resolutions of sorrow and sympathy with Mrs. Smith and family.

At the Boston Bethel, Rev. Walter J. Swaffield, D.D., pastor, a large number of men have professed conversion during the past few weeks and scores have signed the total abstinence pledge at the famous Monday evening temperance meeting. The Sunday school is larger and better than for many years, and there are scores of Italian children and adults in the different classes. Through the liberality of the Sunday schools of Greater Boston and beyond, hundreds of Thanksgiving dinners were sent to the families of the deserving poor. The annual Thanksgiving dinner for sailors far from home and friends was declared by all to have been the largest and best for many years. The pastor gave an address on "Christ and the Sailors of Galilee."

Woman's Social Union

As the annual business meeting of the Woman's Social Union occurred on Monday evening, December 1, no guests were invited. Mrs. E. L. Carr, of Melrose, and Miss Ella A. Ladd, of Dorchester, were elected to membership. Limitations on the number of guests were proposed, and will be voted upon at a business meeting next month. Miss H. A. Manley, who has been secretary for seventeen years, read her annual report. The report of the Mary Anna Home was given by Mrs. C. W. Sprague, chairman of the committee on the home. For the coming year the Union elected for president Mrs. C. N. Bentley;

for vice-presidents, Mrs. E. R. Christopher and Mrs. A. G. Corbett; for secretary, Miss H. A. Manley; for treasurer, Mrs. H. V. Upham; for directors, Mrs. H. E. Hodge, Mrs. C. T. Derry, Mrs. F. P. Daly, Mrs. A. E. Harriman, Mrs. E. E. Smith, Mrs. M. E. Minard, Miss N. F. McKay and Mrs. G. S. Woods. After the business meeting Mrs. Eleanor H. Porter, the author of *Polly Ann*, read selections from her stories.

The Social Union

The 480th meeting on the evening of December 1 had a full attendance. With his usual pleasant aplomb the president, Hon. William E. Blodgett, of Woburn, introduced the guests and the speaker. Rev. William J. Day, of Watertown, offered the invocation. The following members were elected: J. William A. Mick, of Lynn, Francis A. Rugg and Ray S. Haggard, of Watertown, George B. Huntington, of Wollaston, Elwood Tracy Easton, of Tremont Temple church, Alvin T. Fuller, of Malden, and Harry G. Stoddard, of Worcester. Obituary sketches were given of Deacon Frank E. Jeffrey, of Tremont Temple church, and Deacon George F. D. Paine, of the First church, Boston. Prayer was offered by Rev. Herbert Handel, associate pastor of Tremont Temple church. The wonderful boy soprano, Master Ellsworth E. Blanchard, was the soloist of the evening. Mr. Edward S. Stevens was chosen a member of the board of trustees to fill the vacancy caused by the death of Mr. John Carr.

"Greater Baptist Efficiency" was the subject of the speaker of the evening, Rev. Curtis Lee Laws, D.D., of New York, editor of THE WATCHMAN-EXAMINER. Dr. Laws said: The supreme necessity for greater Baptist efficiency is greater emphasis on the things that have always been considered fundamental. Times change, but truth does not change. There must be new ways of presenting old truth. Our forefathers were cocksure about everything; we are not sure about anything. We must clarify Christian faith. The efficiency of Christian workers depends on loyalty to the ideal that will conquer the world. If we will lift men up we must occupy high ground. The product of the mill must be up to the standard. The cry for increased efficiency is urgent, in business and in the church. It is to be brought about by co-operation in the denomination and among denominations. We must intensify Christian zeal. After careful consideration, he declared, he had come to believe that one of the most important elements in greater Christian efficiency is a larger and more efficient religious press.

Ford Hall Meetings

Peter Clark Macfarlane, of New York, who has made himself a name as a magazine writer—after having been successively and successfully a railroad man, an actor, a book agent and a preacher—was the Ford Hall speaker last Sunday evening, his topic being "The Courage to Attack." Before the address the audience, moved by Miss Angela Morgan's poem, "Must She Pay With Her Life?" as read by the author herself, voted to express to Governor Baldwin, of Connecticut, their protest at the death penalty recently pronounced in the Connecticut courts against Mrs. Bessie Wakefield, convicted of having been an accomplice in the murder of her husband.

Mr. Macfarlane recounted the story of General Grant's leadership: as he steadily marched South, and declared that this man possessed both the courage to attack and the courage to carry through an appalling task in the face of enormous obstacles. "There is always a striking similarity," he

continued, "between battle and life itself. The life-spirit is always the battle-spirit. If a man has not begun to fight he has not begun to live; if he has ceased to fight, he has begun to die. Without the spirit of attack there is no triumph of man over environment, no achievement worth having, no life worth the living. But the first fights must be on the inside, with the forces in ourselves that so greatly need disciplining. And the first necessity in any character worth having is will.

"Will," the speaker insisted, "is largely a matter of habit, and by the regular reading of good books and thoughtful discussion of what is read much can be done to strengthen the will and to round out an imperfect education. The educated man who has disciplined his body and developed his will may do almost anything, and should have the courage to attack the great problems of our time."

Poverty Mr. Macfarlane put first among the social evils to be fought and conquered, asserting vehemently that there is enough light, air, food, grass, love and opportunity in this America of ours for everybody to be supplied in abundance. In answer to a question from the floor as to whether belief in immortality helps or retards the courage to attack, he said it should be a great help; but he deprecated its use as an anesthetic as in bygone days.

Norman Hapgood, editor of *Harper's Weekly*, will be the speaker next Sunday, his topic being "The Modern Drama as a Social Force."

Personal and Pastoral

At Somerset Home Missions Week was introduced by suitable sermons by Pastor C. H. Wheeler. He also gave twenty-five copies of the Gospel of Luke, in a tongue suited to the foreign-born people, to those who agreed to call upon newer Americans and leave them. These calls are well received.

Rev. C. F. Potter resigned as pastor of the Mattapan church on November 2 after a pastorate of three and a half years. The church refused to accept the resignation. More than forty persons gathered at the pastor's home on November 24 and had an enjoyable, old-fashioned donation party. They left quantities of preserves, fruits and vegetables, including several of the "long green" variety.

The roll call and banquet of the First church, Greenfield, Rev. L. J. Brace pastor, occurred November 12, and \$1,037 was raised to pay the balance due the contractors on the handsome new edifice. For the midweek service a new plan was adopted. The Young People's Society, the Sunday school and the Men's Union have become responsible for making the service a success one night each month. It is expected that the new method will result in making the prayer meeting the largest and best service of the week.

Rev. E. Stacy Harrison, formerly of West Brattleboro, Vermont, the new pastor at Avon, was publicly welcomed on November 14 by an audience of more than 300. Dr. E. P. Linfield presided and spoke of the work of the church. The townspeople have assisted in raising more than \$1,000 for repairs on the edifice and parsonage. He extended a hearty welcome to Mr. Harrison, who happily responded. Rev. Nathan R. Wood, dean of the Gordon Training School, Boston; Professor J. E. Harrison, of the Mt. Herman School at Northfield, father of Mr. Harrison; Rev. W. E. Waterbury, field secretary of the Massachusetts Missionary Society, and

Rev. W. B. Flanders, of the Waldo Congregational church, Brockton, brought greetings. The two daughters of the church, Randolph and Brookville, were represented by Dr. C. C. Farnham and Rev. P. Lawson Cosman, who responded for their respective churches. At the close of the exercises the guests were received by Rev. and Mrs. Harrison and Dr. and Mrs. Linfield. A collation was served by the young women. Rev. J. E. Harrison preached on November 16, morning and evening. The morning service was a special service for the Sunday school, and more than 200 were present.

The Framingham Ministers' Conference has held two sessions since the last report. The September meeting was known as field day, and was held at Natick, the sixteenth. The pastors' wives had been invited, and Mrs. Allen, of Milford, asked to conduct a service for them in the forenoon, while the pastors held their regular session. Topics of interest were discussed in both meetings, and at noon all met in one of the church parlors and partook of a basket lunch. In the afternoon the party was conducted out to a nearby park by Rev. and Mrs. Stanton, of the entertaining church. Sports of various kinds were engaged in, and it is hoped to make this an annual event. November 11 the Conference met at the Woodville church, Rev. E. S. Wheeler pastor. An address was delivered by Rev. Ralph Gillam, of Milford, on "Evangelism" in the morning, and there was discussion of the topic in the afternoon by the pastors, led by the chairman, Rev. C. H. Howe, of South Framingham. Pastor and Mrs. Wheeler served a good dinner, and the proceeds were given to aid a local family that had recently lost their property by fire. The next meeting will be held in Marlboro, December 9.

CHARLES W. ALLEN, *Secretary*.

Heart of the Commonwealth

The Worcester Ministers' Conference met at Pleasant street church, Rev. W. A. Lee pastor, November 10. Rev. Allyn K. Foster read an excellent paper on "The Moral Influence of the Suffrage Movement." The afternoon discussion of the message of Haggai, opened by Rev. G. L. Hibbard, took on a deeply impressive and spiritual character.

November 23 was successfully observed by the churches of Worcester as "Everybody at Church" Sunday. In all cases attendance was greatly increased, and in some cases more than twice the usual number were present. At the South church, Rev. M. D. Wolfe, D.D., pastor, the day was made a church homecoming day, the people bringing their lunches and holding continuous services. The day was notable for the largest attendance in the history of the church. Among the special features were the roll call and an illustrated lecture on the pastor's visit to Oberammergau. Dr. Wolfe was assisted by Miss Gertrude Knowles, of Boston; W. W. Main, Rev. G. L. Hibbard and Rev. Alexander Blackburn, D.D. Dr. Wolfe and Rev. J. C. Breaker were the preachers at union Thanksgiving services, held at Trinity Methodist and the Pleasant street Baptist churches, Worcester. The midweek service of the Worcester churches on November 12 was a union service at the Old South Congregational church, addressed by Dan Crawford, of Central Africa. There were 1,800 present, and several hundred were turned away.

Rev. E. M. Saunier, of Lincoln square church, Worcester, baptized two on November 9. The Oak Hill branch of Lincoln square church has repainted and shingled the chapel at a cost of \$250.

Secretary W. E. Waterbury was the guest of the Worcester City Mission Board on November 10. The board voted hearty approval of the building plans of the Swedish-Finnish church. Rev. R. M. Scott, formerly of Grand Rapids, Michigan, a

Baptist minister, is the new superintendent of the Bethel Rescue Mission of Worcester. Bethel Mission is now one of the missions under the general supervision of Rev. Melvin Trotter, of Grand Rapids. Rev. F. A. Robinson, of Worcester, formerly pastor of Central square church, Portland, Maine, has accepted a call to become acting pastor for six months of the Highland street Church of Christ, Worcester.

Rev. B. D. Hahn, D.D., of Springfield, was the preacher at the First church, Worcester, November 16, speaking in the evening, by special request, on "The Coming American." Pastor A. K. Foster was the preacher on that day at Phillips Andover Academy, his topics being "The Quest of Reality" and "The Silent Forces." Mr. Foster will conduct a Shopmen's Forum at the Worcester Young Men's Christian Association every Friday evening during the winter.

G. L. H.

Boston Ministers' Meeting

Rev. J. A. Francis, D.D., presided, and Rev. F. F. Peterson led the devotional service. Rev. J. Cromwell Hughes was

elected to membership. The death of Rev. W. L. Smith was reported. Charles H. Bangs, M.D., of Lynn, spoke on "Eugenics" from the medical point of view, emphasizing the need of more education regarding the dangers to all from the prevalence and easy infection by the two common venereal diseases. Rev. C. Thurston Chase, of Lynn, spoke on the same subject from the point of view of the minister, setting forth the duty of the minister to refuse to share, by marrying those who are not known to be clean, in bringing into the world children doomed before birth to a life of misery. On December 8 the speaker will be Rev. W. A. Lee, of the Pleasant street church, Worcester, and the subject, "Jesus versus Paul." The closing prayer was by Rev. R. W. Van Kirk.

Connecticut

Rev. A. C. Thompson, pastor of the Immanuel church, Bridgeport, for four years, has resigned, and will close his work with the New Year. He has rendered courageous and loyal service to his field.

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pulpit again after his long illness from typhoid fever.
Rev. John R. Brown, Ph.D., has been having baptisms with considerable regularity on Sunday evenings.
Rev. Charles L. Buckingham, of Montgomery Center, Vermont, has been called to the pastorate of the First church, Suf-

field. Mr. Buckingham is a graduate of Colgate University and has had pastorates in South Windsor, Vermont, Bangor and Friendship, Maine, North Egremont, Massachusetts, and Plainville, Connecticut.

April 13, 1908, the Memorial church, Bridgeport, became a regularly organized Baptist church, thirty-four of the thirty-five constituent members coming from the First church. Rev. G. W. Nicholson, that enthusiastic and wise builder of new churches, backed by the consecrated money of William A. Grippen, both of the First church, with rare foresight saw a Baptist opportunity in the West End of the rapidly growing city. The result was the planting of the mission which became the church. Now on every side there is a great field for consecrated work. Both men watched over the new organization and were of assistance to the first pastor, Rev. G. C. Sauer, who was both patient and efficient in the formative period. The second and present pastor, Rev. A. H. Boutwell, began his work January 1, 1910. At that time the membership was fifty-nine. In the four years 137 have been added to the roll, making the membership 183. The majority of these have been baptized. Mr. Boutwell believes in much pastoral visitation. He is ably assisted by a gifted wife, who is both executive and discreet. The constantly increasing congregations are a testimony of the mutual consecration of both pastor and his people. November 10-21 the church entered heartily into evangelistic services. Rev. J. Wilbor Richardson, pastor of the First church, Stamford, donated his labor and preached at each meeting. At the same time the Stamford church set aside a week for special prayer that the work in Bridgeport might be blessed. Prayer was answered, for ninety-five persons, from old men seventy and seventy-four years of age down to school boys and girls, indicated a desire to become Christians. Last Sunday

evening nine were baptized, and many more are to follow. At the decision service of the Bible school on November 16, forty-four scholars expressed the wish to follow Christ. Judge Edward K. Nicholson, president of the Connecticut State Convention, is a helpful adviser and earnest worker in the Memorial church.

Rhode Island

The meeting called at the Mathewson street church, Providence, on November 17 in the interest of the United Interdenominational Missionary Campaign was well attended. The whole method of procedure and the expected benefits were fully considered. A vote was taken, which was

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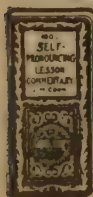
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adverse and decisive. Of course, any groups of churches that wish may call in the help of those in charge for separate conferences, but the decision reached makes it impossible to have a Statewide campaign.

The union Thanksgiving service at the First church, Providence, brought together a larger congregation than has been seen on such an occasion for several years. Dr. Vichert presided, and Rev. F. M. White, pastor of the Union church, Providence, preached the sermon from Psalm 40:5. The sermon was full of up-to-date information of the progress made in bettering human conditions in our State. Something can be said for the cheerful view of the world. While there are evils abroad in the land, it is good to remember the mercies already in our possession. Rev. J. A. Hainer read the Scriptures, and Rev. C. M. Gallup offered the prayer.

Thanksgiving evening at the Pearl street church the pastor, Rev. J. A. Hainer, gave an illustrated address on "Bermuda" to a full house. During his vacation there in August last Mr. Hainer secured many views. He was, therefore, able to present points of interest with many slides.

Bereavement has fallen on the home of Rev. H. Jerome White, pastor of the Wakefield church, by the death of his wife. Though in feeble health for a number of years Mrs. White seemed not so near the verge of the unseen as her unexpected death revealed. Rev. Bowley Green, of Providence, attended the funeral in Wakefield on November 29. Her children rise up and call her blessed.

Ministers' Meeting

The ministers' meeting was held in the First meeting house November 24. President George E. Barnard was in the chair. Prayer was by Rev. I. B. Marsh. Two new pastors were introduced—Rev. H. W. Colston, of the Union church, Pawtucket, and Rev. Silas P. Perry, of the Woodlawn church, Pawtucket. Items of interest were given by Rev. Messrs. A. F. Chase, J. B. Marsh, S. W. Smith, John Stewart, W. L. Wood, H. B. Carpenter and W. T. Green. The order of the morning was a paper by Rev. George W. Kinney on "Some Revivals I Have Known." The order for December 1 will be an address by Dr. Samuel Zane Batten.

WALTER J. MALVERN, Secretary.

Vermont

BY W. A. DAVISON, D.D.

Rev. William Laughton, who recently came to us from Essex, New York, is doing good work at Hinesburg. Pastor Laughton not only preaches twice every Sunday at the church in the village, but also goes out every Sunday afternoon to Rhode Island Corners, which is about three miles from the village, and there holds meetings in the school house. The congregation is steadily increasing, and recently three young men were baptized.

The Addison church and congregation recently gave Rev. and Mrs. W. S. Boardman a reception on the night of their fifth wedding anniversary. There were about ninety present, and Pastor and Mrs. Boardman were assisted in receiving by Deacon and Mrs. Smith. Refreshments were served, and Mr. and Mrs. Boardman were presented with a gift of money.

Rev. and Mrs. Charles W. Turner and their three children have left Brandon for their new home in Edgartown, Massachusetts. Previous to their going the church and congregation tendered their retiring pastor a reception, which was largely attended by the townspeople. Pastor Turner is a good preacher and pastor.

The forty-fifth annual business meeting and roll-call of the Vergennes church was held Monday evening, November 3. An informal reception was given Superintendent W. L. Cotey and his bride. Pastor George F. Harvey presided at the business session,

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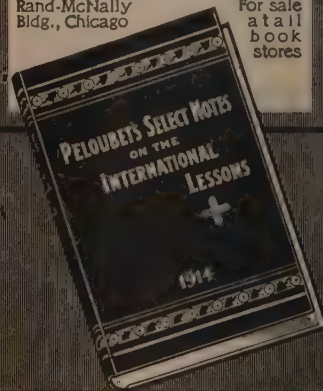
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CHURCH NOTICES

Strong Place Baptist Church

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REV. CHARLES LINCOLN JACKSON, Pastor.

Worship with preaching 10:30 A.M. and 7:45 P.M. Sundays; Prayer Meeting Friday 8 P.M.; Young People's Meeting 8 P.M. Tuesdays. Special attention given to men and women coming to New York seeking a home or occupation; twenty minutes by subway from Grand Central Station to Borough Hall, Brooklyn; five minutes from Wall St., via Subway; twelve minutes' walk from Borough Hall to Church, or five minutes ride by Court street car to Degraw street, thence two blocks west to Church.

and the reports from the different organizations showed all to be in good condition, numerically and financially. The address of the evening was delivered by Dr. D. F. Estes, professor of New Testament interpretation in Colgate Divinity School, Hamilton, New York.

The Chester church, Rev. Ralph M. Jones pastor, has received control of the moving picture business, so that the community may have the full benefit of that form of recreation and instruction, with all its objectionable features eliminated. This experiment will be carefully watched by other workers in our State, with the hope that it may be successful. November 9 was observed as Temperance Sunday, the pastor preaching in the morning, and at the noon hour Principal Tuttle, of the High School, addressed the Sunday school on "Temperance Education in the Public Schools." Superintendent J. A. Greenwood conducted the exercises, and secured a good many names for the Lincoln Temperance Pledge.

Rev. Howard H. White, who for about four years has been pastor at Hardwick, has accepted a unanimous call to Essex Junction, where he will begin his labors January 1. He is a good preacher and an indefatigable pastoral and personal worker, and we believe is the right man to take the work at Essex Junction and build up there a good strong church.

Rev. Leonard Aldrich, who has been pastor at Hydeville since 1908, will close his work there December 1, and remove to Colchester, where he becomes successor to Rev. F. C. Twiss, who has gone to Boston to pursue further study.

This is really the season for ingathering, and I am glad to report that souls are being saved and such as are saved being added to our churches by baptism. Rev. F. S. Tolman baptized four at St. Johnsbury, Rev. N. M. Shaw one at West Bolton, Rev. J. S. Brown one at Manchester Center, and Rev. R. H. Tibbals two at South Londonderry.

New Hampshire

The church at Antrim had a parish gathering November 4. After an excellent supper, provided by the ladies of the church, a social hour was enjoyed, and then all met in the church auditorium to hear and discuss plans for the coming winter's work. The Young People's Society is to have a mission study class, taking the place of the monthly missionary meetings. It is to assist the pastor by leading some of the prayer meetings, and will also hold meetings in different parts of the town. The Sunday school is to give one Sunday a month to missions, and a monthly teachers' meeting is to be held. The Ladies' Circle is to send a Christmas barrel of dolls and toys to the Indian school at Lodge Grass, Montana, a barrel of clothing to Reno, and will do much work for other worthy objects. It has recently sent gifts to the New England Baptist Hospital

and the home for missionaries' children. Following a satisfactory statement by the church treasurer, brief addresses were made by the pastor, Rev. William J. B. Connell, and the senior deacon, ex-Governor David H. Goodell. Mr. Connell has just closed his first year at Antrim.

The annual roll call of the church at Lyme Centre occurred November 11. Rev. and Mrs. J. K. Miller, of Lebanon, were invited guests. Mr. C. H. Dimmick presented "Reminiscences," after which there was a conference on methods of church work, led by Mr. Walter Flint and Deacon Arthur E. Derby, who spoke respectively on "The Church at Home" and "The Mis-

sionary Spirit." Mr. Miller told of the methods used in Lebanon. Dinner was served, followed by the calling of the roll by the venerable clerk, Deacon W. W. Balch, and the still older deacon, John Derby, father of Deacon Arthur, offered prayer. A financial statement showed the church debt to be slowly but steadily decreasing. Mr. Miller gave an address on "The Contribution of the Rural New England Church to the Religious Life of the Nation." Rev. W. G. Hubbard is now pastor of this church.

Rev. G. C. Warren has gone from New Boston to Bridgton, Nova Scotia. On the evening of November 5 he was given a farewell reception by the church and townspeople in the town hall, which was largely attended. He received several tokens of the high esteem in which he is held by all. His friends in the church and village presented him with \$100, his boys' class in the Sunday school a pair of cuff links, the nature study class which he conducted a pair of field glasses, and the Boy Scouts a stick-pin and pen-knife. The church has engaged Mr. E. M. A. Bleakney of the middle class at Newton to supply its pulpit until January 1.

State Evangelist J. S. Blair closed an interesting and successful series of meetings with the Chester church November 9. Although not nominally union services, the pastor and many members of the Congregational church attended and entered fully into the spirit of the meetings. A large number of young people of both congregations expressed a purpose to begin the Christian life, and the spiritual life of the

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churches was greatly quickened. Mr. Blair has received a call to become associate pastor of the Clarendon street church, Boston, but if he should see it his duty to stay in New Hampshire there will be rejoicing among the Baptists throughout the State.

Rev. J. Bruce Gilman, of Nashua, has announced a series of sermons on "The Sins of To-day"—profanity, gambling, impurity and drunkenness. Mr. Gilman was recently the guest of the Laymen's League of the Universalist church, to which he gave an address on his recent European trip.

J. H. N.

Maine

A decided step in advance has been made in religious matters among the Baptist churches of Bath. The First Baptist and the North street Free Baptist churches have united. The combined church will have two meeting houses, a parsonage, which is known as the Brooks Memorial, and a fund of \$3,000. The church membership is 185. The Sunday school has a membership of 200. Rev. C. Raymond Chappell is the pastor. This merger is

causing much favorable comment among the citizens of the city. It is expected that the step will prove a great blessing to the community. The building on Elm street will be the one to be occupied.

A matter of special interest to us all is the final declination of Rev. C. G. Mosher, of the Augusta Penney Memorial Free Baptist church, of the call to the First Baptist church, Pasadena, California. He had accepted the call, but in deference to the unanimous request of the Augusta church determined to remain with them.

Rev. and Mrs. Harold Hanson, of Rumford, were given a surprise on the evening of November 17. It was the tenth anniversary of their wedding. They were presented with a beautiful electric table lamp. It was a happy occasion for them all. Mr. Hanson is rendering this church a useful service. Three days before the Christian Endeavor Society of the church entertained the young people's societies of Rumford and Mexico, when an address was given by Mr. Harry Rowe, the secretary of the State C.E. Union.

Some of our churches have a pleasant way of observing Thanksgiving. It is used as an occasion when cheerful messages and supplies are sent out to the people of the town or city. A large opportunity is offered to the First church of Portland to do this work, and the people, under the leadership of their enthusiastic pastor, Rev. M. J. Twomey, bring cheer to several hundred people of the city. The Sunday school holds a concert on the Sunday evening previous to Thanksgiving Day, and the platform is tastefully decorated with fruits, vegetables and cereals, and an abundant supply of groceries. The money received is used during the year to aid the worthy poor.

Men and Things

We especially request our readers to mention THE WATCHMAN-EXAMINER when answering advertisements or when doing business with our advertisers. This will show the value of our paper as an advertising medium.

* * *

Rev. Addison Ballard, D.D., of Pittsfield, Massachusetts, preached on October 18 his ninety-first birthday. The sermon has been printed in a pamphlet. The subject was "Re-living the Life of Christ." The text was 1 John 2:6.

* * *

Rev. Loren A. Clevenger, D.D., closed his services as pastor at the First church, Somerville, Massachusetts, November 30, and enters upon the pastorate of the Broadway church, Providence, Rhode Island, December 7. This church has one of the largest memberships and Sunday schools in the State.

* * *

Alumni of the Newton Theological Institution are requested to remember the midwinter reunion and banquet at Copley Square Hotel, Boston, on December 8, at one o'clock.

* * *

A great multitude of Baptists in America and on the mission fields will mourn the death of Mrs. Mial Davis in Fitchburg, Massachusetts, November 6. For many years Mrs. Davis was one of the most active and useful leaders in the Woman's Foreign Missionary Society, in Vermont and in Massachusetts, having been connected with the society from its beginning in 1871.

* * *

Rev. Arthur C. Baldwin resigned the pastorate of the First church, Fall River, Massachusetts, Sunday, November 30, to take effect February 1, 1914, and will enter on his duties as one of the foreign secretaries of the American Baptist Foreign Mission Society on that date.

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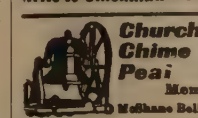
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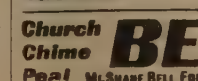
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United States Bonds	164,000 00
State and City Bonds	6,270,246 00
Rail Road Bonds	8,388,700 00
Miscellaneous Bonds	1,522,400 00
Rail Road Stocks	10,702,230 00
Miscellaneous Stocks	1,558,000 00
Bank and Trust Co. Stocks	465,750 00
Bonds and Mortgages, being 1st lien on Real Estate	21,300 00
Premiums uncollected, in course of transmission and in hands of Agents	2,327,747 89
Accrued interest	226,566 00
	\$33,406,434 60

LIABILITIES:	
Cash Capital	\$3,000,000 00†
Reserve Premium Fund	12,341,420 00
Reserve for Losses	1,263,997 33
Reserve for Re-Insurance, and other claims	349,261 99
Reserve for Taxes	200,000 00
Reserve for Miscellaneous Accounts due and unpaid	100,000 00
Reserve as a Confagratiion Surplus	1,800,000 00†
Surplus over contingencies and all liabilities including capital	14,351,755 28†
	\$33,406,434 60

Surplus as regards policyholders. \$19,151,755 28†

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MRS. MIAL DAVIS.
Mrs. Lucy M. (Wheldon) Davis, widow of Deacon Mial Davis, formerly of Burlington, Vermont, and Fitchburg, Massachusetts, died in Fitchburg, November 6, 1913, aged seventy-five years ten months and two days. The funeral was in the First church, Fitchburg. The burial in Burlington, Vermont.

MRS. ABBIE HOOD PARMENTER.
Mrs. Abbie Hood Parmenter, of Pawtucket, Rhode Island, died October 28, 1913, aged eighty-seven years. Her father was one of the pioneer textile workers in the historic Slater mill in Pawtucket. He was a staunch Christian, and a wonderful Bible student, and sons and daughters rose up to call both father and mother blessed. Her husband, Deacon John Parmenter, who died suddenly in the summer of 1870, was one of the sweetest Christian men the writer ever knew. As a daughter and as a wife Mrs. Parmenter filled her sphere with saintly strength and steadfastness. In the church she was one of the sweetest singers, and one of the most efficient workers. A son, bearing his father's name, and a daughter, Sophie P. Meader, of Pawtucket, with their children, bear her memory as a most precious legacy. As a sufferer for many years she was courageously patient and triumphantly confident. A former pastor, writing this tribute, recalling memories of almost half a century ago, affectionately commemorates her name, her piety, her usefulness and her life full of gracious ministries. C. H. S.

REV. EBENEZER W. HUNT.
Professor Ebenezer Warren Hunt died suddenly on November 20, 1913, in Omaha, Nebraska. Professor Hunt was born in Clarence, New York, in 1850. His father was Rev. H. P. Hunt, for many years pastor of the church at Clarence. He was prepared for college at the Brockport State Normal School and was graduated from the University of Rochester in the class of 1873. After his graduation he studied and practiced law in the city of Syracuse; but in the fall of 1878 he entered the Rochester Theological Seminary to prepare for the ministry. He was graduated from the Newton Theological Institution in 1881, and that autumn was ordained pastor of the Second church, Fall River, Massachusetts. In 1886 he became a member of the faculty of the University of Nebraska, and until 1892 was professor of rhetoric and oratory. In the latter year his health had become so seriously impaired that he was obliged to relinquish all mental work and retire to a farm near Syracuse, Nebraska. Here he succeeded in restoring both the farm and himself to health, and his last years were given to the service of the farmers of his adopted State. During the last year he has been editor of the "Twentieth Century Farmer," published in Omaha, and much of his time was spent in that city. It was here that he was found lifeless in his room, where the end had come suddenly, doubtless from heart weakness. He is survived by his wife, two sons and a daughter, and by three brothers, James M. Hunt, of New York; Emory W. Hunt, of Boston, and Garrett B. Hunt, of Spokane, Washington.

NOTICE OF MEETING.
The Montcalm Michigan Free Baptist Quarterly Meeting will be held with the Carson City church, December 13-14.
LAURA FULLER, Q.M. Clerk.

SPECIAL NOTICES.
Massachusetts Baptist Charitable Society John F. Barnes, treasurer; Ford building, Boston.
Woman's American Baptist Home Mission Society, Ford building, Boston; Miss Gertrude L. Davis clerk.
Woman's Baptist Foreign Missionary Society Ford building, Boston, Mass.; treasurer, Miss Alice E. Stedman.
Boston Baptist Bethel Society, 332 Hanover street; G. A. A. Pevey, treasurer, Pemberton building, Boston.
Northern Baptist Education Society, Rev. F. W. Bakeman, corresponding secretary, Chelsea; Mr. S. Harold Greene, treasurer, 60 Federal street, Boston.
Boston Baptist City Mission Society, Rev. Joseph E. Perry, superintendent, 501 Tremont Temple; Harry P. Bosson, treasurer, 108 Water street, Boston.
Baptist Home, Cambridge, president, O. M. Wentworth; managers, president, Mrs. George W. Clapp, treasurer; Mrs. M. F. Roak, Dorchester Center.
American Baptist Foreign Mission Society The address of the treasurer is Ernest S. Butler, Ford building, Boston, Mass.
Massachusetts Baptist Missionary Society, 500 Tremont Temple, Boston, Rev. Hugh A. Heath, secretary; Edward E. Stevens, treasurer.
Conference of Baptist Ministers in Massachusetts. To aid aged and needy Baptist ministers Rev. Joseph E. Perry, treasurer, 503 Tremont Temple, Boston.
Massachusetts Baptist Sunday School Association; office of State secretary, W. W. Main and Frank G. Howard, treasurer, Room 710 Ford building, Boston, Mass.
New England Baptist Library Association Librarian, Rev. Arthur W. Smith, Ford building; treasurer, Charles E. Goodspeed, 5A Park street, Boston. Baptist literature solicited. Financial aid needed.
The New England Baptist Hospital (incor

porated), Parker Hill avenue, Roxbury, telephone, Brookline 326. President, Edward H. Haskell; superintendent, Miss Emma A. Anderson. Visitors every afternoon from two to four. Contributions may be sent to Vernon A. Field, treasurer, 178 Devonshire street, Boston. For information in making wills consult Emory B. Gibbs, legal secretary, 794 Tremont building, Boston.



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The Fascination of Book Hunting

By Arthur T. Fowler, D.D.

WHEN I was a boy filled with an intense immature love for literature I was delighted when I could rummage in a second-hand bookshop. The fascination of book hunting drew me with a thrill of satisfaction and a gentle reverence that abide till now. While my pennies were few and my purchases correspondingly meagre I well remember the joy with which I purchased the "Voyages of Captain Cook," Livingstone's "Missionary Travels," Dickens's "Oliver Twist" and "David Copperfield." For me the little dingy town of my boyhood home, founded in Roman times, was enriched and made metropolitan by the second-hand bookshop. To me, the owner, a genuine bookman, was a sort of father confessor and the king of the town! I still love the second-hand bookshop, but in a different way—I have a little more money to spend, and literature has become much more enriched, and all so cheaply, so that while the zest of expectation, the alternating emotions of hope and fear, and the discipline of waiting, have been somewhat dissipated, the fragrance of the old joy remains. It is a boast of the literary craft that it has glorified the term "second-hand" and this is obvious for all the best books become necessarily second-hand. No writer need complain if his book finds a sale in a second-hand bookshop. Books worth while will one day be second-hand. No institution makes a richer contribution to the convenience, culture, and limited means of booklovers and book-users than the second-hand bookshop.

Among the many bookshops of which this metropolis can boast stands one—Schulte's Store—that is unique. It is known from the Atlantic to the Pacific, from Canada to the Gulf, and beyond the seas. School children, ministers, students, bookworms and cranks, all know how to reach the corner of Lexington avenue and Twenty-third street. Every stranger coming to town, of a literary turn of mind, or any one looking up a book that is hard to find soon learns the way to this place. Other dealers also send their patrons to this store to find what they themselves cannot supply. Recently a friend of mine went into the retail store of a noted publisher to secure a certain book. He was informed that it was not in stock, the publisher adding, "If you can get it anywhere, Schulte will have it."

the alcoves, in which the books of any given department are kept alphabetically by author and subject.

The charm of this store, however, is in its theological collection.

In this it stands alone, there is no other quite like it. This department occupies a floor by itself, and has its own corps of assistants, who classify and can find for you any book at a moment's notice.

This store sends books to all distant points as Alaska, India and Brazil, in addition to places in our own land. In connection with orders, is the wonderful "follow-up" list of requests for books. To receive notice that a certain book is in stock gives the impression that the precious gift of second sight has been bestowed upon the managers, for they are thought readers. How do they manage to remember the needs and idiosyncrasies of so many people? How do they keep this vast collection so accurately assorted that the mere sight of a book brings to mind the right man or woman to whom it may be acceptable? It is done by expert knowledge systematized. Twelve thousand wants of customers are kept classified and looked over every day. As soon as a book is found or information concerning it is secured, this is sent to the patron making the request. So this store becomes a bureau of vast information to all classes of workers, which if sought individually would be inaccessible. The value of this is seen when it is known that books are gathered from every part of the world, and in this store is to be found the old, the rare, the curious and the modern—works of the master minds of all ages and lands.

No customer leaves this store unsatisfied. This is on the principle that this store exists to supply what is wanted, no matter when or where the book was published, or to discover its hiding place if it is not in stock and it is still in existence. Then, too, a patron satisfied is a patron won.

Not only second-hand books, but new books are also here—new books sold at second-hand prices. This store being located in a great center like New York, review copies from many editorial offices and publishers' remainders of new books are daily received. Special attention is given to theological books of this class and a large business is done in these, as well as in the old and curious. Here also complete libraries are bought, containing books upon which the owners have spent much time and money in gathering from all parts of the world. Included in such acquisitions are often to be found fine engravings, autographs, and pictures, all of which are distributed upon the shelves to be sold at moderate prices.

Then, too, there is the *Fiction Exchange Library* and the *New and Old Exchange Library*, making any book in fiction, still in print, and the entire collection of new and old books available to every reader for a nominal fee. In this store every purchaser can be his own librarian. All books are designated in the departments to which they belong and plainly marked as to price. The same is likewise true of the purchaser in a distant city. The complete catalogues and supplemental lists, together with a thoroughly organized mailing department, with its prompt and honest replies to all questions, gives the intending purchaser anywhere, the same attention as that bestowed upon the one making a personal call, so inquiries from those desiring to purchase, or having books to dispose of are welcome.

I have a friend who cherishes the belief that there will be second-hand bookshops in heaven. If there are not, I do not know how he will be happy! However that may be, I am very sure that a good second-hand bookshop is a delightful oasis in the desert of life, and contributes richly to human happiness, and that the mystic fascination of book hunting is a pure and noble emotion!

The North Church, Orange, New Jersey.



Schulte's Bookstore, Outside Stalls.



Schulte's Bookstore, Twenty-third St. and Lexington Ave., New York.



Schulte's Bookstore, Theological Department.

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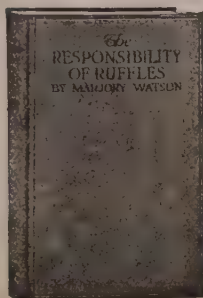
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By Margery Watson

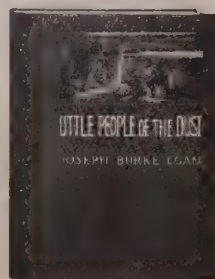


A delightful story of a number of interesting people at a quaint country village on Cape Cod. The summer visitors are old and young and come from the East and West. The heroine is a frank, healthy girl, considerably athletic, a bit slangy, but womanly, unselfish and lovable, while the hero, or at least the central male figure, is "Danny," a boy with a remarkable talent for mischief. This is not a problem story but a light, breezy narrative abounding with wholesome sunshine and good nature.

Illustrated by Frank T. Merrill.
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By J. B. Egan



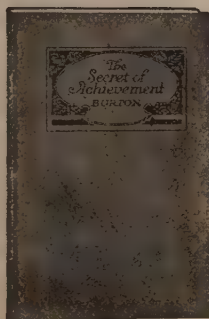
A mystery story connected with the life history of a little daughter of the slums. The action takes place for the most part upon the great dumping ground of one of our large American cities. Yet in this gloomy setting the author shows us child life of a most attractive type, dreaming dreams, loving beauty, and even taking part in the transformation of the ugly dump into a playground. A very pretty and interesting story, it is essentially true to facts. For children do live in just such unsavory environment and do struggle toward the light; and this story will impress the lesson that much improvement of conditions is needed in a civilization where the struggle is so hard and the environment so forbidding.

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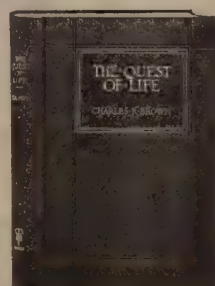
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Books for Girls

WHILE YOU ARE A GIRL

By Lily Rice Foxcroft



The author of this series of practical talks to girls has the happy knack of being able to offer a great deal of good advice without appearing either superior or condescending about it. Her intelligent sympathy with girl life and its experiences and her charming humor enable her to give counsel that is both valuable and delightful. "Managing Money," "Temper and Tongues," "Daughters and Mothers," "A good Listener," and "Visiting" are some of the topics.

Illustrated. Boards. Similar in appearance to "Just Over the Hill."
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By E. M. Bangs



This is an excellent story for girls—amusing, interesting and wholesome. In an entertaining manner the author describes the joys of old-fashioned amusements and the solid satisfaction of a normal, unartificial life. Two city girls, poor and orphaned, visit for a year with a crusty old uncle in the country. Life with him they find an entirely new experience. It has its fascinating surprises and delights, its pleasures and its temptations. How the girls react to their unaccustomed environment and win a place in their uncle's heart and in the affection of a host of other village folk is charmingly told.

Illustrated by Frank T. Merrill. Cloth. Price \$1.25 net.

Books for Children

THE WELL BRED DOLLS

By Caroline S. Allen



Here is a book that will delight and entertain the little folks and at the same time teach them some pertinent and instructive lessons. For the "Dolls" all have distinct personalities of their own, and exhibit characteristics—desirable and undesirable—which are common to doll-owners as well as to dolls themselves. "Polly Comforter," "The Doll who Wouldn't Study," and "The Domestic Doll" are some of the chapter titles. The stories have the pleasant flavor of the olden days, when life was less fierce and manners were more gentle than now. An interesting feature of the book is a genuine letter, never before printed, which was written by an eye-witness of the Battle of Lexington.

Illustrated by F. Liley Young. Cloth. Price \$1.25 net.

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By Joshua F. Crowell



Mr. Crowell possesses a remarkable gift in the amusing and delightful description of very small animal life. We can think of no one else but Lewis Carroll who has been a master of the same type of queer wit. Ants, grasshoppers, bees, birds and other diminutive creatures skip and flit and play and work through these pages. They will fascinate the children and amuse the parents who read about them. The illustrations by Mr. Dummer are a feature quite worthy of the unique and clever text.

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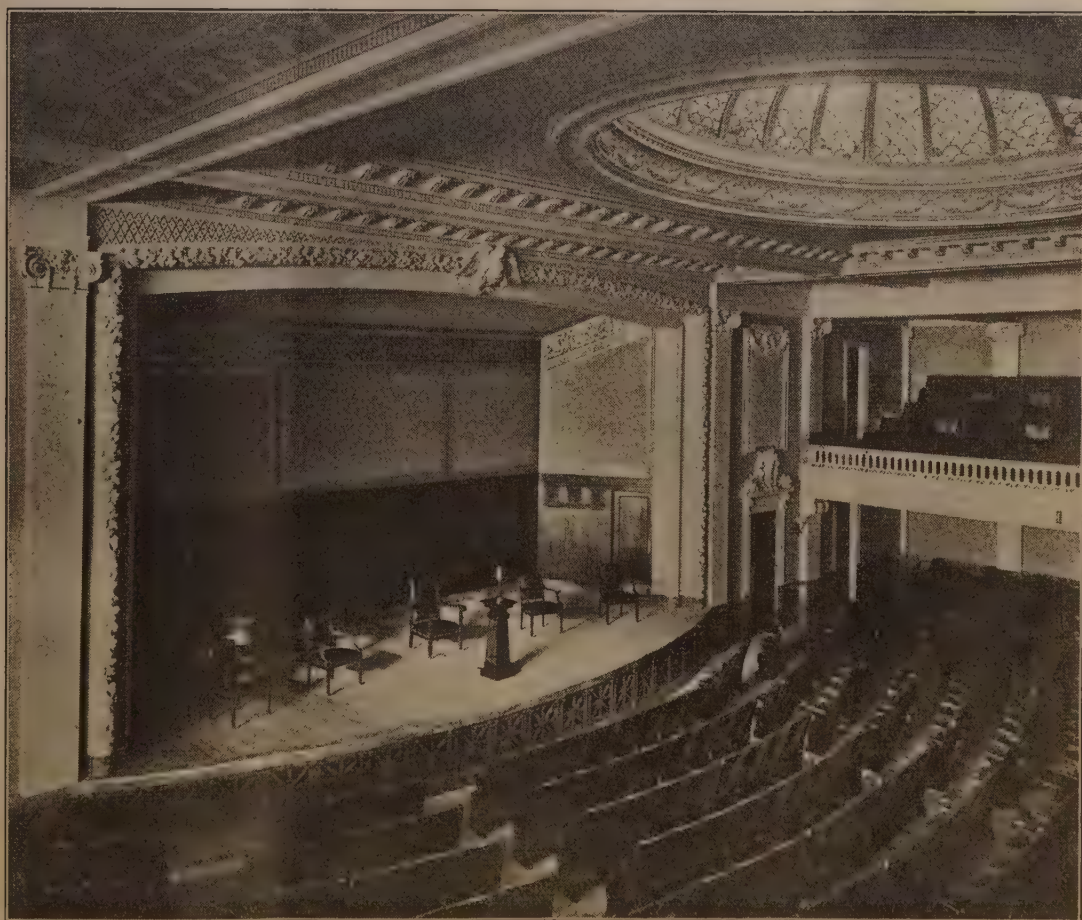
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THE WATCHMAN- EXAMINER

A · NATIONAL · BAPTIST · PAPER



FORD HALL, BOSTON, MASSACHUSETTS.



Men and Things

Rev. N. Nelson, of Chicago, has become pastor of the largest Danish Baptist church in America, at Clark's Grove, Minnesota.

* * *

The address of George H. Watt, formerly colporter of Vermont and now of New Hampshire, is 53 Summer street, Laconia, New Hampshire.

* * *

The Seventh church, Baltimore, Maryland, has given a unanimous call to Rev. Charles H. Pinchbeck, of Coatesville, Pennsylvania, and it is confidently expected that he will accept.

* * *

Rev. Joshua E. Wills, of Philadelphia, occupied the pulpit of the First church, Dover, recently, with great acceptance. Dr. Wills has entirely recovered his health and is ready again to enter the pastorate. He has had a ripe experience, and though his hair is turning a bit, his natural strength is not abated, and he is good for another fifteen years of service in the place where his Lord shall call him.

* * *

Pennsylvania State Evangelist John M. Linden opened a three-Sunday evangelistic

campaign on November 26, with Pastor Henry Madtes at the First church, Punxsutawney. A large mixed chorus, under local leadership, is assisting.

* * *

That was a striking statement reported to have been made by a prominent minister of the West that there are 1,000 dismantled churches in Kansas. And the reason he gave for this sad condition was even more striking. It was because the farmers have become prosperous and have bought automobiles and have turned Sunday into a day for visitation and recreation, instead of a day of rest and worship. It would be interesting to know whether all this is exactly true.

* * *

The people of one of our small rural churches are repairing their house of worship. Lamps and cushions are needed. Any church having them to dispose of will please communicate with the Massachusetts Missionary Society, 501 Tremont Temple, Boston, Massachusetts.

* * *

Rev. Vernon S. Phillips, formerly pastor at Madison, Wisconsin, began his pastorate at the Tenth avenue church, Columbus, Ohio, on September 1, as successor of Rev. Alfred E. Isaac, now at the Dorchester Temple church, Boston, Massachusetts. Mr. Phillips is a graduate of Brown University of the class of 1900.

* * *

Mr. Edwin Farnham Greene has published his address as president of the National Association of Cotton Manufacturers with the title, "The Textile Industry and the Tariff."

* * *

When your WATCHMAN-EXAMINER reaches you what part of it do you read first? Some read the "Editorial Comments" first, and some the "Men and Things," but our treasurer suggests that it might be well at present for every subscriber to read first of all the date on the label of his paper. A word to the wise is sufficient.

* * *

The Acts of the Holy Spirit, by Dr. Arthur T. Pierson, of which a new edition has been issued by Morgan and Scott, of London, has the following dedication, which will be of interests to Baptists: "To the memory of Pastor Adoniram Judson Gordon. A man full of the Holy Ghost and of power. Separated by the Spirit, and anointed of God for the work whereunto he was called, a minister of Christ who fed the flock of God over which the Holy Ghost had made him overseer, not as being lord over God's heritage, but as being an ensample to the flock, who, being led by the Spirit, searched the deep things of God; whose speech and whose preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and who before his translation had this testimony, that he pleased God."

* * *

Mr. C. C. Slaughter offers to give \$200,000 to the Texas Baptist Memorial Sanatorium on condition that Texas Baptists raise \$300,000. He might as well draw his check, for Texas Baptists are too much like New England Baptists to let such a chance as that slip.

* * *

At the First church, Detroit, Dr. Thomas J. Villers is giving to large congregations a series of morning meditations on "The Lord's Prayer," to the Baptist Young People's Union a series of vesper talks on "The World's Greatest Temples and Cathedrals," and to the evening audiences a series of travel talks on "Sundays in Foreign Lands." Recently Dr. Villers was invited to address a great gathering of Masons in the Masonic Temple, and he spoke to them on "A Sunday in Solomon's

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Quarry." He is taking an active part in the work of the Young Men's Christian Association and the Young Women's Christian Association, and in city and State missions. At the communion service on November 2 nine new members were received.

* * *

The volume containing the able historical addresses given during the celebration of the 250th anniversary of the founding of the First Baptist church in Massachusetts is nearly ready for issue. The entire edition is nearly sold before publication. Orders for the remaining copies may be sent to Harry P. Boston, Reading, Massachusetts. The price is \$2.

* * *

High class advertizing is difficult to obtain for religious weeklies. Without it the papers cannot exist. You, as subscriber, can help us by patronizing our advertizers and by mentioning always the fact that you saw the advertisement in THE WATCHMAN-EXAMINER. Again, many of our subscribers are business men, and they ought to advertize in these columns. After a while we shall not need this advertizing. Why not lend a helping hand when a helping hand is needed?

* * *

In the interest of the great army of overworked workers in our great cities, Christian people ought to do their Christmas shopping early.

* * *

The following is a brief prayer from Dr. John Henry Jowett: "Let my mind be full of hospitality. Help me to remember and to pity the needs of others in less favored lands. Let all the nations praise thee."

* * *

The business men of Dallas, Texas, irrespective of church membership, recently gave Dr. Henry Alfred Porter, the new pastor of the Gaston avenue church, a banquet at which he was formally and enthusiastically received as a citizen of Dallas and of Texas. Drs. Truett and Porter ought to make things go in Dallas.

* * *

La Pioche et la Truelle, the paper published by the Franco-Belgian Baptist As-

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7023 Carney Bldg., Boston, Mass., he will direct him to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Change of Address.—When a change of address is ordered, both the old and the new addresses must be given.

Discontinuance.—Subscribers wishing their paper stopped should notify us to that effect at the expiration of their subscription. Otherwise we shall consider it their wish to have it continued.

The Editor will endeavor to return unavailable manuscripts that are accompanied by a stamped and directed envelope, but he will not hold himself responsible for the safety of manuscripts.

No article of any kind will be used as a "paid article" unless the sender states that remuneration is expected.

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Entered as second-class matter September 11, 1913, at the post-office at New York, New York, under the Act of March 3, 1879.

sociation and edited by Rev. Philemon Vincent, pastor of the Avenue du Maine church, Paris, is to be changed from a four-page sheet to a smaller form, but will have eight pages, so that the inner four may be detached and circulated for evangelistic purposes, or printed separately and furnished in quantities to societies and individuals. The other pages will carry the news and notices. The improved paper will be called *Le Pionnier*, and will be issued semi-monthly. American subscriptions may be made through Rev. LeRoy Halbert, Belmont, New York, at fifty cents for the year.

The total number of accepted Carnegie Fund heroes is now 841 out of 11,765 candidates nominated since 1904, with 1,317 cases still to examine. But the Carnegie Fund does not hear of all the real heroes in life. We know many who wear no medal, but have the peace of God written on their countenances.

The Sunday School Board of the Methodist Episcopal Church is sending Mr. Frank L. Brown, of Brooklyn, New York, abroad as the superintendent of its newly created department of foreign work. Mr. Brown is a Sunday school expert of the first rank, and it is to be his function to bring up to the best standard of efficiency the Sunday schools of Methodism in the mission lands. This is a forward step of which all denominations might take note.

The devil has been on the trail of Judge Ben B. Lindsey, of Denver, Colorado. Irresponsible people charge him with derelictions of duty and wrong decisions. An investigation proved every charge to be false. The worst hated men of this world are those who are serving God the most faithfully.

The British battleship *Empress of India*, which cost \$5,000,000 five years ago, was made the target for the guns of the British fleet on October 29. Here is a fine illustration of the foolish waste involved in our great armaments.

While riding with his daughter in an automobile, near Stirling, Scotland, on November 1, Premier Asquith ran into a suffragette ambush. The women sprang upon the running board of the car, and with their whips attempted to rain blows upon the man who, next to the King, occupies the most important position in England. Perhaps the King will be horsewhipped next. Gentlemen, let us take off our hats to the ladies.

Singing Evangelist William W. Bentley has open dates for the fall and winter. He may be addressed in care of Rev. Donald MacIntyre, 123 West Fifty-seventh street, New York city.

A large offering was gathered recently in one of our churches for a noble object. When the offering was counted it contained a number of counterfeit coins. It is a good thing for some men that God

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does not deal now with people as he dealt with Ananias and Sapphira, but the day of reckoning will come for these hypocrites.

The Methodists of New England have just opened a new home for aged women at Concord, Massachusetts. It is a magnificent building. The value of the property is \$500,000. We send to *Zion's Herald* and to our Methodist brethren our hearty congratulations.

A Protest

Resolutions passed by the Pastors' Federation of Washington, D.C. This Federation includes all the Protestant ministers of the City of Washington.

Whereas, for the past four or five years there has been celebrated in St. Patrick's church, in this city, on Thanksgiving Day a solemn High Mass, at which the President of the United States and some members of his Cabinet; the Chief Justice and several other Justices of the Supreme Court, with a number of Senators and members of Congress, have attended as the guests of honor;

And whereas, this service is now called in the public press "The Official Celebration of Thanksgiving Day," and is described in the Bulletin of the Pan-American Republic as having an official character, and every effort is made by the Roman hierarchy to give this Roman Mass the color of an official function—as if it were generally recognized as a national service—and as if the President and his Cabinet by their presence wished it to be so recognized (which we are sure is not the case);

And whereas, one of the organs of the Roman Catholic press ("The Catholic Citizen," of Milwaukee), states that "the Pan-American Thanksgiving Day High Mass is now a permanent institution at the National capital," and says further: "One day in the year in which the bountiful Giver of all good things is acknowledged by the nation, as a nation—this expression of gratitude is made in a Catholic

church, around a Catholic altar, by means of the one Catholic worship that is worthy of God, the Sacrifice of the Mass";

And whereas, the attendance of our Chief Magistrate and members of his Cabinet, not once, but year after year, for four or five years, has been made use of to give color to the Roman claim that this service is now the official celebration of Thanksgiving Day in our National Capital;

And whereas, this fact has been understood both in the United States and in foreign countries to give the Roman Catholic church a prestige and a prominence over all other churches, and has even been believed by people in Brazil and in Italy to show that America is not a Protestant but a Roman Catholic country;

Therefore, be it resolved, That we protest against the presumption of the Roman Catholic press in putting forward the claims that the Roman Mass is "the official celebration of Thanksgiving Day" in the capital of the republic.

Resolved, That we protest against the attempt to convert our National Thanksgiving Day into a Roman Catholic festival, in a service entirely out of harmony with the history and the genius of our country, and the spirit and purpose of the day.

Resolved, That we desire to give voice to the widespread feeling of indignation among the millions of Protestants in America against the efforts of the Roman press and the Roman hierarchy to exploit the attendance of our Chief Magistrate and some of his Cabinet (which we are convinced has only been intended as an act of courtesy and good-will) for the purpose of glorifying the Roman Catholic Church, and giving this service an official character, which it does not and cannot possess.

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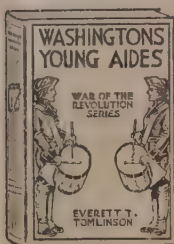
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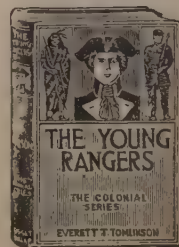
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Watchman-Examiner Announcements

Bills and Receipts

We are hoping that it will not be necessary hereafter to send bills to our subscribers. The label on your paper gives full information about your account. If it reads "January 13," that means that you are a year in arrears. If it reads "January 14," that means that your subscription is paid to January 1, 1914. Will you not examine label on wrapper at once, and if you are in arrears will you not remit at once? If your subscription falls due January 14, you will oblige us by renewing at once, for in January 6,000 people will renew, and we shall be overwhelmed. Send your check for 1914 now. Within two weeks the date on your paper will be changed, and this change of date is all the receipt that you will need.

Our Benevolent Fund

We have the names of many missionaries and ministers whose incomes are too small to enable them to take our paper, though they need it and long for it. Then there are many aged saints who write that the slender income of old age forces them to give up the paper which they have taken thirty, forty or fifty years, though it almost breaks their hearts to part with their old friend. The list is too great to be supplied out of our own treasury, though we are willing to give to the limit of our ability. Yesterday we received one \$50, one \$25 and two \$10 contributions to this fund. We need just \$3,000 if we are to send the paper to the worthy men whose names are

on our desk. Could you send Christmas gifts that would bring so much cheer as fifty-two issues of our paper? Just before Christmas we are going to send beautifully illuminated Christmas cards to all to whom the paper will be presented. Help us in this good work.

Christmas Gifts

If each of our subscribers would send THE WATCHMAN-EXAMINER for 1914 to a friend as a Christmas gift, our paper would enter upon a new era of prosperity and excellence, and the friends of our subscribers would have a "feast of fat things" fifty-two times next year! Renew your own subscription and send us the name of some friend or relative to whom you will send the paper for 1914. For this new subscription we will send you your choice of Dr. Tomlinson's books, described above.

For Our Boys

Our own Dr. Tomlinson is prince among writers of boys' books. We want to send these books by sets to the boys of our Baptist families. Let pastors, superintendents, teachers and parents call the attention of the boys to the advertisement upon the upper part of this page. Let the boys get to work, and the parents get to work in the interest of the boys. A thousand copies of the books are ready for our Baptist boys. Teachers, could you do better than to give these splendid books to your boys for a Christmas present? These books are not given as premiums to new subscribers, but as tokens of appreciation to those who get new subscribers for us.

To Our Pastors

With December 1 we began our winter campaign. We want an individual or a society to represent us in every church. Will not pastors write us at once about the

terms to agents, the plans of the campaign, and for literature and sample copies of the paper? Our dependence is upon the pastors, and in advance we are absolutely sure of their co-operation. From now until January 30 we shall issue many thousands of extra copies each week, and these we shall send as sample copies to those who apply for them. And now, brethren, *prove* to us that you meant all the kind words which you have spoken about THE WATCHMAN-EXAMINER!

A Merchant With Foresight

BY CHARLES L. WHITE.

There was great sorrow in the community, for the most generous man in town had died. To one woman the death of Mr. A. was a severe shock, for she had enjoyed an annual gift from him of \$300, which came in quarterly payments. This had enabled her to live quietly in the little cottage to which her benefactor had given her a life lease.

Mrs. D's life had been a sad one and the gift from the noble Christian merchant was a natural provision for him to make because her husband had lost his life by accident while attending to his duties in Mr. A's store. The sudden death of her benefactor, however, made her fear that he had made no provision for her future needs. But when his will was read her fears were set at rest, for he had provided for all her necessities by giving \$6,000 to a mission society in order that she might have an annuity during her lifetime which, at her age, yielded her interest at the rate of six per cent. This gave her \$360 annually.

Great was her joy when the pastor called to explain to her the working of this wise annuity plan. It seems strange that she should not have known about it. Whose fault was it?

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Editorial Comments on Current Events

AUTOMOBILES killed three times more people last year than railroads. The problem before our law-makers is to frame effective statutes which will hold the owners and drivers to as strict accountability as the railroads are. The first thing is to establish a system of records on all public roads by which automobiles can be traced as exactly as railroad trains.

* * * * *

THE People's Insurance Act, one of the revolutionary measures introduced in Great Britain by the great Baptist, David Lloyd-George, has now been in operation more than a year, and some of its results can be determined. The original act provided that a person over twenty-one and receiving not more than one shilling and sixpence a day should receive the benefits of insurance against sickness and disability, but need pay nothing. A person receiving daily between one shilling and sixpence and two shillings would pay a penny a week, and the scale of payment is increased with the higher rate of wages until a worker would pay fourpence. The employer is to pay threepence and the State twopence, making sevenpence a week paid into the fund. In case of disability the worker is paid seven shillings a week benefit. Under the act a half a million persons are receiving free medical treatment each week, and 270,000 are drawing sick pay; \$12,000,000 have been paid out in sick benefits. The act has been amended to make its provisions more liberal to the very poor and the aged.

* * * * *

IT is a sad and humiliating fact that, for the second time, the civilized nations of the world are standing in the way of the advance of China to the position of a civilized nation. The Taiping rebellion, starting in 1851, was in the interest of reform, liberty, education and religious toleration. Its leader, Hung Hsui-chwan, was educated in a Baptist mission school, and was in close touch with the missionaries. For more than ten years the Taipings ruled the best part of China, and in 1864 advanced upon Shanghai. They would undoubtedly have been completely victorious, and have gained full control of China, had not

"Chinese" Gordon, with the approval of the Western Powers, taken command of the Chinese imperial army and defeated the Taipings. In doing this he put back the clock of civilization in China for fifty years. Now, as the Chinese are again struggling to emerge from semi- into full civilization, the five great civilized Powers are standing behind the reactionary Yuan Shih Kai and enabling him to crush the rising spirit of liberty and enlightenment in China. The last rebellion represented exactly the same elements as the Taipings, the pure Chinese of the Yangtze Valley, whose desire is for advance and religious toleration. The rebels put the idols out of the temples and favored foreigners and missions. Yuan has put back the idols, repaired the temples, and is desirous of making Confucianism the State religion of China. How deep is the civilization which favors religious liberty in the West, but, for pecuniary and political gain, supports ignorance and intolerance in the Far East?

* * * * *

NEW YORK, as well as New England, is concerned in the complete overturn of transportation facilities which will result from the decision of the New York, New Haven and Hartford Railroad to dissolve all connection with competing routes. This will put the boat lines on Long Island Sound under a separate and competing management, and remove the Boston and Albany Railroad from the existing traffic agreement. All the trolley roads in Massachusetts, Rhode Island and Connecticut are to be removed from the control of the steam road, and will become competing lines, and the Boston and Maine and all northern New England will also be removed from the sphere of the New Haven road's control. This action is taken under threat of a suit by the Federal Government. It nullifies the carefully worked out plans of shrewd financiers, at which they have been working for more than twenty years. It will transform transportation in New England, and largely affect transportation of both passengers and freight between all New England and the West and South. This movement, of such greatness and importance, together with the opening of the Cape Cod Canal, is quite certain to result in better facilities and cheaper rates.

Announcements

Every subscriber to THE WATCHMAN-EXAMINER is requested to turn to page 480 of this issue and to read it through. We have large plans for the coming year, but bricks cannot be made without straw. Unless a paper is generously supported it can be made neither attractive nor efficient. Cheap paper, poor printing and general inefficiency are inevitable when the support of a paper is insufficient. If our friends will add 10,000 subscribers to our present list we shall be in a position to command the best talent and make the best religious paper published in America. To add 10,000 subscribers during the next six months is quite possible if all who feel kindly to the paper will exert themselves in its behalf. Why should not Baptists have at least one paper that ranks with the half dozen leading religious papers of the country? We hope that you will agree that we have one such paper already. Are you willing that this paper shall use up its capital? Men say to us, "How can you get out such a paper without losing money?" We are grateful that the Baptists of New England, the Middle States, and the country over are answering that question by pouring subscriptions into our office. These subscriptions are coming 100 every week and 200 some weeks. Will you help us in our effort to add 10,000 new subscribers by June 1, 1915? Read page 480 from top to bottom.

Church and State in China

One of the most important questions that came before the convention gathered in the palace of the Temple of Heaven at Peking to draft a constitution for the new Republic of China was whether Confucianism should be made the State religion of China. It has in fact been the national religion of the Chinese for many centuries, and the question the constitution makers were called upon to decide was: Shall Confucianism be declared in the new constitution to be the religion of China for the centuries to come? President Yuan was said to favor it, and it was strongly advocated on ethical grounds by as eminent a man as Dr. Chen Huan-Chang, a member of the Hanlin Academy and a Ph.D. graduate of Columbia University, New York city. But there were many who were opposed to this step for various reasons.

The opposition did not come from the Buddhists, the Taoists or the Mohammedans of China. With its usual facility on entering China, Buddhism adapted itself to the situation, and became quite a different thing from the Buddhism of Siam, Burma and Ceylon, so that in China one may be an excellent Buddhist and a true follower of Confucius at the same time. Taoism is a decadent religion, and the followers of Loo-tze have no desire or spirit to dispute the claim of Confucianism to be the State religion of China. The Mohammedans in the Chinese territories are likewise unaggressive, and desire only to be undisturbed in

their own religious rites. As far as outside opposition is found it came wholly from Christians. Christian missionaries and Christian leaders of influence, both native and foreign, consistently opposed the establishment of Confucianism as the State religion of China, because they hope that China may become a Christian nation, and they see that the establishment of Confucianism as the religion of the State would place serious obstacles in the way of the progress of Christianity, and make it more difficult in the future for the Chinese to accept Christianity as a people.

But the most influential opposition to the establishment of Confucianism as the State religion of China came from those who are not opposed to Confucianism as a religion. This opposition is based on two grounds. Many of the most progressive men in China see that in the future development of China it will not be well for the nation to be hampered by required conformity to any religion, but that it will be better for the country to be free to advance in perfect liberty as the genius of its people and the swelling tide of progress may indicate. And there are also many Confucianists who feel that it will be better for the religion itself to be free from the necessity of interference by the government, and free from the responsibilities and entanglements that inevitably fall to the lot of a State religion. They have arrived at the old Baptist doctrine of separation of Church and State.

It will be seen that the religious situation in China at the present time is one of extreme interest. Much hinges on the decisions of the present.

We greatly rejoice that, because of the opposition referred to, the convention last week adopted a constitution without naming any religion as the State religion. But the danger has not wholly passed, for President Yuan is being strongly urged to declare Confucianism the State religion by decree. The ethical teachings of Confucius are of high order, but Confucianism lacks the power to enable a man to live up to these ethical ideals. The Chinese, like the rest of us, need the gospel of the forgiveness of sin and of redemption from its power. God grant that the Gospel of Jesus Christ may liberate China's millions from the bondage of sin!

Slow but Sure

After all our efforts to increase the income of our several missionary societies we may find ourselves falling behind if our plans depart from the slow but irresistible methods of education. Men may run fast for awhile, and occasionally make a mighty spurt, but they run the danger thereby of getting so out of breath that they may fail at the goal.

A slow, strong, sure increase in the giving of a church, of a family, or of an individual Christian to our missionary societies is the safer course. We believe in all sane forward movements, in plans for greater efficiency, and in wise inspirational efforts, but if they stand alone and are unrelated to a long upward climb they may jar down rocks which will impede us in our later progress.

The United Missionary Campaign now in progress has constantly in view this quiet, effective way. It embraces

an urgent call for each to give as he has been prospered for the furtherance of all the missionary activities, both at home and abroad. The plan includes State missions, city missions, the larger reaches of home missions and foreign missions. No missionary organization is left out. The aim is to receive pledges, payable weekly, from each member of the church for all missionary objects.

The idea is educational, and as the education of the members of our churches progresses the gifts to our missionary societies will be annually enlarged. The slow but even runner, who gradually quickens his pace, will probably continue in the race to the end. He will seldom fall down exhausted in his path. Let us run with patience this missionary race that is set before us, and give to it our best strength as our resources increase and the milestones are passed.

An Old-Time Baptist

Clear spiritual discernment is essential to the apprehension and the doing of God's will; and if we refuse to do what we know, the vision itself becomes obscure or obliterated. Take a great historical example, to illustrate and enforce the matter. Martin Luther, Ulrich Zwingli and Balthazar Hubmaier were contemporaries, born within three or four years of each other—1483, 1484 and 1480, respectively. They were all men of great ability, of varied learning, of highly popular gifts, the last named being fully the equal of the others in these respects. They were leaders in the Reformed Christianity. Hubmaier, who is probably wholly unknown to the general reader, worked his way clearly out to the Baptist position, as it is set forth in the New Testament—faith and repentance, baptism, the spiritual life, individual responsibility, freedom of conscience, no connection between Church and State, the New Testament as the only authority in religious affairs. There were moments when it seemed that Zwingli and Luther were prepared to go as far as Hubmaier, moments of clear spiritual vision; but they hesitated; they feared to cut loose from dependence upon the power of the magistrate and his soldiers in times of disorder; they feared to commit themselves to New Testament voluntary church membership and a spiritual democracy. So Luther and Zwingli prospered through their political friendship, while Hubmaier was taken by the political powers and burned at the stake.

We often excuse Luther's grave errors and excesses by saying that they were due to "the spirit of the times." But Hubmaier had precisely the same "times" and the same "spirit" to contend with. Why should he prove superior to his environment and they fail to do so? He had learned to interpret correctly the signs of his time. He stood by the whole of the truth revealed to him; and though he wavered a little in the awful tortures inflicted upon him, he recovered himself, and died giving glory to God.

It is for us to understand our day, its duties, its difficulties, its encouragements. Some would urge us not to go too fast nor too far, not to get out of touch with the spirit of our age. But the Spirit of God is mightier than the

spirit of the age, and our duty is rightly to interpret the time, and to follow the word of Christ to the very end. Let us not be weather prophets, but prophets of the undiluted message of the Gospel. We can get courage and incitement out of Hubmaier's heroic and impressive words, uttered four hundred years ago: "Divine truth is immortal; and although for a while it may be arrested, scourged, crowned with thorns, crucified and buried, it will, nevertheless, on the third day rise victorious and rule and triumph forever and ever." The world still needs instruction in the things for which the Baptists have stood.

Infant Baptism in Poetry

William Wordsworth, we all agree, was a poet. There are stretches of bald prose in his verse at times, but the same may be said of Milton and of Shakespeare, and even "the good Homer sometimes nods," Horace tells us. Wordsworth was a great poet, as his "Ode on Immortality" will forever bear witness, and much else may be classed with it. The poet, we are assured on the very highest authority, can "find tongues in trees, books in the running brooks, sermons in stones, and good in everything." Hence, why not find good in infant baptism? Wordsworth did. In his "Ecclesiastical Sonnets," which reveal his notions on sacerdotalism and sacramental grace, there is a sonnet entitled "Holy Baptism," which indicates what he finds in it. He says:

"Dear be the Church, that, watching o'er the needs
Of Infancy, provides a timely shower
Whose virtue changes to a Christian flower
A Growth from sinful Nature's bed of weeds."

We might object that it is a pretty severe straining of poetic license to speak of the moist fingers of the priest, as they lie upon the baby's forehead, under the figure of a "shower." But that would only show that we have no claim to the high title of poet, and are not in sympathy with what the real poet sees in this ordinance or "sacrament." We must have something to rhyme with "flower," and no one can deny that a little water applied to a baby's brow, if it has power to change a growth from Nature's sinful weeds into a Christian flower, may fitly be called a "shower." It might well be called a flood, or an ocean, from the effect it produces. It is metaphorical, of course, pure imagination, and therefore highly poetic. As a matter of prosaic fact nobody ever expected to change nature's weeds to Christian flowers by sprinkling a few drops of water on an unconscious baby. Wordsworth's baby, in the case he commemorates or imagines, evidently did not enjoy the ceremonial. The poet says there was a "brief cry," and he interprets it as

"The infant's notice of his second birth."

We venture to doubt the interpretation. We are disposed to doubt that the transformation from nature's weeds to Christian flower is accomplished by infant baptism or any other kind of baptism. That baby was using its lungs in the only way it could to protest against the whole uncomfortable proceeding!

Editorial Notes and Comments

If you are searching for a really first class book to give as a Christmas present to girls and young women, order *Ann of Ava*, the beautiful new biography of Ann Hasseltine Judson, from the Department of Missionary Education. This is a book well worth while, and it should be in every Baptist home. Particulars about the book may be found on page 497 of this issue.

Who could ever imagine what a "Spug" movement is? But separate the letters and you have it plainly enough—S-P-U-G, "Society for the Prevention of Useless Giving." And President Wilson's wife is honorary chairman, and his oldest daughter, Margaret, is a prominent official. The movement is especially directed to abating the nuisance of useless and burdensome Christmas giving.

There are two kinds of preaching. The first stirs men to work without telling them what it is and where it is; the second interprets the life of Christ, comforts, warns, gives men again the vision, and persuades each one to find his own opportunity for labor under the inspiration of the message of the man of God. The first preacher makes a man want to work; the second makes a man want to work and to search for the work until he finds it.

Dr. W. B. Matteson is working heroically to have the financial year of the Ministers' Home Society of New York, New Jersey and Connecticut close without deficit. This Society has eighty-three old ministers or ministers' widows on its pension list. Let us put the care of these dear ones on our Christmas list. Send to Dr. Matteson at Mount Vernon, New York, a contribution before December 20, at which time the books of the Society close.

Ten men killed, one hundred wounded, and three sportsmen arrested for manslaughter, liable to imprisonment for ten years each, is the record for the deer-slaying season in Maine. In Massachusetts the record is not so sanguinary in human lives. There is really no excuse for a deer hunter to shoot a man by mistake in Massachusetts. The deer become so tame during fifty-one weeks that the term "hunting" is not the word to apply to the slaughter during the other week of the year in which killing is allowed.

A theological seminary is not a dissecting room. It is a biological laboratory, where men test old remedies for diseases and perhaps discover new germicides. In these days of abnormal growth within and without organized Christianity there is need that spiritual surgery be also taught. Great emphasis should be laid upon the diagnosis of modern social diseases and upon the use of preventive medicines. But it should be remembered that Christianity must deal first with the individual, and through the regenerated individual with social diseases and social needs.

A remarkable growth in the grace of giving has been made by the Borough Park church, Borough of Brooklyn, of which Rev. W. W. Ludwig is pastor. In 1900, the second year of this church's existence, it gave \$23 to benevolence; in 1905 it gave \$307; in 1910 it gave \$729; in 1912 it gave \$833. This year for the first time the church has used the duplex envelope system, and already it has given \$1,467 to

benevolence. This is a record of which the church may well be proud, and a record that should inspire other churches to persistent efforts and to the adoption of intelligent and up-to-date methods. We heartily congratulate Mr. Ludwig and his people.

The death of Dr. Herrick Johnson leaves the Presbyterian Church and the Christian world the poorer. A great preacher, a great teacher, a great writer, few men of the last half century have exerted greater or more ennobling influence. God has spared to our own denomination many of our stalwart leaders of a generation ago. Let us constantly rejoice in the presence of the fathers among us, and let us give them honor and reverence. It would be well also if we listened a little more patiently to their counsel, for they have been instructed by experience, and some things can be learned in no other way.

Of course, we shall have no war with Mexico. As well talk about a man having war with a two-year-old boy. Mexico is in a state of revolution. Under suspicious circumstances the Mexican President was assassinated, and Huerta usurped the executive authority. Our Government at Washington has knowledge that we do not possess. Let us remember that this is not a matter with which the political stump speaker can deal, nor is it a matter into which party politics should be injected. When shall we learn that men of all parties should be loyal to every President of our great country? Let us trust the President.

Men all aglow with missionary enthusiasm crowded the Home Mission Society Rooms in New York last week. Nearly a hundred men, representing State mission boards, city mission boards, our general societies, and local missionary interests spent long hours in the business and social meetings. This "conference of secretaries," an extended account of which we give in this issue, was remarkable for the able men who participated, for the statesmanlike addresses delivered, for the earnestness of purpose in every way manifested, and for the beautiful Christian spirit that prevailed. These days of meetings will mean much to the future of our denomination.

For several years the President of the United States and members of his Cabinet have attended services in a Roman Catholic church on Thanksgiving Day. After inveigling the President into attending these services by making the day an occasion for rejoicing over the pleasant relations existing between the United States and the South American republics, our Catholic friends are making capital of the presence of the President, going so far as to declare that this proves ours to be a Roman Catholic country. The Protestant ministers of Washington have made a ringing protest against the trickery of the whole procedure, and we gladly publish their protest elsewhere in this issue.

Many of our readers will deeply regret the announcement of the death, on December 7, of Rev. George Marvin Stone, D.D., pastor-emeritus of the Asylum avenue church, Hartford, Connecticut. He was born in Strongsville, Ohio, and was engaged in newspaper work in Cleveland before entering the ministry half a century ago. He was a graduate of Madison (now Colgate) University and Hamilton Theo-

logical Seminary. His pastorates were at Danbury, Connecticut; Winona, Minnesota; First church, Milwaukee; Tarrytown, New York; and the Asylum avenue at Hartford, his longest pastorate. A suitable tribute to the memory of this able preacher and faithful pastor will be given next week.

Those of us who have read *The Rosary* and who will read *The Broken Halo* this winter will be interested to know that Mrs. Florence Barclay, the distinguished author of these famous books, is a sister of Maud Ballington Booth, so well known and so much beloved by Christian workers everywhere. These women were reared in a parsonage, their father being the Rev. Samuel Charlesworth, a Church of England minister. Mrs. Booth has literary gifts quite equal to those of her more celebrated sister, but she has consecrated her life to ministering to the lowly. These sisters are fast friends, and each is deeply interested in the work of the other.

Friends of Dr. F. B. Meyer, and they are innumerable, will grieve to learn that he has at last broken under the heavy burden of work that he has been carrying for years. This breakdown has long been feared by his friends. Years ago the writer spent parts of two summers supplying the Christ church pulpit in London. Both summers elect women came to us pleading that friends of Dr. Meyer should unite in persuading him to take better care of himself. He has been doing the work of half a dozen men for years. Now he is laid by, and for months he will have to rest and build up strength. Meanwhile multitudes will think of him sympathetically, and will pray that he may be comforted with the comfort wherewith he has comforted them.

Our readers are again reminded that the Judson centennial began in Rangoon, Burma, last Sunday, and will continue there and at Moulmein and other places in Burma for several weeks. The simultaneous prayer meeting, which Baptists all over the world were requested to observe on Wednesday of this week, was the most unique and maybe the most remarkable occasion of the kind in the history of missions. We shall give next week an account of the meeting in Ford Hall, Boston, the headquarters of the Foreign Mission Society, and later will print other reports, closing with the article from our contributing editor, Dr. Robert S. MacArthur, on the celebration in Burma. The season beginning this week and closing with the celebration of the Judson centennial in Boston next June should be one of great inspiration and stimulus to all Baptists.

The committee in charge of the complimentary dinner to Dr. Edward Judson and in celebration of the Adoniram Judson centenary desires it to be explained that they are obliged to charge \$4 for the tickets because no other suitable place than Sherry's, large enough to accommodate the throng of guests whom they hope will be present to do honor to Dr. Judson and to the memory of his sainted father, could be obtained in New York, where large banquet rooms are limited in number, and usually, at this season, bespoken weeks in advance. The dinner will occur December 18, at seven o'clock, preceded by a reception at 6:30. Applications for dinner tickets, accompanied by checks, should be made at once to the treasurer, Mr. James Madison Pratt, 140 Broadway. The tickets will be mailed in the order of application.

Jesus was not speaking absent-mindedly when he said: "Go ye into all the world." We often read his words absent-mindedly. They were spoken on a solemn occasion. He

was about to leave his first disciples. They would soon be asking each other, "What shall we do since he has gone?" He told them what to do. He did not tell them to write a book. He did not tell them to establish schools. He did not tell them to build orphanages and other charitable institutions. He did not tell them to work for the purification of government. But he said: "Go ye, teach, preach, baptize, and I will be with you." When he was with them in the flesh he supervised their work, solved their perplexities, gave them constant advice, inspired them. The same relationship which he had with his disciples the Holy Spirit was to have with them after he had left them. That same relationship exists to-day, and who can say with confidence that the Holy Spirit is not now teaching the church new methods and giving to it new vision and new power? We need to have the mind of Christ, and when we do we shall mind his words.

We have laughed and wept over the fun and pathos of Mark Twain, though we have found it difficult to excuse or forgive his profanity. But when our "philosopher of wit and humor" tried seriously to discuss matters of religion it was enough to make the angels weep. With great generosity Mark wrote:

I would not interfere with any man's religion. If it comforts him it must be taken as a valuable possession to him. But I am not able to believe that a man's religion makes him anything but what nature made him, no matter what the religion may be. Unlike the freethinking philosophers, Mark Twain would not even admit the reflex influence of religion, the influence that works in false and true religions alike. We may rejoice that countless millions have experienced the transforming power of Jesus Christ, and have said with Paul, "I can do all things through Christ who strengtheneth me."

The power of heredity and the value of good blood are strikingly illustrated by the history of the family of Jonathan Edwards. *Our Mission Fields* for October had this remarkable historical table to which we call special attention:

Jonathan Edwards was born in 1703—two hundred and ten years ago. One thousand three hundred and ninety-four of his descendants have been identified, of whom thirteen were presidents of great universities, sixty-five professors in colleges and universities, sixty doctors of medicine, one hundred ministers and missionaries, seventy-five officers in the army and navy, sixty prominent authors, thirty judges, one vice-president; three United States senators, several governors, members of Congress, framers of State constitutions, mayors of cities, and ministers to foreign courts; fifteen railroads, many banks, insurance companies and great industrial enterprises have been indebted to the Edwards family for careful management.

Perils to young women are multiplied in these days. The writer has a record of six who have mysteriously disappeared in the last few months. The great perils to girls in these modern times are automobiles, drugged candy and the drugged needle. The frequent kidnapping of girls by men who rush them or entice them into automobiles and bear them away to ruin is well known. Another and less frequent means is the use of drugged candy, which is offered by a stranger and innocently taken. Still another device of these fiends who pray on innocent girlhood is the drugged needle, by which deadly drugs are slyly introduced into the system. When the victim becomes faint these persons with evil designs come forward to care for the fainting girl, pretending to be friends. The only safe way is for girls to have nothing to do with strangers, men or women. Parents and guardians should never allow them to go to places of amusement without proper escort, nor to be out in the evening alone.

The Conference of Secretaries

A remarkable meeting was held in the rooms of the Home Mission Society last week. It was a representative gathering of our secretarial and superintending forces in the territory of the Northern Baptist Convention. There were in attendance twenty-nine secretaries or executives of twenty-seven State conventions, twenty-five officers of our general missionary societies and of the Northern Baptist Convention, ten city mission superintendents representing as many cities, and other visitors.

Three full days were spent in conference about various phases of our denominational and missionary enterprises. At times all were in session together. Often they were separated into departmental groups for study of specific interests. It was a series of frank, earnest interchanges of thought on our many problems and the best methods of attacking them.

A swift survey of the program will help our readers further to appreciate the scope and significance of the conferences. Tuesday was devoted to the consideration of co-operative work between our general societies and the State conventions. What relationships should be cultivated? How can missionary interests and beneficences be best promoted unitedly? Problems in co-operation, in collecting agencies, in supervision of workers, in presentation of denominational causes, were frankly and helpfully discussed. The session on Wednesday morning was a conference between the State convention workers and the Home Mission Society representatives, with reference to specific problems that they must work out together. On Wednesday morning a similar conference was held with the Publication Society representatives; on Thursday afternoon with the city mission workers. Thursday night was the educational session.

Not in the history of our denomination has there been so representative a gathering of our missionary executives. Never have three days been spent so intently by these executives in trying to see their problems together and in working out plans for concerted effective action. It marks an advanced step in getting together for increased efficiency. Many valuable suggestions were made. An important paper was read on Tuesday by Dr. H. L. Morehouse on relationships of our general societies to our State conventions which will constitute a document of permanent reference. It will be submitted to our denominational press for publication in due time.

Provision was made for a continuation of these joint conferences. Meetings like this are to be held only in such places as may be agreed upon. The following were chosen as an advisory committee to plan for next year's meeting: Drs. Emory W. Hunt, H. L. Morehouse and A. J. Rowland, Mrs. Katherine S. Westfall, Mrs. C. A. Robinson, Drs. E. T. Tomlinson, A. B. Coats and E. P. Farnham and Rev. Messrs. D. DeWolf, D. W. Hulburt, S. P. Shaw, O. C. Wright and President Henry Bond, representatives of our general societies, ministers' relief, State conventions, city missions and the Northern Baptist Convention.

This advisory committee was authorized to make inquiry into different conditions and take such initial steps as may seem advisable and prepare a program for the next session.

The separate conferences of State convention secretaries and superintendents and of city mission workers brought their contributions also to these departments. In another place we publish the series of important resolutions adopted by the State secretaries. They express sentiment and sound judgment on many vital topics. It was a delight to have these workers in our city and to share in some ways their splendid vision and their sincere planning. The Home

Mission Society treated them royally, and they reciprocated with the heartiest appreciation. On Tuesday the Society gave a lunch with the secretaries as their guests at the Hotel Martha Washington. On Wednesday Mr. Edgar L. Marston had them as his guests at the Yale Club, after which Dr. C. L. White piloted the company to Ellis Island, and later turned them over to Pastor Hubbell for a tramp through the congested East Side section and a study of missions there. On Thursday the Society gave another lunch to the guests at the Boulevard Café, introducing to them a score or more of workers among people of foreign tongues. This celebrated café is in the center of the great Hungarian population of the city. The East Side excursions were both interesting and instructive.

Throughout all of the meetings Dr. W. A. Davison, State secretary of Vermont, was the busy and alert presiding officer, and J. T. Crawford, State secretary of Kansas, was the secretary. A vote of thanks was extended to these men for their part in planning for and carrying through these important sessions. The conferences closed Thursday night.

Newton Alumni Reunion

The midwinter reunion of the New England Alumni of the Newton Theological Institution was held at Copley Square Hotel Monday afternoon, December 8. One hundred and five were present. After the banquet the president, Rev. J. R. Stubbett, D.D., read letters of regret and greeting from Mr. Albert E. Scott, the treasurer of the Institution, and Professor W. N. Donovan, who is now in Berlin, Germany. Dr. Stubbett spoke loyally of the need for the continued usefulness of the Institution, and introduced President Horr, who spoke of its successful work. Professor R. M. Vaughan, D.D., after one year's service, gave the impressions the Institution had made on a newcomer. He is both a radical and a conservative. As a radical, he said, "I get all I can; as a conservative, I can all I get." He gave a very interesting review of the eminent men Newton has sent into the world. Professor Vaughan bore the greetings of the Newton men to the Rochester alumni meeting in the same hotel. Other speakers were Rev. William H. Spencer, D.D., of Cambridge; Rev. J. Bruce Gilman, of Nashua, New Hampshire, who said, "The churches are looking for ministers who will bring things to pass; they ought to be looking for ministers who will bring things to remain"; Rev. Hugh A. Heath, D.D., the newly chosen general secretary of the Massachusetts Missionary Society, brought the greetings of the Rochester alumni and solicited the support of the Massachusetts brethren; Rev. W. J. Swaffield, of Danielson, Connecticut; Rev. William A. Lee, of Worcester, author of "Newton, Blest Newton," and Rev. D. W. Hoyt, of Worcester, also made addresses. The Newton Male Quartet supplied music.

Reading and Thinking

BY JEREMY TAYLOR.

Read not much at a time; but meditate on what you read as much as your time, capacity and disposition will give you leave; ever remembering that little reading and much thinking, little speaking and much hearing, frequent and short prayers and great devotion, is the best way to be wise, to be holy, to be devout.

The Boston Social Union

The Boston Social Union was the first organization of its kind to be formed in this country, and it has been a model for all similar organizations. Like Topsy, it was not born, but just "grewed." In the early sixties of the



DANIEL SHARP FORD.

last century half a dozen great and strong Baptists of Boston fell into the habit of lunching together. Gradually other Baptist men joined the circle, and they had such a good time that they wanted to make it longer. So one of the number invited the whole company to his house on an afternoon, at half-past five, and they had dinner and spent part of the evening together. The next month another Baptist man did the same thing, and then another, and another, followed in turn, until the number became too large for a private house. Then it was arranged to meet once a month in one of the halls of Tremont Temple. That was the way the Social Union began.

Among those who first met at lunch time were Hon. J. M. S. Williams, of Cambridge, Member of Congress; Gardner Colby, of Newton; J. Warren Merrill, of Cambridge; Hon. Eustace C. Fitz, of Chelsea, and Hon. Robert O. Fuller, of Cambridge—the great iron men of Boston in their day—and Deacon George W. Chipman, long the leading figure in the great Tremont Temple church. Messrs. Williams, Colby, Merrill and Fuller issued a call which defines the spirit of the Union to the present day. It is as follows:

"The undersigned, deeply sensible of the want of concert of action among laymen of the Baptist denomination, and of opportunities for forming acquaintance and for social intercourse, have decided to call a meeting of gentlemen to consider the expediency of forming a club, or association, to meet socially at least once a month, under such rules and regulations as may be adopted after organization."

So the Union was formally organized March 5, 1864, by sixty-one laymen of Boston and vicinity. Of this noble group only two are alive to-day—Mr. Erastus B. Badger, of the First church, Boston, and Mr. Henry A. Pevear, of Lynn. A vast deal of strong Baptist history is suggested by the reading of these sixty-one names, and their sons are, in many instances, leading and useful men in the Union and in Baptist work about Boston at the present day.

It will be observed that the Social Union will celebrate its jubilee next March, and this, together with the centennial of the Foreign Mission Society and the meeting of the Northern Baptist Convention in Tremont Temple, will make the year 1914 a notable one to the Baptists of Boston and vicinity.

The original sixty-one gradually increased, and for several years the number of members has been limited to 325, the number being fixed by the capacity of the hall in which the Union holds its monthly meetings and banquets. But there is always a long list of applicants for membership, who are obliged to wait from six months to a year for vacancies caused by death, removal or resignation before being admitted to the charmed circle. The meetings are held on the first Monday of every month, except the months of summer, and the hour first chosen has always been continued. At half-past four the members begin to assemble, and pass an hour in social intercourse. At half-past five they sit down to the banquet. After fine music and an address the meetings close at eight o'clock. The great

success of the Boston Social Union is due largely to the fact that the members go directly from their places of business, in their business dress, get a good dinner, hear good music and speaking, and leave early enough to keep any other evening engagements that they may have. The secret is that the members get the maximum of enjoyment with a minimum of trouble, and at a time when they would not be otherwise engaged. Many unions have failed because of the time and trouble required to dress, and because the lateness of the hour spoiled the evening for other purposes.

Begun for purely social purposes, the Boston Union has grown into a rich and useful beneficent institution. After the Union had met for a while simply for enjoyment, it was suggested that so large and able a body of Baptist laymen ought to be doing something more than merely enjoying themselves. It was felt that it ought to have an influence for good in the advancement of the kingdom. The suggestion came from Mr. Daniel S. Ford, and a Committee on Christian Work was formed. Mr. Ford was chairman of this committee until his death, December 24, 1899. Here begins a great and glorious chapter in Baptist history in Boston.

Mr. Ford was a Boston boy. As a young man he became associated with Dr. J. W. Olmstead in the ownership and management of *The Watchman*. Desiring to own the paper alone he made Dr. Olmstead a large offer to buy or sell. To his surprise and disappointment Dr. Olmstead was able to raise the money to buy him out. He then tried to buy *The Examiner*, but could not. Before this Mr. Ford had loaned some money to a man who had started a little four-page paper called *The Youth's Companion*. As he could not get his money back, and was at liberty through the loss



FORD BUILDING.

of his interest in *The Watchman*, Mr. Ford gave his attention to the little paper he had been obliged to take over for debt. Mr. Ford, however, did not conduct his enterprise under his own name, but invented the name "Perry Mason and Company" as proprietors, little realizing what that name was to stand for in later years. To his great surprise, under his vigorous management, *The Youth's Companion* began to grow by leaps and bounds, and finally became the admirable periodical of to-day. Its income enabled Mr. Ford to leave a fortune of \$2,500,000 at his death, nearly all to various Baptist missionary societies.

Mr. Ford early became a member of Harvard street church, Boston. From 1875 until his death he was a member of Ruggles street church, and an active worker in the Sunday school and church. To him was largely due the great and useful career of that church. At his death it was said that he had been contributing about \$20,000 a year to its religious and charitable work. As chairman of the Christian Work Committee of the Social Union Mr. Ford was able to lead the committee into wise and useful channels

eighth floors. These include the American Baptist Foreign Society, the New England office of the Woman's American Baptist Home Mission Society, the office of the joint secretary for New England and of the Foreign and Home Mission and Publication Societies, and of the Massachusetts Baptist Sunday School Association.

The one thing that has contributed to make the Ford Building more famous than any other feature is the unique and widely known "Ford Hall Meetings." In his will Mr.



TRUSTEES' ROOMS, FORD BUILDING.

of city mission work. He was the largest contributor to that work while he lived, and at his death left about \$1,000,000 to the Social Union to carry on the work at Ruggles street church and elsewhere in the city.

In order to receive these bequests the Union became incorporated. It at once proceeded to carry out one of the principal objects named in Mr. Ford's will, *viz.*, the erection of a building for the social, business and benevolent purposes of the Union. After careful consideration a lot was chosen for the building on the very top of the highest of the three hills of old Boston, opposite State House Park. Here the present famous Ford Building was erected. It is eight stories in height. The top of the building is of exactly the same height as old Beacon Hill, and the flagstaff is of the same height as the old beacon that in the early days guided the ships in coming up the harbor from the sea. The Ford Building is at once a memorial and a beneficence. Enough offices are rented to pay about four per cent. on the original investment of \$350,000, the cost of the building. A large part of the space, however, is non-income producing. In the basement is Kingsley Hall, seating about 4,251. Two stories are occupied by the beautiful and famous Ford Hall and committee rooms. Free accommodations are provided for the New England Baptist Library. Large use of the halls and committee rooms is accorded freely to Baptist societies of all kinds, but the missionary societies pay rent for their ample and handsome rooms on the seventh and

Ford said with that wise prevision for which he was remarkable:

"The need that Christian business men should come into closer personal relations with the working-man at this time seems to be imperative, because of his religious indifference, his feverish unrest, and his belief that business men and capitalists are his enemies. The attitude of his mind and his tendencies forebode serious perils, and Christianity is the only influence that can change or modify them."

For several years after the occupancy of the building the Social Union did nothing to carry out the wish of Mr. Ford, expressed in this paragraph. But in 1908 Mr. George W. Coleman, who had succeeded Mr. Ford as chairman of the Christian Work Committee, instituted meetings in Ford Hall on Sunday evenings. They have not been exclusively Christian, and are strongly sociological in character. They have been called socialistic, but socialism as a cult has never been advocated from the platform. But all questions concerning the ethical relations of men and women in business and social life have been freely discussed. The meetings have not escaped criticism and opposition, but have been steadily supported by the votes of the Social Union. Much of pure Christian truth has been spoken to those who would otherwise never have heard it. The meetings have been crowded, and hundreds are turned away almost every Sunday evening. One of the most significant results of the meetings has been the deathblow they have given to the old cry that the Church

is not interested in the working-man. If that is said the Boston workman points to the Ford Hall meetings, under the auspices of the Boston Baptist Social Union. And they have fulfilled the dearest wish of Mr. Ford in bringing the business man and the workmen closer together under the banner of the Baptist churches.

Mr. Ford was in advance of his age. In this connection it is of interest to note his ideal of the organization of a city church, as expressed in a letter to Ruggles street church in 1899, the year that he died. He named the following officials and workers:

1. A spiritual pastor and preacher, who should also be the head of the whole organization and work.
2. A vigorous leader for the benevolent and educational work of the church.
3. A salaried Sunday school superintendent who should devote his whole time to the work.
4. A kind-hearted man to help the poor, and to see that the needy were provided for.
5. A canvasser or visitor to search out needy families and children and bring them to church and Sunday school.
6. An intelligence office, or employment bureau, in charge of a capable person.
7. Other help as required by the conditions of each church.

These ideas of Mr. Ford are worthy of careful consideration by church leaders of to-day everywhere.

enterprise that could hardly have been started without the spirit of fellowship cultivated by the Social Union. The hospital has been chiefly promoted by Colonel Edward H. Haskell, president of the board, who is also chairman of the trustees of the Social Union. This board of trustees has charge of all the great property of the Union, and is permanent, consisting at present of Edward H. Haskell, of Newton, chairman; Albert H. Curtis, of Dorchester, secretary; William J. Hobbs, vice-president of the Boston and Maine Railroad, treasurer; and William H. Breed, of Newton Centre; Emory H. Gibbs, of Brookline, and Edward E. Stevens, of the Boston Safe Deposit and Trust Company. By an inflexible rule the Union changes its president every year. The present genial occupant of the chair is Hon. William E. Blodgett, of Woburn. William G. Burbeck, of Newton Centre, is treasurer, Dr. Huling is the beloved and long-time secretary, John H. Miner is the accommodating superintendent of the Ford Building.

The Social Union is far from being an organization of local interest alone. Besides the great influence it has had on the development of Baptist interests in Boston, it has induced the Congregationalists and the Methodists of the city to organize successful unions. All other social unions of whatever denomination in the country have sprung from the same fountain. Great is the honor of starting so beneficent a movement for unity, fraternity and efficiency



MEMORIAL VESTIBULE, FORD BUILDING.

The example of the Social Union led to the formation of a Woman's Baptist Social Union, which also meets on the first Monday evening of every month in a hall nearby the Ford Building. The hours of closing are so timed that the men from the Union go from their meeting to escort home their wives, mothers, sisters, daughters and sweet-hearts. The two Unions admirably supplement each other. Together they have brought the leading men and women in the churches of Greater Boston together, and knit them into one body for the promotion of the interests of the kingdom. The New England Baptist Library and the New England Baptist Hospital are examples of denominational

among the Christian churches, a movement which in coming years is certain to enlarge in the usefulness and scope of its activities.

Prayer Meeting Topics

The American Baptist Publication Society has issued a helpful folder on "Church Prayer Meeting Topics for 1914." The brief outlines and comments by Dr. O. P. Eaches are admirable. The price is \$1 per hundred copies.

Over the Ocean

By Robert Stuart Mac Arthur

FROM LIVERPOOL TO PORT SAID

The distance is 3,200 miles; the time by the boats of the Henderson Line is from twelve to thirteen days. We were advertized to leave Liverpool November 6. As a matter of fact, owing to the amount of cargo and the state of the tide, we did not leave until the early morning of November 7. Our cargo is very heavy, consisting of a number of railway engines and other weighty material. We have seventy-two passengers. They are of the usual variety found on ships to India and Burma. Here are groups of young men going out to fill positions as engineers, as salesmen, and as workers in Y.M.C.A.'s, and in distinctively mission service. Here are army officers who have been home on a furlough and are now returning; here are men appointed to various positions in civil service. Some of the young men have never been away from home before; they have come from country places and villages in England and Scotland. They are making brave attempts not to be homesick. There are no Irishmen among the passengers; they go, for the most part, to Australia, to Canada and to the United States. The passengers are all young; there is only one gentleman whom some might call old, or at least oldish. He, however, feels as young as the most juvenile of the entire company. The ship is really very comfortable, and all the officers are most obliging.

Almost immediately on leaving Liverpool and coming out of the river into the open sea we encountered a storm. It lasted for four days. The ship rolled wearily; at times it pitched sadly. Great numbers of passengers became ill. The wind blew, the rain fell, and the sea rolled. These were weary days. We lost nearly 400 miles of our normal record. The cold also, as we came through the Bay of Biscay, was at times an added trial. But finally we passed Capes Ortegal, Finistere, Roca and St. Vincent, and had passed over the Bay and were in the Straits of Gibraltar.

"THE STRAITS"

Once Europe and Africa were one continent. The Mediterranean was then an inland sea. Then came a break into the ocean. The straits widened, until the present condition was reached. It was a fine sight as we passed the Rock of Gibraltar the other morning. Gloomy and grand, it stood up on our left. What history gathers around this place! Gibel Tarik, the brave Moor, has given his name to this mighty rock, a name that is the symbol of stability around the globe. Here Britons fought the French and the Spaniard and secured immortal victories. It costs Britain much to keep "The Gib," but heroic sentiment and practical interest combine to make its retention absolutely certain. We had just passed over the waters where Nelson won death and glory in the battle of Trafalgar. He chased the French and Spanish fleets half way around the globe to get the chance which now became his in these waters. Those were heroic days; these are truly historic places. We are thus really in the Mediterranean Sea. On our left arise the Sierra Nevada Mountains of Spain crowned with eternal snow—"the Snowy Saw," as the words mean. He was a true poet who invented the word *Sierra*, as applied to these ranges of ragged mountains lifting up their great teeth like a gigantic saw. There are poems in words; here is such a poem. On our right were the mountains of Africa. This territory now belongs to France. The shores are finely protected by lighthouses; in this respect no nation surpasses France. Here at the Straits of Gibraltar were

the so-called "Pillars of Hercules." They still stand up on the pages of history and in the imagination of all students.

THE MEDITERRANEAN

For this sea I have profound respect. Why was it called "the Mediterranean"? What does the word mean? A tyro in Latin can answer the question. It is the Midland Sea. It was really the center of the world's activities. The great nations lived on its shores. China and other extreme Oriental peoples form a class by themselves, and need not be considered in this connection. He who writes the story of the Mediterranean largely tells the story of the human race. He must write of the Phœnicians, one of the most wonderful people of the world. From 1300 to 1000 B.C. they sailed this sea; they planted their colonies on its shores and on its islands. They pushed through the Straits of Gibraltar and mined tin at Gades, now Cadiz, Spain, taking the tin to Tyre and Sidon to be used in the manufacture of bronze. They went to Britain, carrying with them the worship of Baal, traces of which are found in social customs in Scotland to this hour. Sir Walter Scott sings of "Beltane's fires." Feasts in honor of Baal began one division of the year; the name is still retained. The roll of the Mediterranean is heard all through the Psalter. It was the sea to which men went down in ships and saw the wonders of the Lord in the deep. It was the sea of Jonah's exploits. It was the sea of Cæsar and Antony; the sea of the Carthaginians and the Romans. Alexandria, with its schools of philosophy and religion, schools which have so largely shaped the world's thought, was on its shore. The Apostle Paul was shipwrecked in its waters. Sunday, November 16, we sailed past Malta, and saw the monument erected to commemorate Paul's visit to that island. It was the sea whose islands were stepping-stones for the feet of apostles who were carrying out the great commission to preach the Gospel to every creature.

The history of civilization has grown around three great bodies of water. The first of these is the Mediterranean. For long years its shores were the world. It would seem as if on the Pillars of Hercules some one had written *Ne plus ultra*, "Nothing more beyond." The whole world was here. Then came others besides the Phœnicians, who struck off the word *ne*, leaving the motto "More beyond." These men pushed out into the Atlantic; its population grew rapidly on both shores. It became the Mediterranean, the Midland Sea of the world. What do we see to-day? "Westward the Course of Empire takes its way." To-day the Pacific is becoming the Mediterranean of the world. The nation that is dominant in the Pacific will largely be the world's master. William H. Seward saw this truth when he prophesied mastership to the people who control this ocean. General Grant saw it when he made his trip around the world. All students of world movements see this truth to-day. Half the population of the globe, about seven hundred millions, live virtually on the Pacific.

Soon after coming into the Mediterranean a bright sun, warm breezes and gentle waters greeted us. There are times, indeed, when the Mediterranean gives travelers choppy seas and wretched experiences; but we have a sea as smooth as the waters of the Hudson. Our ship during the trip of over 1,900 miles from Gibraltar to Port Said, has made up much of the time and distance lost during the storm on the Bay of Biscay.

The Trend of the Southern Baptists

By William Russell Owen

Perhaps no denominational agency in all the world is doing just the work that is at present pursued by the Evangelical Department of the Home Mission Board of the Southern Baptist Convention. In the days of the World's Fair in Chicago Mr. Moody and his co-workers maintained



WILLIAM RUSSELL OWEN.

a united city-wide effort for months. Wilbur Chapman has time after time organized city campaigns with simultaneous meetings in many churches. Gypsy Smith, until a short time ago, was the evangelistic representative of the Free Church Council of the British Isles. All of these movements are similar, though not precisely parallel, to the work of this evangelistic force.

A MOVEMENT RATHER THAN A CAMPAIGN

The chiefest distinguishing characteristic of the evangelistic work of the Home Mission Board is that it is a policy rather than a campaign. Southern Baptists have now pursued an unbroken evangelistic movement for more than seven years. Sometimes the city-wide campaign is the method, sometimes the field to be covered is an entire State, and often in the weakest and most isolated spots the strongest of the evangelists hold a local meeting. The man and the city are incidents in the program of the Southern Baptists aggressively to evangelize all the while with an organized corps of workers.

The evangelistic force is composed of twenty-five expert workers, singers and preachers, led by Dr. Weston Bruner, the secretary of evangelism of the Home Mission Board. Dr. Bruner is well equipped by temperament and a long experience in the pastorate to be at the head of this department. His leadership is genial, and sane, and cautious. He is himself a preacher of more than ordinary ability, and with a forceful and graceful personality has led this effort in evangelism to the highest effectiveness. While in a pastorate in Baltimore, where foreigners were pouring into his neighborhood, Dr. Bruner started the popular method of street preaching, and thus won to the old Lee street church large and responsive congregations. Then in Richmond and Washington and San Antonio Dr. Bruner gathered the varied experiences of Southern Baptist life, which prove to-day a good reserve in the multitude of varied demands upon such a leadership.

SOME METHODS USED

The ideal of evangelism in the South has been raised by this force of workers until to-day the tone of evangelism throughout the entire South is being raised. The carpet-bagger type of evangelist, who goes abroad over the land advertising the guarantee of a "successful meeting," and the hair-raising story teller, and the high pressure persuader is gradually being forced into wise and Scriptural evangelism. These evangelists are all warm of heart and afire with a holy zeal, but there is always with them the ideal of sanity in their method of presenting Gospel truth. Dignity is sometimes thrown to the scrap-heap upon the same principle that Mr. Moody once declared when he said, "I thank God dignity is not a fruit of the Spirit." These men preach on the streets, they challenge the passer-by

with the music of a first class quartette of trained evangelistic singers, they preach in the language of the crowds that gather. They will argue sometimes with a disturber, and in the end, having caught the conscience and heart and head of the rapidly gathered crowd, they will flame as real lights of the world, the heralds of the gospel of good news. These men will go to the shops of the railroads, the cotton mills of the suburbs, the rescue missions of the city's slums, the prison stockades of the chain gangs, and the camps of the outcast, wheresoever they may be pitched.

CAMPAIGNS, SUCCESSFUL AND PROJECTED

Last year the objective of attack by these forces was the State of Florida. In hamlet and home, in church and mission, on the coast and at the center, these combined soldiers of the King pushed their unwearying campaign. The whole campaign was laid out by the general evangelistic. Flank movements and sentry duties were but parts in the well timed plan of attack. The result was a mighty victory. Louisiana will be the next large field, and with the New Year all of the army of evangelism will throw its strength into that State. Recently the simultaneous plan of holding meetings in the city was used in Birmingham. There were fifteen meetings continuing at the same time. During two weeks the campaign was a driving one. The city was aroused, the Baptist forces had an ingathering of perhaps 900 new church members, 600 of them by baptism. Four hundred and fifty-two services were held. On a Sunday six different mass meetings were held, and 20,000 people heard the preachers on that day. More than 100 shop meetings, or those of like character, were held.

Gypsy Smith had been to Birmingham about two weeks before this campaign was begun, though it had been planned a long time before. Gypsy Smith had kindled a fire which had aroused the city's conscience, popularized religion, and dignified the work of the evangelist. Perhaps more credit is due to his wonderful work than I give it, but after his meeting, which had led into the churchless less than 100, the Home Board forces came and there were baptized into the Baptist churches more than 600. A similar experience occurred five years ago in Baltimore, when the Home Board forces followed a wonderful central meeting by Gypsy Smith with like results as in Birmingham.

CO-OPERATION WITH THE NEGRO CHURCHES

Evangelist J. W. Bailey is the negro member of the evangelistic force. He is regularly employed and directed by the Home Board. He preached in one of the meetings at Birmingham, and at his side stood Evangelist J. Tolliver, another negro. These two did valiant service among the negroes. A sad occurrence was the death of Brother Tolliver during this campaign. Falling at his post, he was faithful to the end, and such as he will receive a crown of life. J. W. Bailey is an able man, typical of his race, and born in Texas. This man is an unusual negro in the commonsense interpretation of his relation to the White Board. With a fine ease of manner, with never an offensive assertiveness, Brother Bailey has won the confidence and love and admiration of the entire force of workers, while he himself has always proclaimed the fact that he is a negro by spelling the word with a big "N," and out of that noble race pride he has given himself to the task of bringing to his own people a better day with the Gospel of our common Lord.

For the Deepening of the Spiritual Life

The First Love

BY REV. ANDREW MURRAY, D.D.

III. Leaving the First Love

"Thou hast left thy first love." Whatever can be the reason that one who has known something of this love could leave it again, and fall away from that blessed life? I have already stated that one great reason is *ignorance*. They did not know what it was that made them so happy. They did not know—perhaps it had never been told to them—that the real gem, the genuine treasure, to be sought for and preserved above all was nothing less than the love of God in Christ, and the heart's love to him. They did not know that the one thing Jesus wished to give them, and wanted from them, was *love*.

And why do I lay so much stress on this ignorance as the reason for the leaving of the first love? For one great reason: Because this gives one courage to expect the return of these souls. When it becomes clear to them that it was through ignorance they had wandered from the right way, when they realize that, should they open their hearts anew to the love of Jesus, and let their love be kindled at the fire of his love, they need never again fall away from love, then will hope and courage revive, and the way be opened for them to return to him who is calling them.

"Come all ye who have left the first love, and listen to me while I try to show you how ignorance concerning a life of love is the cause of the various byways of error that lead the soul astray and far from God. Listen, so that you may understand in what the power and value of the first love consist, and may know, when you have come back, how you may be preserved from wandering away again.

1. LOVE DEMANDS A PERFECT HEART

This is a self-evident fact, and yet one that many do not understand. In the natural life we understand it well enough. What would one think of a woman who does not unite herself to her husband with a perfect heart, with a whole-hearted surrender? Such a marriage is considered an unhappy one. And how can the union with Jesus be a happy and lasting one if the soul does not give itself entirely and undividedly to him?

And too often this is not understood at all. The Lord Jesus wants to have us altogether for himself. He wants to remove us entirely beyond the power of our own will—the great source of sin and suffering. He desires that we, when we become his, should no longer follow our own inclination, but should follow him closely, and do that which pleases him. He wants us, body and soul, in secret and in public, in our spiritual and temporal lives, to be known as those who have enlisted under him, and are being kept and guided by him. And all this is quite impossible, unless we love him whole-heartedly, and give ourselves to him in absolute and full surrender.

It may be that you do not understand all this. You thought that you had received salvation from him, and must now serve him in so far as you are able to do so. But you did not realize that you might not follow your own will in the least thing; that the most commonplace work, the daily attitude, and all intercourse with others must bear this inscription: "I belong entirely to Jesus." And yet the Lord has stated clearly the three distinguishing marks of the true disciple: "If any man will come after me (1) let him deny himself, and (2) take up his cross, and (3) follow me." To *deny yourself*, your own inclination and way, to give it up

altogether; *to take up the cross*, whereby you become crucified to the world, and the world to you, and you become altogether separated from it; *to follow him*, in everything to walk in his footsteps, and to do as he would do; that is what Jesus asks of us.

Do not say that I am making the way too difficult, and am discouraging you against return. The love of Jesus can demand nothing less. Or can he be satisfied with a divided heart? O then his love would be worth nothing! No, true love will always want the whole heart. And your own love would not be satisfied with less. When you are able to see how he has loved you, how fully he has given himself for you, then you realize that his love must have nothing less than a perfect heart. Love always means inclination, joy and power. Love is not a burden we have to carry, but a power that carries us.

Return to the Lord Jesus, in the light of his love, to give yourself to him, to let yourself be loved by him, and to let him shed his love in your heart. And you will learn to love him, your Lord and your God, with all your heart and strength.

2. LOVE DEMANDS CONSTANT FELLOWSHIP

Two friends who love each other warmly are continually longing for fellowship. They are glad to be together; love rejoices in the loving intercourse. The love of Jesus longs in a way we cannot understand for fellowship with his redeemed, his loved ones. And this life of love cannot prosper, or even exist, unless those who are saved also delight in this fellowship.

Here again we find one of the frequent causes of the leaving of the first love. The soul did not know that love—the love between Jesus and itself—is the chief thing; that without this fellowship no love can exist. The new disciple thought that prayer in secret was meant only for approaching the Lord with certain needs, and then asking for mercy. He knew not how it came about that he wearied of prayer so soon, that there was so little urgency to pray. The reason was that to him prayer did not mean the communion of love. The first love grew cold and pined because it was not supported by loving fellowship through prayer with him who loves us.

This remark is found anew in ancient writings. Religious declension usually begins in the inner chamber. The disciple is satisfied with the joy he has; he feels himself strong in his resolution to serve the Lord. When he feels cold and weak he seeks intercourse with other Christians. He does not understand that his whole life depends daily on what the Lord gives and does to him. Jesus Christ must have us actually under his influence and in his companionship daily, to cultivate, to teach, and to shape us. We do not receive a certain quantity of grace or of life with which we must try to get on. No, Christian! Jesus is our life in such a literal sense that close companionship with him every day is indispensable. He wants to remain with us throughout the day, in all our affairs; but on one condition—that we take time to speak with him daily, in our quiet hour, that we sacrifice work and time in order to pour out our hearts into his, and to receive from his heart the love that he only can give.

No fire can remain burning unless it is fed. The fire of love cannot burn if it be not kindled and strengthened daily from on high. The daily fellowship of love with Jesus is indispensable; failing that, it always happens that one leaves the first love.

God has placed it in our inmost hearts that the more we

realize the reasonableness and naturalness of any law the more willing we are to obey it. You have not realized the importance of daily prayer, as a means of loving intercourse with Christ, to keep up your love; hence your wandering away. Should you now desire to understand something of this, do not fear to confess your error and to believe in a change of heart. Return to him who wants love; who will create love in your cold heart; who is Love. Come back and offer yourself now as one who is unworthy to be taken up and to remain in his love. He who bemoans your loss of the first love will not cast you out.

3. LOVE DEMANDS UNDIVIDED TRUST

About what I have stated above more than one may think: "This is too high for me—to live so absolutely in his love; I see no chance of doing so. That perfect heart and close communion—I cannot promise them. I have no courage for returning; I shall just wander away again."

And why does the soul speak thus? Because it depends upon its own strength, and regulates its expectations accordingly. This is nothing less than unbelief, that same unbelief that has caused the first error. It does not realize that the whole life of the Christian, however sinful and weak it may be, must be a life of love. That is, a life in the love of God, surrendered to it, trusting in it, to give and to mark everything in us with divine faithfulness. It is a life in which God's love is believed in, and accepted and experienced in such a way that it kindles our love and keeps it burning. Yea, love demands not only a full surrender and a constant fellowship, but, above all, a simple, unlimited belief that it will not be withheld, by any unworthiness and weakness, from giving its blessing of love.

The question is often asked me: Why do so many fall back? How is it that so many grow cold so soon?" My usual answer is this: They have relied on their own strength. They do not know that Christ wants to do everything; that they may expect this from his love; that their whole life must be a depending on and receiving of his love. O that they had known this—that the chief factor in Christianity is the love of Christ! Not only has he died on the cross, but he wants to work in us, every day and every hour, because we are altogether powerless. Therefore the one, yea, the only, thing he desires is this, that our hearts should trust in him. The heart is the seat of love; when one trusts whole-heartedly, one trusts lovingly. The heart that clings to Jesus, the true, living, divine Love, in faith, cannot but be kindled with love in return.

The love of Christ demands trust. The regenerated Christian is a weak child; he cannot stand or walk alone. As God has ordained the love of the mother to care for the weak child, and the child learns by itself to love the mother in return, so God has given Jesus in his love to care for us. If we could only trust his love, how we would be enabled to see that everything is included in this: the Christian life is a living in love. Christ's love does everything for us. Our love trusts in him, and in that trust it becomes perfected and strengthened.

The leaving of the first love would never have come to pass had we but known at first that it was our glorious calling to abide in the mighty, ever-protecting love of Jesus. The first love would have continued; we would have gone forward from strength to strength. We would have lived through faith in him who hath loved us and given himself to perform everything in us.

Christmas is indeed the season of regenerated feeling—the season for kindling, not merely the fire of hospitality in the hall, but the genial flame of charity in the heart.—*Washington Irving.*

Dr. George A. Gordon on Militarism

The military spirit is rampant all over the world. The military spirit for defensive purposes is a necessity, a noble necessity; and further if one nation arms itself to the teeth by land and by sea it compels every other nation to do the same. Nevertheless, let us see what reliance on military power means. It doesn't mean the reign of reason; it doesn't mean the reign of conscience; it doesn't mean the sovereignty of enlightened self-interest. It means in the last analysis that reliance is placed by the great nations of the world upon brute power. Out of this conception of life as dependent finally not upon reason, not upon right, but upon brute power, comes the amazing interpretation of human society downward into the struggle of existence upon the animal level, with its principle of the survival of the fittest. Here is the world, here are the good things in it, and there are not enough to go round; the strong get more, the less strong get less, and the weak get none. In the contest they are driven remorselessly to the wall and die without pity. Here is an utter contradiction of the spirit of the Christian Gospel, which puts the trumpet to its lips and calls out to all the world that we that are strong ought to bear the infirmities of the weak and not to please ourselves.

Modern Excuses

Dr. Len G. Broughton gives a modern adaptation of those who "with one accord began to make excuse." Here are the old-time excuses brought down to date:

I am tired; I pray thee have me excused.

I have bought a new motor car, and must needs go and try it; I pray thee have me excused.

I have married a wife who has Sunday evening parties; therefore I cannot come.

Dr. Broughton also declares that it is difficult "to get a card of invitation distributed nowadays without paying some one to do it." He is right, for all service must be paid for nowadays. If a man can sing a little or play the organ a little he insists upon a paid position. There is a strong movement for paid Sunday school teachers, but we have not yet heard of any movement looking to the paying of men to do the praying in our churches.

Love is as gold in the rock. The mountain is but stone, and the gold is rare and scarce, and is found in veins here and there. So in this life it is in loving. We are too proud, too coarse, too selfish, too ungenerous; we are not magnanimous enough. Love runs in veins through us; and we are to take the experiences of love when it is in its most perfect moments in its ecstatic state, as it were purified gold, seven times purified and made clean—we are to take these as our ideals. Then we are to lift up, by the imagination, our conceptions to a state in which our character will turn on this feeling—not occasionally, but as an ordinary experience. Nay, we should rise up so completely into the influence of the purity and disinterestedness of this feeling as that it shall control all the other feelings, and harmonize them, till the conscience, and the reason, and the moral sentiments all are penetrated with the summer of love, as the whole atmosphere is, at times, penetrated by the warmth, and fragrance, and beauty of nature. And when we have thus by loving raised the ideal of loving, that very ideal comes back to rebuke, to correct, to restrain. It does not diminish and undervalue love; it augments the value of it. It teaches us how small it is; how it should be developed; and how pure, how unselfish, how generous, how noble it ought to be.

Some Holiday Books

Letters to Edward. By Malcolm J. McLeod. Fleming H. Revell Company. \$1 net.

Dr. M. J. McLeod is one of America's most brilliant preachers. From far-away California he came to one of our ancient and wealthy churches, and immediately flooded it with the fragrance of his delightful ministry. He has been a voluminous writer of devotional books, but this, his latest book, stands solitary and alone in its uniqueness. It is a series of letters written to a ministerial friend who went to the Far West with the hope of recovering his health. From his study here in New York Dr. McLeod wrote him this long series of intimate and tender and friendly letters. In these letters the author instantly reveals himself as he could never have done in an autobiography. We read his innermost thoughts, his deepest longings, his noblest aspirations. We learn of his tender sympathy, his broad affection, his deep faith. Incidentally we learn much of his culture and of his intellectual cravings. The book gives us a sidelight on the problems of a city pastor. The letters were written without the remotest thought of publication, but as the shadows began to lengthen and as the life of the friend of Dr. McLeod neared its end he especially requested that these letters should be given to the world. The author could not refuse to grant the last and most pathetic request of his friend, and so the letters are given to us in this charming volume. If we mistake not, this will prove one of the most popular books of the year, and we have no doubt that it will be greatly blessed to many hearts.

Lectures and Orations. By Henry Ward Beecher. Collected by Newell Dwight Hillis. Fleming H. Revell Company. \$1.20 net.

We have presented to us here nine lectures by Beecher, and an appreciation of Beecher by Dr. Hillis. These lectures have all been printed before, but at last they have been gathered into a single volume, and in this form they will be widely circulated and read. We are glad that a new generation will come to know Beecher, the transcendent orator, the versatile lecturer and the brilliant preacher. The volume contains the following lectures and orations: "Puritanism," "The Wastes and Burdens of Society," "The Reign of the Common People," "Eloquence and Oratory," "Channing," "Sumner," "Wendell Phillips," "Grant and Lincoln." Dr. Hillis has edited the book, and the publishers have made it a handy and attractive volume.

The Parable of the Cherries. By Edward A. Steiner. Fleming H. Revell Company. 50 cents.

The distinguished author of this little book is known the world around for his devotion to the stranger within our gates, and in this little book he rings out a fresh call to all of us to give ourselves in self-sacrificing life to those who need our service. Before this little book came into our hands we did not know Dr. Steiner as a writer of fiction, but even in writing fiction he cannot get away from those to whom he

has devoted his life. This little volume will be admirable as a presentation book for the coming holidays.

Peloubet's Select Notes on the International Lessons for 1914. By Rev. F. N. Peloubet, D.D., Professor Amos R. Wells, Litt. D., LL.D. Fortieth annual volume. W. A. Wilde Company. Cloth, \$1 net; Interleaved, \$2; Morocco, limp, round corners, \$2.

It may truly be said of this well known annual publication, as Shakespeare makes *Enobarbus* say of *Cleopatra*,

"Age cannot wither her, nor custom stale Her infinite variety."

For year by year it comes to us, fresh in form and matter, and full-freighted with information from all lands and climes that can throw light upon the lessons, and thus help the teacher to explain and illustrate them understandingly, yet without depriving him of the privilege—or rather compelling him to exercise the privilege—of adapting the material to the minds and hearts of his pupils. It is not a crutch for the lame (or lazy), but a help for the diligent. The teacher who uses these "Notes" wisely will be doing his class good, and helping himself at the same time to a broader and deeper comprehension of the great, enduring truths of the divine Word.

Miss Santa Claus of the Pullman. By Annie Fellows Johnson. The Century Company. \$1 net.

It is not, perhaps, too much to say that Annie Fellows Johnson in "The Little Colonel Series" produced the finest series of young people's books ever written. We are delighted, therefore, that she has now given to our boys and girls *Miss Santa Claus of the Pullman*. This is a distinctively Christmas story, in which every boy and girl will rejoice, and it ought to be put into the hands of boys and girls everywhere. It is beautifully illustrated with Christmas pictures. The story is novel in its conception and breaks new ground.

Sonny Boy's Day at the Zoo. Verses by Ella Bentley Arthur. Photographs by Stanley Olisby Arthur. The Century Company. 90 cents net.

A beautiful child's book, in which Sonny Boy is taken to the zoo and introduced to all kinds of animals. The story is written in catchy verse, and the illustrations are as fine photographs as we have ever seen. The book is a marvel of beauty, and we wonder that so handsome a book can be published at so low a price.

Elizabeth, Betsy and Bess. By Amy E. Blanchard. W. A. Wilde Company. \$1 net.

"Elizabeth, Betsy and Bess" are three school girls and not one, according to the old quotation. They live in a small place and are intimate friends. Elizabeth, the leading spirit, possesses a large imagination, a strong appetite for fairy stories, and an avidity for important sounding words. The first two propensities lead her and her friends into some remarkable scrapes, while the third convulses her elders when she tries to explain serious situations to them and makes it difficult for them to be severe. The characteristically girlish sayings and doings of these

three will appeal strongly to girls in their early teens.

Phyllida's Glad Year. By Grace Blanchard. W. A. Wilde Company. \$1.

This book carries the heroine of "Phil's Happy Girlhood" through a year that brings many wonderful changes and pleasant happenings. Quite as prominent in the story is Phil's Boston friend, Dorothea Dalton, with some new experiences that come to her. The sayings of Phil's Boston friends are always diverting, and their doings amusing. Phil herself remains an ideal heroine in every situation and under all circumstances. It is an admirable book for girls.

The Young Homesteaders. By J. W. Lincoln. W. A. Wilde Company. \$1 net.

Here is a boy's book which tells in a graphic and interesting way the story of two boys who made a home in the West. They went through all sorts of hardships, and had adventures and hairbreadth escapes galore, but they were cheerful, happy, thorough-going young men, and so they won out at the last. This is another of the fine books which have recently been placed upon the "Boys' Dollar Bookshelf" by the publishers.

The Snow Queen. By Hans Anderson. George H. Doran Company. \$2 net.

This beautiful edition of *The Snow Queen* and other stories from the famous writer of fairy stories will be welcomed as an exquisite Christmas gift for children. The book is magnificently made and beautifully illustrated with color plates by Edmund Dulac. It contains the stories of "The Snow Queen," "The Real Princess," "The Emperor's New Clothes" and "The Wind's Tale."

Really Truly Nature Stories. By Helen S. Woodruff. George H. Doran Company. \$1 net.

Through this beautiful Christmas book our children will become acquainted with the muskrat, the oven-bird, our friends the snakes, fairy thorns, the wood kitten, the monarch, the village kingdom, the bat, the dragon-fly, the ruby-throat, the scarlet underwing, the painted turtle. The book is finely illustrated.

The Communion of Saints. Edited by May Byron. George H. Doran Company. \$1.50 net.

This is an exquisite selection of thoughts from authors old and new for every day throughout the calendar year. It is an unusual selection in every way. Under each day there are a half-dozen striking quotations bearing upon the subject chosen for the day, and these subjects cover the whole round of human life. We cannot imagine a more delightful gift book, for every one who sees it will want to possess it.

Days with the Great Composers. Second series. George H. Doran Company. \$1.50 net.

This holiday book will be a delight to lovers of music. By it they will be brought into intimate communion with the great

composers. They will study Chopin, Gounod and Wagner with new interest after reading these famous stories of their struggles, their triumphs and their dreams. Beautiful colored cuts, finely mounted, are scattered through the book. For a music-lover this book will be a delight.

In the Kingdom of the Future. By Norma Bright Carson. George H. Doran Company. 50 cents net.

This is a bright little story, with fine ethical ideals and spiritual aspiration.

The Chimes. By Charles Dickens. George H. Doran Company. \$1.50 net.

The publishers have given to us the most exquisite edition which we have ever seen of Charles Dickens's beautiful little book. The quaint characters come before us not only in the famous words of Dickens, but in the clever and altogether admirable drawings of Hugh Thomson. These illustrations are in color, and add immeasurably to the interest of the book. It is a book of Christmas bells, and it will make happy any home which possesses it.

Gospel Text Calendar for 1914. H. S. Hallman, publisher, Box 758, Berlin, Ontario. 25 cents postpaid.

A thirteen-page calendar, with one month and appropriate texts on each page, printed in colors.

A Bedouin Lover. By William Allen Knight. The Pilgrim Press. 50 cents.

A year or two ago everybody at Christmas time was reading *The Song of Our Syrian Guest*. We are delighted that another little book has come from the pen of Mr. Knight. In this story he tells his experiences under the shadow of the Sphinx and the Pyramids of Egypt. There his Arab guide tells the story of his own love-romance, and that story Mr. Knight retells in felicitous language in this beautiful booklet. The book is finely illustrated with color plates. It will prove a popular presentation booklet for the coming holidays.

An Idealist at Large. By W. Dunlop Robinson. The Pilgrim Press. 50 cents net.

Mr. Robinson shows that the idealist is needed "at large," and should not be shut away from the practical affairs of everyday life. He brings inspiration for those despairing in their efforts to uphold ideals and to those striving to attain them.

Abram's Freedom. By Edna Turpin. The Pilgrim Press. 25 cents net.

This touching little story of a slave who loved a free negress and worked to earn his freedom, comes in a white envelope tinted with green to match the attractive paper binding.

Here Are Ladies. By James Stephens. The Macmillan Company. \$1.25 net.

The author of this book became known in America by *The Hill of Vision* and *The Crock of Gold*, both of which proved popular and won the commendation of the critics. We have in this volume twenty short stories of a very unusual character. They are bright, witty and altogether novel. A good series of short stories is more unusual than a good extended story. Every reader of this volume will be grate-

ful to the author for his stories, which are adapted to "chase away dull care."

The Secret of Achievement. By Marion Le Roy Burton. The Pilgrim Press. 50 cents net.

In this little brochure the president of Smith College, with clear thought and winsome language, exhorts us to vision, to courage and to perseverance, declaring these three things to constitute the secret of achievement. The little book is daintily bound and printed.

The House of Happiness. By Kate Langley Boshier. Harper and Brothers. \$1.25 net.

A kind of thrill came to our heart when this book was placed in our hands. *Mary Carey* and *Miss Gibby Gault* are old and dear friends of ours, for they helped us to while away weary hours in a convalescence which followed a sharp illness. Through those books we became acquainted with Kate Langley Boshier, and anything that she writes will always receive a welcome from us. This new story, *The House of Happiness*, is full of the quaint humor of the books which we have mentioned, but it is a more ambitious story than either of them, and has more the character of an ordinary novel. It is full of brightness, good cheer and sympathy, and old-fashioned love is not absent from its pages. It ends, as all good novels ought to end, making you feel that all life is not a blunder.

Young Women's Christian Association Calendar for 1914. Publication Department, 600 Lexington avenue, New York. 30 cents postpaid.

This beautiful calendar has a separate leaf for every week in the year and a separate quotation from some great author for every day in the year. To hide away these quotations in one's memory would be to have a storehouse of the most beautiful things in our literature.

Lady Laughter. By Ralph Henry Barbour. With illustrations in color by Gayle Hoskins and Decorations by Edward Stratton Holloway. J. B. Lippincott Company. \$1.50 net.

Mr. Barbour does not fail to give us, at least once a year, at the holiday season, one of his bright and dainty pictures showing the course of true love—sometimes running smoothly, sometimes otherwise, but always, as it should, leading to the haven of peace at last. The present volume, which is, as usual, charmingly presented by the publishers, forms no exception to the rule, but pretty, impetuous "Lady Laughter" has some heart-aches to undergo before her ship arrives. Every lover of lovers will joy in this odd story, replete with queer and laughter-provoking situations.

In the Heart of the Christmas Pines. By Leona Dalrymple. 50 cents net. **The Man Who Found Christmas.** By Walter Prichard Eaton. McBride, Nast and Company. Each 50 cents net.

The publishers have given us two charming Christmas booklets, beautifully bound, and each with a colored frontispiece. The story in each book centers about the Christmas holiday, and each is full of delightful Christmas cheer. The books will be ideal for little Christmas remembrances, for they both breathe the spirit of good



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cheer, and both tell how happiness may be broadened, and the secret of Christmas joy.

The Pictorial Life of Christ. By Ira Seymour. Dodd, Mead and Company. \$2 net.

All students of the life of Christ will delight in this beautiful volume, which contains eighty full-page reproductions from plastic models by D. Mastroianni. The text is interesting, and put in a novel way. The book is a good illustration of the progress of the printer's art. It will make an excellent gift book.

B.Y.P.U. DAILY READINGS.

Monday, December 15.—The program of John the Baptist (Luke 3:1-22 [23-38]). (David's army victorious. 2 Sam. 18:1-15.) Tuesday.—Jesus without honor in his home town (Luke 4:1-15) 16-30 [31-44]. (David's sorrow at killing of Absalom. 2 Sam. 18:16-33.) Wednesday.—Four fishermen called to fish for men (Luke 5:1-11 [12-39]). (David on his way back to Jerusalem. 2 Sam. 19:1-15.) Thursday.—Luke's record of the Sermon on the Mount (Luke 6:1-19) 20-49. (Greetings of Shimei and Mephibosheth. 2 Sam. 19:16-30.) Friday.—Nain's dead raised; a woman anoints Jesus (Luke 7:1-10) 11-17 [18-35] 36-50. (Provision for good Barzillai and Gileadite. 2 Sam. 19:31-43.) Saturday.—Some parables by the seaside (Luke 8:1-25 [26-50]). (Bloody Joab puts down revolt in the North. 2 Sam. 20.)

CHRISTIAN ENDEAVOR DAILY READINGS.

Monday, December 15.—Spirit of good will (Luke 2:8-14). Tuesday.—Spirit of sacrifice (Tit. 2:11-15). Wednesday.—Spirit of service (1 Cor. 9:19-27). Thursday.—Power that prevails (Rom. 8:11-18). Friday.—The final vision (Rev. 21:1-7). Saturday.—Love realizes it (1 Cor. 13:1-8).

Sunday School Lesson

LESSON XII. DECEMBER 21.

Christmas Lesson. John 1:1-18.

Golden Text: And the Word became flesh, and dwelt among us. John 1:14.

Notes on the Text, by Thomas O. Conant

This lesson relates to the most transcendent event in the annals of time: the appearance on earth in a human body of the Son of God, "who was conceived by the Holy Ghost," was "born of the Virgin Mary," lived for thirty-three years as a man among men—save that he was "without sin"—was crucified by lawless hands, was raised from the dead, and was exalted to the right hand of God, where he ever lives to make intercession for those who put their trust in him. Many other matters of a practical character are touched upon in the New Testament, but this is the foundation and main superstructure of the Gospel narrative. On the solid fact of the incarnation of the Son of God, the eternal Word, our faith is built, our salvation assured.

I. THE INCARNATE WORD.

Vers. 1-5. The first eighteen verses of this Gospel form the prologue to the entire book. John's purpose in writing this Gospel, as stated by himself, was that "ye," the disciples of the Lord, "might believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (20:31). "With this," says Dr. Hovey, "the prologue agrees; for it introduces the narrative which is to prove that Jesus is the Christ, the Son of God, by a statement concerning his being and work which, for simplicity, completeness and depth has never been approached."

I. THE INCARNATE WORD.

Vers. 1-5. These verses carry the thought back to the opening words of the sublime Hymn of the Creation in the first chapter of Genesis, where it is declared that "in the beginning God created the heavens and the earth." Here the statement is: *In the beginning was the Word, and the Word was with God, and the Word was God.* In these introductory verses, and through the entire prologue, John identifies the human Jesus with the creating Word, who *became flesh, and dwelt among us.* If we are Christians, followers of Christ, we must believe this; if we do not believe it, we are not Christians, whatever we may choose to call ourselves. Many attempts have been made to refute or begot this statement. They began before the Apostle's death, and led him to write this Gospel. Thus one class of teachers, the Ebionites, "would recognize in him nothing but the man," says the learned and pious Dr. Neander (*The First Epistle of John*, translated by the late Mrs. Hannah C. Conant), "though gifted with extraordinary divine powers for the fulfilment of his human calling"; while others, the Docetans, held that "the divine glory shone in the appearance of Christ with an overwhelming radiance, before which all that was human vanished from sight." Between these opposite conceptions, Dr. Neander continues, "there arose a third, that of Cerinthus, which seemed to reconcile the two extremes, but

which was at bottom a compound of what was erroneous in both, and allowed neither to the divine nor to the human in Christ its just claims." The Gospel of John, on the contrary, avoiding these opposing misconceptions, gave the Apostle's testimony, "derived from his own direct perception and personal experience of the life of Christ, in which the glory of the only begotten of the Father had revealed itself to him, beaming forth in his whole manifestation." These erroneous conceptions of the true being of Christ have survived through all the centuries, and are to be met with to-day, under new forms, but having the same spirit, and we have constant need to guard ourselves against them, and cling tenaciously to the teachings of those who knew Jesus on earth, or to whom, as in the case of Paul, he revealed himself from heaven, and who, under the guidance of the Spirit, wrote of him.

The purpose of John being, as already intimated, to exhibit the Lord in his true character as "God manifested in the flesh," he aims, both in Gospel and Letter, to exalt Jesus as the divine Son of the Father. And so, in this first paragraph (vers. 1-5), he tells us who Jesus is, what he has done, and what is his relation to God and man. And he tells us, in a word, what the attitude of the unenlightened man is toward him. *Although in him was life, and the life was the light of men, a light shining in the darkness—the deep moral darkness that then covered, and now, save here and there in reborn hearts, covers the earth—the darkness comprehended (or apprehended) it not.* These apparently simple statements, expressed in simple language, reach into the infinitudes of eternity, and involve the deepest philosophy, of which the finite mind can only touch the hem.

2. THE TRUE LIGHT.

Vers. 6-13. From this profound contemplation of eternal mysteries, the Apostle turns for a moment to the great Forerunner, John the Baptist, who, he says, was *a man sent from God . . . to bear witness of the light.* What the witness of John was is explained later in the chapter. He now desires simply to show, in answer to inquirers, that John was not the light itself, but a witness of the light. John himself had hastened to disabuse the minds of his hearers on that point (Matt. 3:1-4). The Apostle adduces one incident to show how he fulfilled his mission (vers. 19-37). In the paragraph we are considering John makes it plain that not all mankind are children of God (as some nowadays assume), but only those who *receive him, who believe on his name, who are reborn into the life of God.* In other words, it is not by birth, but by rebirth, that we *become children of God.* This is the foundation truth of the Christian faith. Every scheme for establishing the kingdom of God in the world that fails to recognize and conform to this fundamental truth is misleading and must prove futile. Jesus said to Nicodemus, "Ye *must* be born from above."

3. "THE WORD BECAME FLESH."

Vers. 14-18. This is the "divine event" which we so joyously celebrate at Christmas-tide. Let us, in the midst of our enjoyment in family reunions, giving and receiving of gifts, and feasting, try to realize the significance of this wonderful fact, and all that it means to the world. Recall the story, so beautifully told by Matthew and Luke, and then think, What does it mean to me? If Jesus had not been born, he could not have declared the Father to us, and his *grace and truth* would have been to us unknown.

Young People's Prayer Meeting

Topic (December 21)—The Christmas Spirit, and How It May Prevail. Isa. 9:2-7.

If any one can discover in what way the topic is illustrated by the text, we cannot. The origin of Christmas as the celebration of the birthday of our Lord is doubtless indicated in verse 6, but only by large inference, and the exercise of much ingenuity, can the passage be made to illuminate the subject. Let us go, instead, to the New Testament to illustrate the Christmas spirit, and learn how it may be made to prevail.

1. That spirit is one of *peace*. So the angels sang, and this, although confined by one rendering to "men of good will," will surely "increase" as the number of such men multiplies, until it spreads over all the earth. Every effort, individual or collective, to further the cause of social and international peace will be a step toward causing it to prevail everywhere.

2. The Christmas spirit is one of *good-will*. Paul, in his Letter to the Romans, suggests some ways of helping on this spirit. "In brotherly love, be kindly affectioned one to another"; "bless those who persecute you"; "recompense to no one evil for evil"; "if it be possible, as far as depends on you, be at peace with all men." Similar suggestions may be found in other apostolic writings. O there is no difficulty in helping on the spirit of good-will if you have good-will already in your heart!

3. This spirit may be manifested in *self-sacrifice* for others, thus following in the steps of our Saviour, "who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14).

4. We may help this lovely spirit to prevail by *serving*. Suggestions on this point may be found in 1 Cor. 9:19-23. The Christmas spirit is, above all else, a spirit of loving service.

5. Another way is by keeping up, throughout the year, the *giving spirit*—first giving yourself, as far as possible, as the best gift of all, and then giving of material things as seems needful, or as the heart prompts.

6. Finally, summing up all in one word, the Christmas spirit is *love*. It was God's infinite, yearning love that sent Jesus into the world to die for unloving, ungrateful men. It is love that will enable us to do loving deeds to the same kind of people, of whom there are so many all around us and in "the regions beyond." Let us all try, during the year that follows December 25, as well as on that day, to keep alive in our hearts the beautiful spirit of Christmas.

New York City News

New York Ministers' Conference

REPORTED BY REV. DAVID A. MAC MURRAY.

The Conference listened with sympathetic interest to the Rev. Jonathan Bastow's story of "Exceptional Features" in his life's experience—a story of hardships and triumphs, of longings and realizations, of development and service, and told in a spirit not only free from offensive egotism, but abounding in sincerity and Christian confidence. This beloved brother will be seventy-eight years of age about the middle of this month, and he has been telling the "old, old story" since his fifteenth year, with remarkable effect both in the number of conversions and in the up-building of "weak," "divisive" and "stagnant" churches. I question whether any minister now living could surpass him in the number of churches which he has served as "stated supply," and which cover such a variety of territory. For this territory includes many of the States, parts of Canada, and one of the towns of Old England.

He began his story by saying that he considered the opportunity for telling his story before the Conference of his brethren as "one of the greatest honors" of his life. He would only relate some of the exceptional features of his experience which contributed to the moulding of his ministerial life, some of these "trying" and some "delightful." He had an exceptional childhood and youth. His father, a coal miner in England, was killed when he was three years of age, and yet he remembered him distinctly; his mother died when he was six years old. "From that time on I had to earn my own livelihood." He was sent to work at the coal mine at six years of age for ten hours a day, and continued at that work until he was thirteen. During these years he was "underfed," "underslept," "underclad," and "tossed about as a football." "I cannot remember," he said, "a single person who ever indicated a particle of interest in my welfare or showed me any kindness. I came to hate life and often ran away from my tasks." It was not a very beautiful life for an English boy or for any boy, that kind of a life which meant rising at 5:30 o'clock and trudging to the coal mine on a breakfast of oatmeal, the "crude form of oatmeal sixty years ago." One good family in that English town discovered him, and was used by God in directing the trend of his future life. When he appeared before the Christian daughter of that family, who had sent for him to interest him in the Sunday school, he was unwashed, "as black as an ordinary negro," clothed in an old torn shirt and trousers "belonging to a brother six years older" than he. Here began a new era of kindness in his experience. When he was taken to the Sunday school at thirteen years of age it was the first time he had been in a place of worship. Then came the dawning of knowledge in learning to read and write; and, the greatest of all transformations, his conversion. The story of this struggle and new birth was a thrilling one. It would make a good story for circulating among boys, "Jonathan Bastow's Conversion at the Age of Thirteen." He had no training in Christian conduct, but the morning after his conversion life was more solemn to him than ever, and he knew that he "ought not swear" any more, that he "ought not to fight," and that he "ought to control his temper." His deliverance from profanity and his ungovernable temper he considered a "moral miracle," for that old life became a thing of the past forever. In May, 1851, he was baptized into the fellowship of the Second Baptist church, Bradford. The rest of the story of his life's experiences related to his change of employment from that of a miner, his purpose to be a min-

ister, emigration to America, training in Madison University (now Colgate), his fight for good physical health, and his wonderful successes in building up churches, settling disputes in churches, and putting them on a strong financial basis. He was able to do this by the use of common sense, of great kindness, and by having a positive plan and carrying it out. The one great lesson of his life as a minister was his abiding confidence in the power of the Gospel of a crucified Christ, "the great Giver of life." He closed by saying that his life had been one of dependence on God, "a life of trust all these years, and a life of trust I want it to be unto the end."

Manhattan and The Bronx

On November 27 and 28 the Third German church celebrated the thirtieth anniversary of the pastorate of Rev. Rienhart Hoefflin. On Thursday evening the church met as a body at dinner, and extended its congratulations to the pastor and his wife. This expression of love took concrete



REV. R. HOEFFLIN.

form, and Mr. Hoefflin received a beautiful gold watch, while Mrs. Hoefflin received a neat hand bag, containing a goodly number of crisp bills. On Friday evening the public service of congratulation was held. German pastors from the several boroughs, and from nearby towns, and brother ministers from the English-speaking churches of the borough, met with the friends of Mr. and Mrs. Hoefflin to enter into the felicity of the hour. The service was presided over by F. A. Wurzbach, a prominent layman, who did the honors in a happy fashion. The principal speakers were Dr. Edward Judson, Rev. G. A.

Schulte, Rev. Charles H. Sears, and Dr. J. C. Grimmell. Mr. Hoefflin was presented with a leather case containing thirty \$5 gold pieces, one for each year of his ministry with the Third church. Following the presentation, the dean of the Baptist pastors of the Bronx made a happy and grateful address. Refreshments were then served, and the large congregation disbanded, each person praying that Mr. Hoefflin might be spared for many years of service among his happy and loving people.

C. W. P.

Rev. Howard Lee Jones, D.D., of Charleston, South Carolina, was the acceptable supply at the Calvary church last Sunday. In the morning his theme was "A Difference in Point of View" and in the evening "Does It Pay to Run the Gauntlet?" Both sermons were inspiring, Scriptural and spirited. Dr. Jones was formerly for seven years, pastor of the Epiphany church, this city, and many of his friends and former parishioners were present at both services to hear him. Next Sunday Rev. Russell H. Conwell, D.D., the widely known pastor of the Grace Temple, Philadelphia, will be the supply.

Appeal for the Baptist Home

More than forty years ago a few of our worthy women church members formed a society for the purpose of caring for the aged members of our churches who were either without a home or unable longer to support themselves in their declining years. The Baptist Home Society has been maintained through the efficient management of the women trustees and managers, and although they have never ceased in their energetic efforts to make for these aged saints an ideal home, it has been no small task, with the limited income at their disposal, to meet the growing expenses year after year. Outside the income received from an endowment fund of \$150,000, the trustees are wholly dependent upon subscriptions made through the managers from the churches of the denomination and the church collections. This year finds the Home facing a deficit of about \$10,000, and while the churches have responded in a measure to the urgent appeals of the trustees and managers, the subscriptions during the past few years have not, however, been in proportion to the growing increased expenses of the Home. Mr. Joseph Milbank, whose wife was a trustee of the Home before the Lord called her home, now offers \$25,000 conditionally toward creating an additional fund of \$150,000, making a total of \$300,000. Mr.

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Milbank's offer holds good until February 1, 1914. There have been several pledges, amounting to \$13,000, which leaves a balance to be raised of \$112,000, besides the deficit for the current year of \$10,000. The trustees, therefore, make this public appeal to the Baptist denomination to embrace this opportunity and raise the needed amount, thus placing the Home on a better financial basis, thereby relieving the trustees of the burden they are now carrying.

All contributions may be sent to the treasurer of the Home, Mrs. C. A. Myers, Hotel Marie Antoinette, New York city.

Grace Church

The campaign for the new Grace church, to be erected at Boston Road and Prospect avenue during 1914, has started in an enthusiastic manner. November 30 was Grace church Sunday in the churches. It was the intention of the Bronx Baptist Union to raise \$1,000 toward the project. At a rally held the following Tuesday evening in Tremont church it was reported for the churches of the Bronx that they had gone beyond that mark. Grace church, at the time of the campaign for the new house for Tremont church, gave more liberally toward it than any other church in the Bronx, subscribing \$300. Now Tremont is "coming back" at Grace with \$620 pledged. Three churches alone have pledged \$1,250. If the churches of Manhattan do as well as those in the Bronx the erection of a new house of worship for the Grace people will be an easy matter. Rev. E. S. Holloway, of the Hope church, gave an address of spiritual power at the rally. Rev. A. T. Brooks, of Tarrytown, a former pastor of Grace church, also spoke.

North Church

Rev. John Gunn, pastor of the North church, 234 West Eleventh street, has organized a lyceum association in connection with this church. Already a membership of more than 200 has been enrolled. It is the purpose of the association to have a series of popular lectures during the winter months, the speakers to include several of the most prominent lecturers in the country on a variety of topics. The first of the series was given by Pastor Gunn himself on December 4, to an audience that filled the large auditorium of the church. His subject was, "Wanted—A Fool." The fool wanted was not the ordinary kind, but one who is independent, brave and venturesome, blazing out new paths in every realm of human thought and activity. The lecture was enthusiastically received, being greeted time and again with laughter and applause as the speaker in a genial and happy mood mingled wit, humor, pathos and eloquence in delineating his theme with apt stories, personal reminiscences and well rounded periods. At the close of the lecture the Sunday school rooms and church parlors, which were beautifully decorated, were thrown open, and the women of the church entertained, serving refreshments and rendering a delightful program of vocal and instrumental music. The lyceum association is a new venture, but it already seems to be a success.

Borough of Brooklyn

Rev. Sumner R. Vinton delivered an illustrated lecture on "Following the Sunrise, or the Life and Work of Adoniram Judson," in the First church, Williamsburg, on December 12.

Good congregations greet Pastor Stephen Crockett at the East End church. A recent report showed a balance of more than \$400 on hand for the various departments of the work. The church is not satisfied, however, so literally and liberally "pounded" the pastor on the evening of

December 4. The pastor's wife was also the recipient of a lovely comforter, given by the Ladies' Aid Society. Rev. W. A. Granger, D.D., on a recent visit outlined the work and needs of the State Convention.

Marcy Avenue

At the Marcy avenue church on Sunday a double celebration of unusual interest was held—the fortieth anniversary of the church's history and the twenty-eighth anniversary of the pastorate of Dr. W. C. P. Rhoades. The auditorium was beautifully decorated, and the large audiences rejoiced with the long-time and ever young pastor. An interesting sidelight on the popularity of Pastor Rhoades was the action taken Sunday morning at the great Central Presbyterian church, of which Dr. John F. Carson is pastor. Dr. Carson spoke in affectionate appreciation of his neighbor, Dr. Rhoades, and then one of the officers of the Central church, offered the following minute, which was adopted by a rising vote:

The members of the Central Presbyterian church extend to the pastor, officers and members of the Marcy avenue Baptist church our most heartfelt felicitations on the twofold anniversary that marks this day. Forty years of splendid service to its own members and to the community have given your great church a place of unique influence and of signal honor. Twenty-eight years of faithful, earnest and successful ministry have endeared your honored pastor, Rev. W. C. P. Rhoades, D.D., to the people of this city, and especially to the people of this immediate community, where his strong life and unselfish service are specially known—a man of God, ever loyal to Jesus Christ and ever devoted to the well-being of his fellowman. Accept our sincere congratulations and be assured of our prayers that grace and peace and love from God our Father, and from the Lord Jesus Christ be multiplied unto you.

All the Baptists of New York rejoice with Dr. Rhoades and his church of nearly 2,000 members.

New York State

The Portageville church is without a pastor, and would like to get in touch with any minister looking for a place, who is not located more than one 100 miles from that place. Mrs. Emma H. Clark is the chairman.

December 31 will mark the fiftieth anniversary of the marriage of Pastor and Mrs. S. U. Edwards, of East Shodack. The church proposed to celebrate the event in a quiet way in connection with the annual donation. Pastor Edwards has only a small congregation in a country place, and any gift, however small, will be gratefully received.

L. A. M.

A work of grace is in progress at Westerlo, Rev. M. S. Reed pastor. Rev. W. W. Wilbur, of Union Springs, was with the church three weeks, beginning on November 9. The church has been greatly quickened, and about sixty persons confessed Christ. Thirty-two of these are young men. Almost a clean sweep is being made of the young people of the community, and the work is going on with great power, new ones seeking Christ, every night. The whole community is

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New York

greatly stirred. At present the pastor is being assisted by Rev. A. Adriance, of the Christian denomination.

Rev. W. J. Rutherford closed his pastorate of nearly three years at East Marion on November 30, preaching two excellent sermons. He spoke with much feeling of his love for the church and expressed his gratefulness for the support, love and sympathy, given so freely in his great sorrow over the loss of his devoted companion. Mr. Rutherford leaves the church in a good condition, spiritually and financially.

On November 6, a reception was given by those who were members of the church at Homer prior to the pastorate of Rev. Benjamin L. Herr, who completed his seventh year of service the last Sunday in October, to those who had become members since his settlement as pastor. After a musical program a gift of money was presented to Mr. Herr, and then Mr. and Mrs. Herr, and the deacons and other church officers and their wives formed a line, and cordially received the new members as they passed. Refreshments were served.

Rev. A. B. Conrad has just completed his first year of service as pastor of the church at Ilion—a year of great fruitfulness. Without help of an evangelist, without special meetings, a steady procession of people have entered into membership with this church. Seventy have been received by baptism, and thirty-three by letter. On Sunday morning these new members were seated in a body in the front of the church, while every other pew in the house was filled. At the close of the service the pastor was informed that his salary had been increased by \$200. All the work of this fine church is now at high tide. In order to provide room for the large congregations, and for the Sunday school, with a present average attendance of more than 400, the church building will soon be enlarged.

E. B.

Sandy Creek

There is a happy spirit of co-operation in the First church, Sandy Creek, Rev. Burton C. Barrett pastor, which is beginning to show results in the definite extension of the Master's kingdom. Several

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conversions have occurred in the regular Sunday evening meetings, and the ordinance of baptism was administered to five candidates the first Sunday evening in December. One was recently received on experience from one of the churches in Syracuse. November 30 was "every-member-canvass" Sunday. The plan included 150 calls by fifteen men; \$1 a second; \$60 a minute; \$360 an hour; and \$1,080 in three hours. After a great service of consecration in the morning, at which the theme was "The Relation of the Church Finances to the Kingdom of Our Lord," the men started out, two by two, with one exception, and the canvass was completed in three hours. Some were away, and will sign later, but everywhere the men were cordially received. When the reports came in there were pledges for \$962. With others to be heard from this amount will grow into more than \$1,100 before January 1. This will surpass the plan originally adopted by the finance committee. There is great rejoicing. Special meetings will follow the annual meeting and roll-call in January. Great results are confidently expected.

Bath

The First church at Bath was organized in 1843. It has never been a great church in numbers at any time, but it has faithfully held forth the Word of Life during the seventy years of its existence. At least a half dozen men have been licensed and sent forth to preach from this church. One of these, Rev. Myron Cooley, THE WATCHMAN-EXAMINER representative, returned after an absence of thirty-eight years, and preached on November 30 to a large congregation. The fine brick edifice in which the church worships has been redecorated within, at a cost of several hundred dollars. Rev. T. W. Carter has been the beloved pastor for four and a half years. Mr. Carter has many friends outside the church, and his influence is felt far beyond the bounds of the town. All departments of the work are carried on with vigor, there being many cheerful givers. Miss Mary B. Hopkins is superintendent of the Bible school. The Baraca class is taught by Pastor Carter. The church has a keen interest in world-wide evangelization. The outlook is hopeful for this church, in the town named in honor of Lady Sarah Pultney, Countess of Bath, in old England.

Rochester Home Church Sunday

The Protestant ministers of Rochester have been getting together. One of the most interesting movements of religious life in the city of late years is the renaissance of the Ministerial Association. It had been merely a group for the discussion of general questions up to within the last few months, but this past fall a spirit of co-operation and determination to do something for the kingdom seemed to inspire almost every member of the conference, so that when the proposal was made to give up denominational meetings and continue the interdenominational meetings through a period of four weeks, this was accepted by all. Out of that period of discussion has grown a new friendship and the plans for a large campaign to extend all through the winter looking toward putting the claims of the church and the kingdom upon the hearts of the people of the city, as they have not been put for many years. One of the general steps in this campaign was the Home Church Sunday, held November 30, when the churches were, in most cases, crowded to the doors with people who came in response to the united call that, on that day, members, or adherents in any way of any church, should attend its services. The committee having general charge was under the leadership of Rev. R. M. West, D.D., of the Park avenue church. Dr. West displayed executive ability of a high order. To his good judgment and fine spirit can be attributed much of the

success of the movement. He is general chairman of the committee of twenty-one that will have in charge the continuation of the program through the year. Home Church Sunday was marked not only by large attendance but by marked spiritual interest. It is expected that out of this new fraternity of the ministers and the larger fellowship of the laymen and churches there will develop what is already strongly in evidence—a marked spiritual revival. Things have not looked brighter for the religious work of the kingdom in Rochester for many a day.

A. W. B.

Hudson Falls

At a union service of the First church, Hudson Falls, Rev. H. W. Sherwood pastor, on November 30, Lawrence W. Barnard, a former member of the church, gave an address on "A Challenge to Christian Students." It was listened to with close attention. Mr. Barnard is a member of the Student Volunteer Band for Foreign Missions in the Mount Hermon School at Northfield, and is preparing to engage in medical mission service in China. He is the third member of the Hudson Falls church to consecrate himself to mission work, the first one being Rev. Leonard W. Cronkhite, D.D., who for many years has been stationed at Bassein, Burma, and who was ordained here. The second was Orrin W. Irish, who prepared himself for foreign mission work at Colgate University, and after his graduation last June was ordained in his home church, intending to go to China. But Mrs. Irish, whom he had married in June, and who had prepared herself for missionary work, was unable to pass the physical examination, and so he turned to the great West, accepting the pastorate of a little border church near San Diego, California.

Edmeston

The pastorate of Rev. Loren A. Rowley at Edmeston has met with encouragement. The congregations have been good ever since he began his work on May 15. Several members have been received by letter, one on experience and others by baptism, and still others are to follow a little later. On November 21 the Bible school held its annual banquet, 239 people sitting down to the tables. Young men acted as waiters. Rev. F. O. Belden, of Binghamton, gave a helpful address on "The Making of a Man," and a fine musical program was rendered. A meeting on October 26, with a special sermon to men, brought out a congregation of 200 people, just about evenly divided between men and women. Another meeting of a similar character, on November 23, with a sermon for the women, was

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attended by about 210 people, including 130 women and eighty men. November 30 was a memorable day. The morning congregation numbered about 160. There were reported 192 at the Bible school, with every officer and teacher present, eleven new members and two "star classes." The Baraca class had thirty-four men present. It is nearing the close of a successful membership and attendance contest. In the evening the pastor preached a brief sermon on "Three Reasons Why a Christian Should be Baptized," after which he baptized five young women and five young men, in the presence of about 180 people. The church is rallying heartily to the support of the pastor, and the outlook is bright.

Buffalo

The evangelistic campaign at the Delaware avenue church, Buffalo, has closed, and now for the first time I am ready to give my impressions of the methods used and message given of Charles Forbes Taylor, the boy preacher, and his father, Rev. Charles Taylor, of England. From the time that we made our arrangements with them, I had fears of the effect on my own people and the influence on the outsiders, but now there is only one verdict to be given, that the meetings were a great spiritual blessing both to the church and to the whole city.

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Mt. Vernon, N. Y.

away. The last evening of the mission three overflow meetings were held. If, however, any came on account of curiosity, no one failed of feeling at once the spiritual atmosphere, and of knowing that God was present and actually blessing the people. From beginning to end not one thing has been said or done that I could have wished unsaid or undone. The message has always been Biblical, and never sensational. The appeal has never been made with any embarrassing methods.

The results cannot be estimated yet. One hundred and fifty-seven cards were signed, and many others stood up whose names we did not obtain. The next to the last night of the mission, when those who had signed cards were requested to meet together, about ninety adults came, in addition to boys and girls. The movement, in fact, became interdenominational and at least twenty churches will receive one or more names. For ourselves, we have planned for baptisms for three different occasions.

One unique result of the mission is the publication of a beautifully bound book of the first twelve sermons preached during the meetings and taken down stenographically. The book also includes the story of Charles's life as told by himself, his picture, and a picture of the interior of the Delaware avenue church.

I have never been in a more refreshing evangelistic campaign, and am glad to say that Charles has made thousands of friends in Buffalo.

CARL D. CASE.

New Jersey

The Emmanuel church, Newark, Rev. E. O. Wilson pastor, is in the midst of an evangelistic campaign, under the leadership of Dr. J. Q. A. Henry. Dr. Henry's clear, logical and powerful preaching is not only proving a great uplift to the church, but is reaching the hearts of many who are not Christians. Many have already publicly confessed Christ, and the indications are that many more will make a similar confession. Pastor Wilson recently baptized a young woman and six young men.

The Elizabeth avenue church, formerly known as the Lyons Farms church, recently celebrated its 143d anniversary with a rally supper served to 150 members and friends. At a special business meeting on December 1 the church adopted by a unanimous rising vote a testimonial to Pastor George McNeely, and increased his salary to \$1,000. The testimonial recited the discouraging conditions prevailing when Mr. McNeely became pastor five and one-half years ago, and told how his patient, intelligent and devoted work had brought about a change to the present happy and hopeful state. In addition to the salary of \$1,000 the church provides the parsonage. This building was thoroughly renovated about a year ago, but at that time the pastor refused to accept an increase of salary because of the burden on the people. Mr. McNeely is doing excellent work in this little struggling church. A notable feature of his work has been the number of adults baptized.

Camden Notes

Rev. George Morris, formerly of Millersville, Pennsylvania, recent became pastor of the Third church. This church occupies a field of vast possibilities in the southern part of the city. It ought to receive help from the denomination in order to cultivate its hopeful field efficiently.

Rev. Charles R. Hench, who was pastor of the Rosedale church from 1907 to 1910, has been recalled to that pastorate. This is a fitting recognition of his worth. His services are greatly needed at Rosedale just now, on account of the serious problems that the church is obliged to confront.

Rev. E. W. Pickering, for some years

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pastor of our growingly prosperous church in the delightful suburb of Collingswood, has been called to the Mt. Pleasant church, Newark. He has earned a significant promotion in service by reason of his fidelity and achievements.

The past two months have constituted a period of unusual activity at the Linden church, where Rev. George W. Peck, jr., has enjoyed a pastorate of eight years marked by continuous and gratifying growth. For four Sunday evenings the pastor preached on patriotic themes to crowded evening audiences, although at that time our city was favored with a succession of very rainy Sunday evenings. Then came a period of evangelism for three weeks, with the assistance of Rev. C. H. Yatman, as the result of which there have been a large number of conversions. Pastor Peck has a city-wide reputation and influence as an aggressive leader in all matters pertaining to the higher life of the community.

On December 1, at our Italian mission, Rev. S. F. Florena, for some years the missionary in charge of our Italian mission, was ordained. Professor Mangano, of New York, preaching the ordination sermon. The services were impressive throughout, and marked a distinct epoch in the development of our Italian work. On the following evening occurred the annual meeting of our Church Extension Society, which is now focusing its efforts upon the enlargement of our Italian work. This meeting was held at the Linden church. About 200 representative members of our churches partook of an excellent dinner, provided by the women of the entertaining church. The officers for the past years were re-elected, as follows: President, Homer J. Vosburgh; vice-president, George I. Prince; secretary, H. S. Kidd; treasurer, Joseph W. Graham; additional members of the executive committee, John W. Lyell, B. F. Fowler, George W. Peck, jr. The treas-

urer reported a small balance in the treasury, a unique achievement for any missionary organization in these days. Mr. Florena spoke briefly concerning the evangelistic work of the mission, with a fervor that revealed the source of his power among his fellow-countrymen. Professor Mangano gave the address of the evening. He discussed the problem of the immigrant, especially the Italian, with remarkable breadth of outlook and insight. His visit to Camden and his public addresses have not only won for him the highest esteem of all who heard him, but have been a contribution of abiding value to our work. Miss Elizabeth Snag, one of the self-sacrificing women workers at the mission, followed with an instructive illustrated address on the life of the foreigners in Camden, and the program was closed with an inspiring appeal by Pastor Peck for the immediate enlargement of the plant. The executive committee had secured an option on a lot adjoining our present property, and the society was asked to express itself as to the wisdom of purchasing this lot, and proceeding with the erection of a suitable settlement house. To the great surprise and gratification of all, Mr. C. A. Reynolds, one of the princely laymen of the First church, offered to purchase the lot. Under the inspiration of his generous proposition it was voted heartily to authorize the executive committee to secure plans and money for the settlement house. The consummation of this plan calls for hard work, but the executive committee is already acting upon the instructions of the society, and the new building will be erected in the not distant future. This meeting of the society is one of the most important gatherings of Baptists ever held in the city of Camden. It revealed an increasing spirit of unity among our people, and an encouraging disposition to attack our urgent problems.

H. J. V.

New England News

Massachusetts

Greater Boston

Rev. Frederick B. Greul, D.D., formerly pastor of the First church, Haverhill, Massachusetts, has accepted the pastorate of the Parkdale church, Toronto, Ontario.

At the Broadway church, Cambridge, the pastor, Rev. Austen T. Kempton, has been preaching a series of stereopticon sermons on Old and New Testament men. The audiences are good. The pastor will give his lecture on "Evangeline" December 31. Dan Crawford, the African explorer and missionary, is to speak January 13 at three and eight p.m.

The Ladies' Bethel Society held donation day on November 18, for the benefit of the Phineas Stowe Home. It brought much pleasure to the workers. A good collection of provisions, with contributions to pay for the winter's coal, were received. Miss S. P. Tuckerman, the president, presided at the meeting, which was well attended, thirteen churches being represented at the tables. The next meeting will be held December 17. A full attendance is requested.

Rev. Loren A. Clevenger, D.D., preached his farewell sermon at the First church, Somerville, November 30, and began his services at the Broadway church, Providence, Rhode Island, last Sunday. The church has 1,638 members. Rev. Charles H. Watson, D.D., was the preacher at the Somerville church last Sunday. The departure of Dr. and Mrs. Clevenger from Somerville, after eight years' service, has been marked by a pleasant series of social gatherings and dinners, including one by Mrs. Clevenger's class of young women, and one by the Dorcas Society. Dr. and Mrs. Clevenger received many gifts as tokens of the affection of the Somerville people.

Rev. Clayton Sedgwick Cooper, of New York, founder of the famous Cooper Class of Lynn, will give an illustrated address on "World-wide Bible Study" at the Dudley street church on Friday evening, December 12. On December 15, 1888, the assistant pastor, Rev. Charles L. Page, began his work at Dudley street. Next Sunday morning, December 14, the service will be devoted to a suitable recognition of his twenty-fifth anniversary. An interesting program, including brief addresses, will be presented. Former members of the church, congregation, and active and alumni members of the Page Class are cordially invited to be present.

Last Wednesday and Thursday the Ladies' Aid Society of the First Free Baptist church, Roxbury, held a sale, for which preparations had been in progress since last summer. The tables were artistically decorated and bore articles both useful and beautiful, which will find their way into many a Christmas stocking. On both evenings dinner was served in the dining hall, but on Thursday the dinner was attended by one feature of special interest. A procession of thirty boys, under the age of fifteen, filed into the hall and took seats at a long table reserved especially for them, while with them sat the pastor, Rev. Horace H. Hayes, and four of his deacons. These boys are known as "The Go-to-Church Boys," for every Sunday finds them filling the front pews of the church, gladdening their pastor's heart with their attentive young faces, and giving inspiration to the service. Their motto is a suggestive one, "Every Boy a Booster." During the dinner people at the other table found their attention much drawn to the table of the boys, who did ample justice to the repast. The proceeds of the sale, together with those of another sale, held at the home of Mrs. Martin S. Paul,

amount to about \$475, which will be used for the work of the church.

Rev. Wesley L. Smith

Mr. Smith died of pneumonia at his home in Boston, Massachusetts, November 28, after an illness of one week. He was born in Charlestown, Massachusetts, December 28, 1856, graduated from Brown University in 1880 and from the Newton Theological Institution in 1883. He was ordained as pastor of the Mt. Pleasant church, Providence, Rhode Island, May 7, 1883, and his subsequent pastorates were at Weymouth, Braintree, the Fells



REV. WESLEY L. SMITH.

church, Melrose, Bridgewater, West Bridgewater and Merrimack, Massachusetts. In 1909 he removed to Boston for better educational facilities for his children. He had just begun service as a field representative of THE WATCHMAN-EXAMINER at the time of his lamented death. Mr. Smith was a leader and pioneer. He organized the Baptist churches in Braintree and in Bridgewater, and served both as pastor for a term of years. Quiet, modest, winning, and yet persevering, courageous, and wise. Without show, or bluster, he carried through the enterprises in which he engaged. In his brief connection with THE WATCHMAN-EXAMINER he had shown that tact, courage and persistence which guaranteed him future success. As a Christian man of cheerful, gentle spirit and unaffected, devoted piety, he was held in high esteem. His labors, though modest, have been eminently useful, and he has earned a high degree as a good and faithful minister of the Gospel of our Lord and Saviour Jesus Christ. Mrs. Smith survives him, and to her and her family heartfelt sympathy from all Mr. Smith's friends will be given.

Jamaica Plain

The First church, Jamaica Plain District, Boston, dedicated the new parish house on November 30. In the morning the pastor, Rev. Walter Calley, D.D., preached on "The Church with a Vision," and explained the need of the additional facilities in the work of the church and the uses to be made of the new house. After the service the congregation was invited to inspect the house, and it was dedicated by a prayer in each of the rooms. In the evening there was a platform meeting, with the practical topic "To What Uses May the Parish House be Put?" and addressed by Miss Jessie W. Merrill, teacher of the women's class, who spoke for the women; by Rev. Joseph E. Perry, Ph.D., State superintendent of work among aliens, who spoke for men; by Miss Lois Savage, representing the girls, and by Herbert Pierce, represent-

ing the boys. There was special music by a quartette. All the exercises were of interest. The Sunday school, under the superintendence of W. E. Perry, is one of the best organized and best instructed in the city, and will be greatly benefited by the enlarged facilities afforded by the new house. The Jamaica Plain church has now a beautiful and complete plant, admirably located on Center street, the main street of the district, and fitted for the best work. The house of worship is chaste and worshipful, the parsonage on the north side is elegant and an ornament to the community, and now this new parish house on the south side and adjoining the church rounds out the attractive group of buildings. The new addition has cost \$7,400, of which every dollar has been subscribed. Dr. Calley has himself a large vision for the usefulness of the church, and is heartily supported by the church and congregation.

Center Street

The annual reunion, roll call and reception to the new pastor and wife at Center street church, Boston, on Thursday evening last, was an enthusiastic occasion. The evening began with the reception. Those in the receiving line were Deacons Edward E. Wilder and M. E. Sangster, Dr. and Mrs. C. W. Hidden, Dr. M. D. Wolfe and Rev. Louis H. Stine. Dr. Hidden, the pastor, presided at the banquet. David Bradford was master of ceremonies. The roll was called by Grace A. Turner, church clerk. Remarks were made by Messrs. Hidden and Stine. The address of the evening was by Rev. Manford D. Wolfe, D.D., pastor of the South church, Worcester. Harry H. Bazin was chief usher, his assistants representing every department of the church. Center street church is taking on new life under the leadership of its new pastor.

At Clarendon Street

On December 19, at half-past three, the executive committee of the Greater Boston Baptist Council will act as an advisory counsel with the Clarendon street church, Boston, to consider the ordination of Mr. H. H. Rohrbach to the Gospel ministry. In case the decision is favorable, the ordination will take place the same evening. Mr. Rohrbach is a son of Rev. Dr. Julius Rohrbach, pastor of the Charlottenburg Baptist church, Berlin, Germany. He is a graduate of the Newton Theological Institution, and is at present a student in Colby College, and pastor of the church in Hartland, Maine.

On the evening of December 31 the Clarendon street church, Boston, will hold a watch-night service, lasting until the New Year. It will also be of the nature of a recognition service for Rev. John S. Blair, the new assistant pastor, who begins his service January 1. Mr. Blair is now State evangelist of the New Hampshire Convention.

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On Monday Afternoons, at 2.30 o'clock

Dec. 8—The First Christian Missionaries.
Dec. 15—The Church Outside the Roman Empire.
Dec. 22—The Christianity of Early Theologians.
Dec. 29—The Christianity of the Ordinary Man.
Jan. 5—The Jesus of History and the Christ of Religion.

Admission FREE. No tickets required.

Ministers' Meeting

President O. P. Gifford presided, and Rev. C. J. Jones led the devotional service. Rev. H. G. Gay, Rev. J. H. Mason, D.D., and Rev. H. S. Pinkham were elected to membership. Among the visitors introduced were Mr. Krikor Khoroizian, of Turkey, Rev. Franklin G. McKeever, of Newport, and Rev. E. Talmadge Root, of the Federation of Churches. Rev. William A. Lee, of Worcester, read a paper on "Jesus versus Paul." The conclusion of the writer is that there is no conflict in any essential principle or doctrine. The meeting was unusually well attended. The closing prayer was by Rev. J. S. Swaim.

The Sunday School Superintendents' Union met December 8. Mr. J. A. Whitmore spoke on "Boys' Work Up-to-Date," and "What the Young Men Think" was discussed by Mr. Harold Duffey, Mr. George R. Knight, of Brockton, and Mr. Bertram U. Rice, of Salem. The Union has arranged for a series of lectures by Miss Margaret Slattery, the first of which was given on Monday evening on "Situations and the Key."

Personal and Pastoral

The Permanent Council of the Merrimac River Association met with the Merrimac church to examine John A. Tidd, pastor-elect of the Merrimac church. The ordination occurred on October 22.

For the Farther Lights Society of the Second church, Lawrence, Rev. Sumner R. Vinton gave an illustrated lecture on the work of Judson in Burma. More than 300 people were inspired and instructed by his presentation of his subject. Mr. Vinton has a message for the churches.

Rev. Lewis and Mrs. Wallace, of the State Mission Society, began evangelistic meetings with the First church, Pocasset, Rev. O. Wilson Kimball pastor, on December 3. Mr. Wallace and his wife are getting to the hearts of the people of all ages and conditions.

The twenty-fourth banquet and public monthly meeting of the West Townsend Brotherhood was held on December 4, with nearly 100 present. The president, Dr. R. S. Ely, presided, and the guests were Rev. and Mrs. F. A. Robinson. Mr. Robinson's topic was "The Model Man," and he spoke of the three characteristics—response to the call for service, forgetfulness of self in service, faithful continuance in service and a belief in the value of these services for others. His address was received with frequent applause. Other speakers were B. F. Savage, George Patridge, Frank Boutelle, Dr. Henry Boynton and Mr. Parker.

Rev. Phannel B. Covell began his services as pastor of the church in Marblehead on December 7. He is a graduate of Brown University and of the Newton Theological Institution. He has been pastor at Nantucket since graduation, two and one-half years ago. On leaving Nantucket Mr. and Mrs. Covell were given a farewell reception, and Mr. Covell received a brass desk set and a sum of money.

The First church, Lawrence, is rejoicing over the recovery of their pastor, Rev. York A. King, from his recent illness. The singing of Evangelist P. B. Stout during the two weeks' services and the Biblical sermons of the pastor and others made a deep impression upon the large numbers



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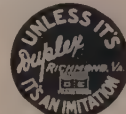
At the conference of leaders immediately following the Men's National Missionary Congress at Chicago, in 1910, prominent place was given to the discussion of ways and means of deepening the prayer life. It was felt that in addition to the benefit derived from united prayer, there would be a distinct advantage in having this united prayer associated with the weekly offering. A committee was therefore appointed to inquire into the practicability of having a carefully selected list of prayer topics printed upon the back of the Duplex Envelopes. We gladly agreed to co-operate with the Laymen's Movement by printing the topics. This excerpt from "Men and Missions," September, 1910, explains itself:

"The Duplex Envelope Company makes no charge for this extra printing, though it involves a large amount of additional labor. The Laymen's Missionary Movement has, of course, absolutely no financial interest in this company, but regards it as worthy of all confidence and appreciation for the splendid work it is doing toward better business methods in church and missionary finance."

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who attended. Some have given evidence of conversion, and many more are thinking on the subject of personal salvation. The season is opening up encouragingly.

Rev. and Mrs. L. G. Miles were given a farewell reception at Peabody on December 1. The affair was in charge of members of the Sewing Club. Those who assisted the pastor and wife in receiving were Deacon and Mrs. E. R. Hall and Mr. and Mrs. Cabot, of Cambridge. An orchestra furnished music, and refreshments were served. Mr. and Mrs. Miles were presented with a fancy cake by one of the church members. They have removed to their new home at 129 North street, Salem.

An Italian-English service was held at the Park street church, South Framingham, on November 23. The Italian mission attended the morning service in a body. The pastor, Rev. C. H. Howe, was assisted by Rev. Salvatore Paterno, the Italian missionary. Prayer was offered in Italian, and a short address was given in the same language. A solo was sung in Italian by Mrs. Helen M. Pease, a member of the church. The pastor told a story to the children entitled "The Italian Boy's Patriotism." Rev. Joseph E. Perry, Ph. D., superintendent of missions for the Massachusetts Missionary Society, gave the address. The service closed with the singing of "America." The pastor called out a little American girl and an Italian girl and had them hold the American and Italian flags as the hymn was being sung. The service stirred the emotions of the people deeply and strengthened the bond of fellowship between the church and the newcomer. In the evening the church was crowded at the people's service. The pastor baptized two young women.

The severing of the pastoral relationship of Rev. Arthur C. Baldwin and the First church, Fall River, means a large loss to the pulpit of the denomination. When Mr. Baldwin began his work five and a half years ago he found a difficult problem to solve. There had been an interval of a year and a half since the previous pastorate, and the usual depression that follows a church in such circumstances prevailed. When Mr. Baldwin reluctantly consented to assume the responsibility of lifting this load, anxiety was felt whether so young a man would prove equal to the requirements. Mr. Baldwin immediately put his strength under the burden with a cheerful optimism that inspired confidence and foretold success. His work has been constant, his zeal untiring. He leaves the church with every organization well established, every line of work in running order, and the church in perfect harmony for

his successor. Notwithstanding the sorrow of the church, it bids him God-speed in the broader field toward which his heart has turned for years, and for which he has gifts which seem peculiarly to fit him for the position.

Connecticut

The first year of the pastorate of Rev. G. Elmer Lamphere at Fitchville, now drawing to a close, has given much encouragement. The congregations have more than doubled, and the Sunday school has passed high-water mark; the school has instituted a home department, cradle roll, and soon starts a teacher training class. With the New Year graded lessons will be introduced. The year will close with money in the church and school treasuries. Rev. George Chambers, who recently assumed the pastorate of the Third church, North Stonington, finds much to encourage. With the energetic leadership of Mr. and Mrs. Chambers the Lord's cause will be built up in that section of the State.

Hartford

At a meeting of women in Hartford, November 18, an organization of the Woman's Home Mission Society forces of Connecticut was effected. For some time there has been felt by the workers a need for this action, that the burden carried by a few might be shared by many. A constitution was adopted, and officers were elected. The name of the organization is the Women's Baptist Home Missionary Society of the State of Connecticut, and its object is "to cultivate and increase the missionary spirit among the women of the State, and to promote unity and co-operation in missionary effort." The officers are as follows: President, Miss Mary L. Howard, of Hartford; vice-president, Mrs. A. I. Ward, of New Haven; recording secretary, Mrs. I. L. Spencer, of Suffield; corresponding secretary and State director, Mrs. G. F. Genung, of Brooklyn; secretary of young women's and children's work, Mrs. W. T. Thayer, of Wallingford; treasurer, Mrs. Isaac Glazier, of Hartford. Two representatives of each Association were chosen to act with the officers as an advisory board, one of these being the associational director. The organization does not do away with, nor change, the duties of the State and associational directors, but adds several officers who will assist in carrying out the plans which may be arranged. All contributors to local societies are members of the State society. There is a broad field for service in this State, and it is hoped that the new organization may help to make more efficient the noble efforts of the women of the State.

Ordination

GRACE, J. G.—At Caribou, Maine. Sermon by Rev. T. C. Hartley. Other parts: Rev. Messrs. T. J. Rainsdell, D.D., S. M. Thompson, H. A. Clark, W. A. Kirkpatrick, A. D. Paul, Joseph Cahill and S. C. Whitcomb.

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Rhode Island

Alterations have been made in the vestry of the Second church edifice, East Providence, at a cost of \$300. These rooms were formally opened with suitable exercises on November 16. Secretary Stewart, a former pastor of the church, and Rev. F. L. Wilkins, D.D., the pastor, gave addresses of congratulation, outlining the helpfulness of the increased equipment. The following Sunday Dr. Wilkins had the Order of Redmen as guests. A special patriotic program was presented, including tableaux showing the history of the country and the growth of the Republic. The culminating scene was the "Landing of the Pilgrims of To-day," immigrants, at the port of Providence. Miss Jennie F. Brunetti, missionary to the Italians, appointed by the Woman's Home Mission Society, gave an address explaining what can be done to help the newcomers. Dr. Wilkins baptized three candidates on November 30. The conditions are good for a spiritual advance among this people.

On November 30 and the Monday following occurred the closing services of Rev. Bowley Green's pastorate of the Broadway church, Providence, and the farewell reception given him by the flock. The attendance and the spirit of these assemblies were proofs of the hold this pastor had on hundreds of people both in and outside his church. The Sunday evening sermon was on "The Cross of Christ." By count the audience was more than 1,000, filling the house to its limit. The reception brought together a full house, and the new pastor, Rev. L. A. Clevenger, D.D., was also present. During the evening a purse of gold and a gold watch and chain were presented to the retiring pastor. A portrait of Mr. Green was also unveiled to hang over the entrance to the auditorium. The speakers were Rev. J. A. Jones, of the Mount Pleasant church, Providence, Rev. A. B. Cristy, Rev. J. F. Vichert, D.D., of the First church, and Dr. Clevenger.

The Cavalry church, Providence, during the week beginning November 30, entered upon the work of securing by weekly offerings the entire unified budget of \$12,500 for the new year. The debt on the temple requires a large sum for the interest. The house is open every day of the year. It is a social center, where the young people gather in great numbers. And a more loyal band of workers for the welfare of the great enterprise never surrounded a pastor. November 30 was parish Sunday, and a full unfolding of the cost of maintenance of the work was presented. Dr. Holyoke invited Rev. T. E. Bartlett, a member of Cavalry church, to assist. Great prominence was given to this one thing for the day. A vigorous committee was busy every day calling upon those not reached by the services. On Thursday evening there was a "fellowship supper" for reports. The goal to be reached was subscriptions amounting to \$241 per week. On Thursday evening there was in sight above \$200. When the goal is reached, extra gifts from time to time can be turned to the reduction of the mortgage debt. Dr. Holyoke is a leader of rare power to draw around him those who have the spirit to do great things.

Secretary Stewart attended the Conference of Convention Secretaries in New York, December 2-5.

Baptist Headquarters, 406 Butler Exchange, Providence.

Recognition

Rev. Silas P. Perry, recently of Fairfax, Vermont, was recognized as pastor of the Woodlawn church, Pawtucket, November 19, in an appropriate and interesting service. The devotional service was conducted by Rev. T. S. Snow, of Paw-

tucket, and Rev. J. J. Williams, of Central Falls. Rev. O. P. Gifford, D.D., of Brookline, preached the sermon, on "The Message of the Ministry to the Church." Appropriately the welcome to the church was given by Rev. Whitman L. Wood, who has just retired from his long and successful pastorate with the church, and to whose faithful labors the church largely owes its present strength and excellent condition. Rev. Frank Rector, D.D., pastor of the First church, voiced the welcome of the community. Rev. Charles H. Spalding, D.D., of Boston, gave the charge to the church, and Rev. Bowley Green, of Providence, the charge to the pastor. The benediction was by Mr. Perry, who begins his pastorate of this good church with encouraging prospects.

Ministers' Meeting

The ministers' meeting of Providence and vicinity was called to order by President George E. Barnard. Prayer was by Rev. J. J. Williams. Items of interest were given by Rev. Messrs. T. E. Bartlett, J. A. Hainer, M. Johnson, J. J. Williams, F. Rector, and J. Stewart. Rev. Dr. L. A. Clevenger, new pastor of the Broadway church, was introduced. Rev. John Stewart was appointed to represent the Baptists of Rhode Island at the rally of temperance forces at Washington. There will be a union ministers' meeting December 15. Rev. D. B. Lothrop will be the speaker December 22. The order of the morning was an address by Dr. Emory W. Hunt. The speaker addressed his brother ministers in such a practical and interesting manner that at the close of the address the time was spent in prayer.

WALTER J. MALVERN, Secretary.

New Hampshire

Rev. William Gussman closed his pastorate in Londonderry November 30, and began at Alna, Maine, December 7. Mr. and Mrs. Gussman leave Londonderry much against the wishes of all the people. They were given a "surprise" farewell reception,

which was largely attended. Mr. Gussman was presented with a gift of money. On his last Sunday he gave a brief history of his entire ministry, November 13 being the fortieth anniversary of his ordination at Essex, New York. He has held pastorates in New York, Michigan, Connecticut, Massachusetts and New Hampshire, and at no time has been without a charge.

Rev. Charles H. Chamberlain began his pastorate at Lakeport November 2, and is pleased and encouraged with its auspicious opening. Congregations are good, the evening service now being held in the main auditorium. A large chorus choir and an orchestra help to attract and interest the people. A men's class and a Boys' Club have been formed, and special work for girls is also in contemplation. Mr. and Mrs. Chamberlain were recently given a public reception. Extensive repairs and improvements have been made upon the parsonage, adding much to its comfort and convenience.

Rev. J. H. Le Roy, pastor of the church at Littleton, which recently came from the Free Baptists, writes encouragingly of the conditions there. He has been there but a few months, but sees congregations growing, a new social atmosphere, and a general revival of interest in all the departments. A Men's Club has been organized, and included in its work is to be the providing of the music fund. The choir has been reorganized and is doing good service. Mr. Watt, our State colporter, was there ten days, assisting in revival meetings. The prospect is hopeful.

The Laconia church, on the evening of November 21, tendered a reception to two of its deacons and their wives, the occasion being the anniversary of their wedding days. Deacon and Mrs. Edward R. Plummer were married November 20, 1883, and Deacon and Mrs. Isaac G. Sanborn November 21, 1888. Each couple was presented with a sum of money.

Mothers who have been kept from attending the services of the First church, Manchester, on account of the care of young children, can now take the little ones with them, as the kindergarten department

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Our Christmas stock of Handkerchiefs is unusually complete.
The latest styles from Brussels, Appenzell, Paris and Belfast.

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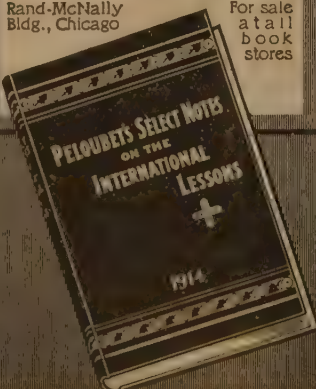
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The Judson Bible class of the First church, Narlma, celebrated its ninth anniversary with a banquet and appropriate exercises. The principal address was by Rev. A. C. Baldwin, of Fall River, Massachusetts.

Mrs. Lydia M., widow of the late Rev. J. W. Merrill, who held several pastorates in this State, died recently at Chester in her seventy-eighth year.

J. H. N.

Free Baptists in New Hampshire

Rev. Herbert E. Wyman, formerly of Midnapore, India, and now pastor at Chocorua, has baptized two persons and received five into the church. The spiritual interest in the church and community is increasing. Pastor Wyman is a skilled workman in the ministry, and the work is not likely to fail or falter in his hands.

At Franconia, Rev. W. E. Dennett pastor, the prayer meetings are well attended and frequently new voices are heard in testimony. At a recent society meeting it was reported that all bills were paid and a balance remained in the treasury. The pastor sees much to encourage him.

Rev. W. H. Getchell, of Pittsfield, has been in the hospital at Laconia for a minor surgical operation, which was successfully performed and from which he is rapidly recovering. He will soon be at work again where he and his faithful wife are seeing the excellent results of their patient and well-directed labors. All departments of the work are prosperous, and the various organizations are raising liberal sums of money for local and general benevolences.

The church at Laconia sent its pastor, Rev. E. H. Prescott, as a delegate to the National Convention of the Anti-Saloon League, recently held at Columbus, Ohio, in preparation for the strenuous no-license campaign which was waged in that city at the last election.

G. C. WATERMAN.

The Free Baptist church, Somersworth, held a roll-call recently. It marked the beginning of the seventh year of the pastorate of Rev. B. H. Tilton. Deacon George E. Pugsley read a historical sketch and Deacon E. B. White led the music. The church was organized in 1828, and has had twenty-five pastors and nineteen deacons. Six members have become ministers. Mrs. J. E. Caine, clerk, called the roll, and there were eighty-six responses. Letters were read from former pastors—Rev. P. W. Perry, D.D., Ph.D., Rev. W. W. Harris and Rev. F. W. Sandford. It was a service greatly enjoyed.

Maine

December 7 Rev. Bowley Green began his pastorate of the Central Square church, of Portland.

Rev. Frederick Lent, of the First church, New Haven, Connecticut, supplied the Waterville church November 30. Rev. I. B. Mower, D.D., our State secretary, who is a member of this church, has been in New York for a few days, attending the conference of State secretaries.

There has been a gracious revival interest at Damariscotta, where Evangelist Harry Taylor has been holding a series of meetings. The other churches of the town co-operated, and there were many conversions among the Sunday school scholars. The work of Mr. Taylor has commended itself to all the people. Rev. J. M. Wyman is the pastor of the Baptist church. Mr. Otho Hatch, of Rockland, was with Mr. Taylor for one week. He is a sweet singer of the Gospel.

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JANUARY 31

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MARCH 7**

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Buxton Center, conducted by Miss Treadwell. Her messages are being blessed to the saving of souls. Rev. E. E. Small is the pastor.

Rev. Fred A. Snow is meeting with encouragement in his Freeport pastorate. He has been there less than a year, and \$1,200 have been spent in repairing the parsonage and in installing a new steam heater in the church. The Sunday school is flourishing, and the congregations are good.

A strong and useful pastorate has come to a close at Brewer. Rev. Willard L. Pratt has gone to Rockland, where he began his new pastorate December 1. For five years and a half he has led the Brewer church from one accomplishment to another. He found them worshipping in a hall, and leaves them in a new house of worship, which cost \$18,000. At the time of the Chapman-Alexander meetings in Bangor, which is just across the Penobscot River, there were large accessions. Since his coming he has baptized ninety-six and thirty have been received by letter. The membership now numbers 219. There are 180 in the Sunday school. Mr. Pratt is an enthusiastic worker. The church is well organized for work.

A new house of worship is to be erected at Wells. Rev. John Hatch, Dr. and Mrs. T. S. Pitt are the members of the building committee. Mr. Hatch has deeded land for the church.

Rev. B. T. Livingston, of the Second church of Bangor, baptized two November 30. President Charles E. Meserve, of Shaw University, North Carolina, spoke in the evening. Dr. Meserve was with the First church at the morning service. Mr. E. J. Gray, of this church, is about to make his home in New York. He was given a farewell banquet before his departure.

Rev. Robert S. Pinkham, of Gardiner, has broken the record for weddings. He married six couples November 26. Evangelist A. A. Walsh, the stated supply of the Lewiston church, is now in southern Ohio, conducting revival meetings.

Rev. John H. Trite, of Norridgewock, baptized four in the First church, of Skowhegan, November 30. The pastor of the church baptized one. Rev. J. G. Osborne has now been with this church nearly two years.

Rev. M. S. Howes, of the Brunswick church, baptized two November 30. The Christian Endeavor Society of this church has recently entertained the North Cumberland Local Union of Christian Endeavor.

Rev. A. E. Kelley, of the Easton Free Baptist church, has moved to Minnesota. He is to be succeeded by Rev. H. A. Clark.

CHURCH RESOLUTIONS, WEDDING NOTICES AND OBITUARIES.

[The pressure upon our columns is such that we are obliged to make a nominal charge for the printing of all resolutions, wedding notices and obituaries. Hereafter the price will be one cent per word for notices in these three classes. Money should be sent with notice to save book-keeping.]

Deaths

REV. WILLIAM J. NOBLE, Ph D.
Dr. Noble died in Montclair, New Jersey, November 28, 1913, aged forty-six years. He was a native of Chatham, New Brunswick, and a graduate of Brown University. He was also a student at New York University, and was pastor of the Sixteenth church, Borough of Manhattan, New York. Later he was a resident of West Hartford, Connecticut, before removing to Montclair eight months ago.

MRS. MAYHEW.

Susan Clarke Mayhew was born in Trenton, New York, January 1, 1833, and died on October 26, 1913, at Pasadena, California, where her daughter now lives. At the age of sixteen Mrs. Mayhew became a Christian and the dearest possession of her life was her faith in the Christ. In 1861 she became a member of the Berean church at Marcy, New York, leaving it in 1884, when, with her family, she moved to Elkhorn, Wisconsin. In 1895 the family moved to California, identifying themselves with the churches in the towns in which they resided. Rev. Selden Cummings, her pastor, had charge of the simple home service. He was assisted

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(MENTION THIS PAPER)

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lains to seamen in the leading seaports of the
world, provides a Sailors' Home in New York,
puts libraries on vessels sailing out of the Port
of New York, publishes the Sailors' Magazine,
and the Life Boat. The Rev. John B. Calvert,
D.D., Pres.; Clarence C. Pinneo, Treasurer;
Rev. Geo. McPherson Hunter, Secretary.by Rev. B. B. Jacques. Four sons and a
daughter survive her. Five sisters live in and
about Iilon, New York. The burial was in
Santa Paula beside her husband.**McLAIN.**—In Canton, Massachusetts, October
17, 1913, Mrs. Sarah Smith McLain, aged
nearly ninety years, an old and active mem-
ber of the Baptist church, coming from the
Free Baptist church in Rehoboth in 1852. At
the time of her death she was a member of
the church in Farmington, Maine.**BLINN.**—At New Haven, Connecticut, Novem-
ber 5, 1913, Sarah Greenwood Latham, widow
of George F. Blinn, aged seventy-two years.
She was a native of Albany, New York, and
many years a member of the famous quar-
terette at Calvary church, New Haven.**TWISS.**—At New Haven, Connecticut, Novem-
ber 5, 1913, Maria Eliza Sherman, wife of
Gustavus D. Twiss, aged sixty-five. She was
long a member of Calvary church.**Resolutions**Resolution passed by the Ministers' Confer-
ence of Westfield Association, Massachusetts,
October 14, 1913:It is with sorrow that we must record the de-
parture of our brother, Samuel A. Read, after
a protracted illness, patiently endured, and il-
luminated by a constant faith. He had been
the oldest member of the Association, always
faithful, and laborious in fulfilling every duty
imposed upon him. His unusual scholarship,
soundness of conviction and gentle spirit, has
been evident to us all. While we testify our
sorrow at our loss and remind ourselves of his
fidelity, we pray that the sustaining power of
the Holy Spirit be upon his widow, our sister
in Christ, and devoted servant of the interests
of the churches of this Association.

Respectfully submitted,

B. D. HAHN,

HERBERT THAYER,

Committee.

Resolution of the First Baptist church, Merri-
mac, Massachusetts:Whereas it has been the good pleasure of our
Heavenly Father in his infinite wisdom and love
to remove by death his child, Rev. Wesley L.
Smith, and our brother in this church, be it*Resolved*, That we as Christian brothers and
sisters extend our heartfelt sympathy to our
sister, Mrs. Wesley L. Smith, in this hour of
deep bereavement.*Resolved*, That we in loyal Christian fellow-
ship, extend to the children of our departed
sister, Mrs. Wesley L. Smith, in her hour of
sorrow.*Resolved*, That we humbly bow in recognition
to the will of our Heavenly Father in this try-
ing hour, and bring to the throne of grace, by
our prayers, the sorrowing family.*Resolved*, That these resolutions be placed on
our records, a copy sent to the family, and to
"The Watchman-Examiner" for publication.

MRS. CLARA H. YOUNG,

MELVILLE A. CUNNINGHAM,

JOSEPH P. LASKEY, Sr.

NOTICE OF MEETING.The Montcalm Michigan Free Baptist Quar-
terly Meeting will be held with the Carson City
church, December 13-14.

LAURA FULLER, Q.M. Clerk.

SPECIAL NOTICES.Massachusetts Baptist Charitable Society.
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Society, Ford building, Boston; Miss Gertrude
L. Davis clerk.Woman's Baptist Foreign Missionary Society.
Ford building, Boston, Mass.; treasurer, Miss
Alice E. Stedman.Boston Baptist Bethel Society, 332 Hanover
street; G. A. A. Pevey, treasurer, Pemberton
building, Boston.Northern Baptist Education Society, Rev. F.
W. Bakeman, corresponding secretary, Chelsea;
Mr. S. Harold Greene, treasurer, 60 Federal
street, Boston.Boston Baptist City Mission Society, Rev.
Joseph E. Perry, superintendent, 501 Tremont
Temple; Harry P. Bosson, treasurer, 108 Water
street, Boston.Baptist Home, Cambridge, president, O. M.
Wentworth; managers, president, Mrs. George
W. Clapp, treasurer; Mrs. M. F. Roak, Dorches-
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Ford building, Boston, Mass.New England Baptist Library Association.
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THE PILGRIMS' FIRST CHRISTMAS. By Josephine Pittman Scribner.

The story of a Christmas rich in significance and new experiences, that first Yuletide spent by the devout folk of Plymouth Colony in their New England home. While for the most part the festive nature of the season was disregarded, there were some, as the records show us, in whose hearts the cheering memory of former Christmas happiness still lingered.

ON THE TRAIL OF THE BLOSSOMING DESERT. By Mary Louise Daniels.

This attractive little allegory will delight every one who has the world-wide vision. Its quaint reminder in style of an earlier Pilgrim's Progress and its thoroughly present day earnestness for the progress of the Kingdom of God on earth give it a unique and very effective appeal.

ON IMMORTALITY. By Wilfred T. Grenfell.

"Shall a man live again?" A vital assurance of his faith in immortality, by Dr. Grenfell, whose articles on the essentials of the Christian life have been helpful to so many readers.

A WOMAN'S FAITH. By Alice Freeman Firman.

The testimony of an active Christian leader to the value of her faith in time of need. Mrs. Firman describes her memories of her earliest religious experience, the development of her religious life and the power that sustained her in time of deep bereavement.

THE GENIUS OF THE PILGRIM. By George A. Gordon.

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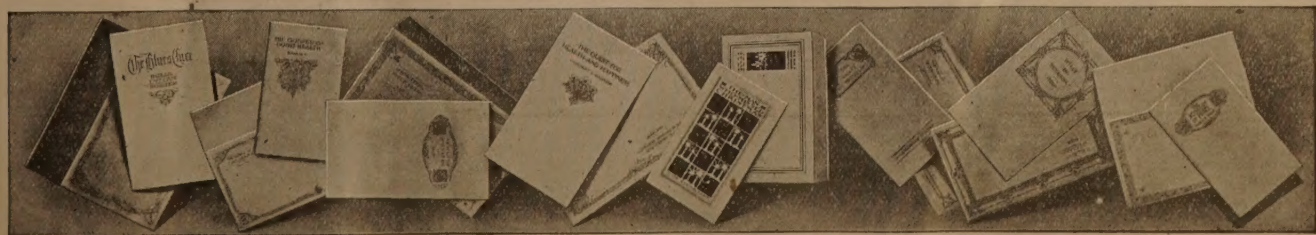
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Doll houses, doll dishes, a doll that swims;
Electric roads and dolls with jointed limbs;
Fine engines, fliers, footballs and forts;
Giraffes, baboons and ping-pon courts;
Hobby horses, dolly tables, cowboy suits;
Jacks in boxes, cunning foxes, piccolos and flutes;
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Leaping tigers, air rifles, nine-pin games;
Moving pictures, steaming engines, Christmas trees;
Noah's ark, dogs that bark, skates and skiis;
Oxen strong, birds with song, dolls that cry;
Picture blocks, jokes and knocks, towers high;
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Toy houses, groceries, drug stores, soldier coats;
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